Committee appointed by Government
to enquire into Rasai, Lapo and Chher in Sind.

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Volume IV.

Part V. Evidence recorded for the Thar & Parkar District.

Part VI. Evidence recorded for the Nawabshah District.

Part VII. Evidence recorded for the Karachi District and for the Province of Sind.

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Part V.

Evidence recorded by the Committee at Hyderabad for the Thar and Parkar District.

Pages 1 to 167.

WRITTEN EVIDENCE OF MR. MOYSEY.

Preliminary.

1. Name.	1. E. L. Moysey.
2. Appointment.	2. Collector, Thar and Parkar.
3. Head-quarters.	3. Mirpur Khas.
4. Length of service.	4. 16½ years.
5. Length of service and special experience in Sind.	5. 8½ years in Sind.

General

6. What is the area covered by your tour?	6. The whole district—13636.72 sq. miles.
7. What is the period of your tour?	7. 5 months.
8. What private servants accompany you on tour?	8. 6 to 10 according as my wife is with me or not and according as I am touring in the Desert or not.
9. What official establishment accompanies you on tour?	9. 5 clerks, 4 peons, 1 khalasi, 1 sowar. The Chitnis and 4 clerks also accompany me on occasion but generally are doing inspection of taluka offices. They have 3 peons.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10 I take everything with me except fowls, eggs, milk, grass and fuel. My servants and establishment require their usual articles of diet, which they cannot be expected to take with them.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. See above.
12. What private and official furniture do you take on tour?	12. Camp furniture and camel trunks.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Cots and jars for clerks and servants.
14. What tents do you take on tour?	14. 1, 2 or 3 according to circumstances. Also 5 servants' rowtis. Office have 1 tent, and 3 rowtis and the Chitnis has 2 small tents and. 1 rowti.
15. What arrangements are made for accommodating your private and official establishments?	15. Their own rowtis and quarters in bungalows and dharmsalas.
16. What arrangements are made for stables at your various camps?	16. Kacha sheds where there are no bungalows.
17. What records do you take on tour?	17. Current papers.
18. What arrangements are made for your office at your various camps?	18. See 14 and 15.
19. What labour do you require to be provided locally at your various camps?	19. Men to pitch tents and help with boxes and urniture.
20. What is the condition of the roads in your charge?	20. Bad to good according to the nature of the soil and traffic.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Taluka local boards and P. W. D. for canal roads. Beldars and contractors.
22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?	22. No. The Mukhtiarkars generally put the roads in order when necessary.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?	23. Baggage camels engaged from outside district for whole season. Riding camels in desert engaged for period of tour there. Riding horse and tonga outside desert. I have been using a motor bicycle lately along Jamrao and Mithrao Canals.

24. What are your postal arrangements and means of communication with head-quarters?

24. Post brought by police sowars from nearest post office.

25. What are the usual camping places in your charge?

25. Too numerous to mention, 40 bungalows in canal area and 1 in desert.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. I know only one reserved camping ground outside desert. This and camping grounds in desert require no preparation.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. Almost all. If not, a bania comes from a neighbouring village.

28. To which of them are attached vegetable gardens?

28. Almost all bungalows have vegetable gardens.

29. Which of them are provided with bungalows?

29. See 25.

30. What permanent establishment is maintained at such bungalows?

30. Chowkidar and malhis

Rasai.

31. What do you understand by the term "Rasai"?

31. Supply of provisions—free in a bad sense.

32. What are your average daily requirements on tour in the matter of supplies?

32. On chicken, 12 eggs, 8 seers milk, 1 maund of fuel and grass for horses, if with me.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. The average clerk (if a meat-eater) requires ¼lb meat, ½lb. wheat flour, ½lb. rice, 4oz., ghee, ½ seer milk and a little dhal and vegetables, if procurable: peons and servants eat less.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Goat's flesh 3 to 4 as. a seer, chickens 4 to 6 annas each. Eggs 6 annas a dozen. Fodder, fuel and milk are generally not sold outside large towns and it is difficult to state their value. Market prices of other articles vary.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. My own bill is about Re. 1-8 per day. A clerk spends about 8 annas a day and a peon or servant 4.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Meat is bought from a butcher or a zamindar, if there is no butcher. Fowls, eggs, milk, fuel and grass from a zamindar. Other articles from a bunnia.

38. How are they paid for?

38. In cash.

39. What guarantee have you, that the payments reach the actual providers, and are not either retained by the collecting agency or repaid to members of your camp?

39. I ask the butcher, modi and zamindar.

40. How does your estimated average daily cost compare with the actual payments?

40. Payment equals cost, as far as I know.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. See above.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. See above

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. I generally have vegetables from my own garden in Mirpur Khas. I do not pay for vegetables from L. F. or P. W. D. gardens.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. Zamindars and bunnias now provide supplies to officials of the Revenue Department at least, except at Jamesabad, where the only big zamindar, the Hon'ble Mr. Bhurgri, refuses to do so. I do not think tapadars collect supplies.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. The experiment might be tried of appointing numberdars, as in the Panjab, but the system is not indigenous to Sind and has failed even among the Panjabi colonists imported from Sind. It might succeed in the Desert, where there are hereditary patils.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. My tour programme is announced in advance and is known to all concerned. I have not given previous intimation of my requirements as they can be met at once without difficulty.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No special local orders. Mr. Chatfield submitted a confidential report on the working of the rules of 1914.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Not from subordinates. Dalis and game occasionally from kursi-nashin zamindars when I cannot avoid it.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. A dali may be worth Rs. 3 or so, but it depends on what it contains.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. See Govt. Servants Conduct Rules. It is difficult to refuse dalis, when brought, without giving offence.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Properly speaking, a customary due paid in kind to an over-lord, in which sense it is used in parts of Sind where the lapo-tenure exists. A tapadar's or abdar's lapo is the irregular annual gratification he receives from zamindars.

55. How many forms are there of unauthorized 'Lapo'?

55. Only one that I know. There are other names.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. The tapadar or abdar levies it from the zamindar for his own enrichment.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. In this district I understand that it is levied per cultivated number or square. It is not levied per camp.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

58. It is not used for rasai and except indirectly does not go into the rasai fund if any. This, I am told, is or used to be maintained out of deductions from the tapadar's pay and out of contributions from zamindars.

59. If so, who manages the 'Rasai' Fund?

59. Generally, I believe, a supervising tapadar. Sometimes the head munshi of a taluka.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' Fund?

60. Such presents, if made, come, I am told, out of the rasai fund and not directly out of lapo. I am not aware of any scale.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of Land Revenue, Irrigation, Police and Forests?

61. It is not paid for any particular favour but to keep on the right side of the tapadar or abdar. Particular favours receive particular payments.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. It is not directly used for this purpose. Such payments come out of the tapadar's general emoluments.

63. Has the levy of unauthorised 'Lapo' been affected by the rules of 1914?

63. Rasai has no connection with lapo and I do no believe that the latter has been affected by the rasai orders

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65.

No.

Chher.

66. What do you understand by the term "Cherr"

66. The term literally means help. Generally it means labour supplied by zamindars, whether paid for or not.

67. Who are the 'Chheras'?

67. Zamindar's haris.

68. What kinds of labour are the 'Chheras called on to perform?

68. Pitching tents, carrying boxes, loading camels putting roads in order and clearing canals and repairing breaches in an emergency, also private services to zamindars.

6 . Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Zamindars always require them to perform such labour.

70. When so employed do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. Zamindars generally feed them when they are away from their homes. The P.W.D. pays them for works they are called on to perform and the D. L B. sometimes pays them for repairing roads.

71. How far is casual paid labour available in your charge?

71. Only in Mirpur Khas and other fairly large places, where there are ginning factories.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. The P. W. D. maintains a large staff of beldars The taluka local board, except in the desert, maintain from 10 to 35 beldars.

7 . How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. No legal obligation, except under the Irrigation Act.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Only seris held by zamindars for general assistance to Govt.

75. For what purposes do you require labour on tour?

75. To pitch tents, handle kit and load camels.

76. How many labourers do you require daily in camp?

76. 1 or 2,

77. **How many more do you require when pitching or striking camp?** — 77. 10 or 12.

78. **Whence do you obtain them?** — 78. From zamindars.

79. **Do you pay them anything for their labour or are they given anything by the zamindars?** — 79. No.

80. **What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Kasai' contractor?** — 80. Casual paid labour is not available and zamindars would resent payment. No contractor, except a zamindar owning lands in the vicinity, could supply labour.

81. **Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?** — 81. Perhaps, if Govt. is prepared to supply 10 or 12 extra khalasis or largely increase the travelling allowance of all concerned. Even then it would be impossible to get khalasis unless they were provided with transport and the zamindars and small bunnia's shops could not meet their demands.

82. **How do you obtain labour for shikar?** — 82. By telling a peon or a shikari to get me men.

83. **What do you pay the men? Have you experienced difficulty in making them accept payment?** — 83. 2 to 8 annas each a day according to the time and nature of their employment. No difficulty in making them accept payment except when a zamindar accompanies me and brings his men.

84. **Are they given anything by the zamindars?** — 84. No.

85. **What labour, if any, is required to supplement the repair of the roads by the local authorities?** — 85. Labour is only required occasionally.

86. **Are the labourers given anything for this work by you or the zamindars or the local officials?** — 86. No. The D. L. B. pays on occasion.

87. **What labour is required in case of floods and breaches of canal banks?** — 87. Emergency labour from zamindars under the Irrigation Act.

88. **Are the labourers given anything for this work by the zamindars or by Government?** — 88. They are fed by zamindars, if away from their homes. I understand the P. W. D. pays them.

89. **How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?** — 89. By closing breaches zamindars and their haris gain and not lose. I do not think they lose anything in other cases.

90. **How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?** — 90. There are strict orders in this district not to use beldars for anything but their proper duties.

91. **Have you any special reports on "Chher" or local orders?** — 91. No.

92. **Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?** — 92. No.

ORAL EVIDENCE OF MR. MOYSEY, COLLECTOR OF THAR AND PARKAR.

To the Chairman:—

I think I have made 5 or 6 camps in each taluka this year. The average distance of the marches would be 8 to 10 miles in the Desert owing to the sand and from 10 to 15 miles in the other parts of the district. I reduce my establishment as much as possible when touring in the Desert.

It is not necessary to maintain regular camping grounds, as in the Desert there are open lands everywhere and in other parts of the district there are many bungalows. Camping grounds might be maintained where there are no bungalows. I think it would be possible to obtain a small zamindar for a seri grant of Rs. 50 to 100 assessment to look after camping grounds and to provide ordinary zamindari supplies at all times at the bungalows. I found no difficulty in getting banias to come to my camps from neighbouring villages. It is not necessary to give a subsidy as banias under such circumstances charge munshis and peons rather more than ordinary rates, but not much more.

I found the tapadar providing with supplies in Jamesabad, as the zemindar, Mr. Bhurgri, refused to supply things. The Mukhtiarkar asked Mr. Bhurgri to take up the contract and he refused. In other parts of the district it has been possible to enforce the rules of 1914, as far as obtaining supplies of the kinds specified from zamindars is concerned. Mr. Bhurgri has a kamdar who used to provide supplies like other zamindars but he now declines to allow him to provide supplies for officers at Jamesabad.

Authorized lapo exists in the Rohri and Ubauro talukas of the Sukkur district. In Ubauro certain zamindars used to pay a share of their produce to the Jam of Ubauro as their over-lord. These payments are now given in cash in the case of the Jam; in other parts payment of a share of the produce still exists. I believe that a rasai fund is still maintained. A part of the rasai collection is used for payments to inspecting establishments to mitigate their strictness. I have no proof at all that payments are made; if made, they would be made to the establishments of the Collector, the Assistant Collector and the Commissioner. The taluka offices are examined once a year. If the Assistant Collector examines them, then they are not examined by the Collector and vice versa. The Assistant Collector and Collector generally don't examine the taluka office if it has been announced that it will be examined by the Commissioner. The offices of the Assistant Collector and Collector have never, to my knowledge, been examined by the Commissioner.

I think rasai has been reduced by the orders of 1914, but I don't think lapo has been affected.

I don't think it would be an advantage to abolish supervising tapedars and substitute in their places Deputy or Naib Mukhtiarkars to decide matters direct with the zamindars, without the intervention of the tapadars. I am afraid that such officials would take lapo just as before from the zamindars, unless they were very carefully selected men. The zamindars even pay tapedars and the settlement munshi when lands are given out directly by the Assistant Collector in open kacheri.

I think the moral standard of Mukhtiarkars has risen during the last 10 years. As a class they are more honest now. Their standard of honesty is higher than that of supervising tapadars. I don't think there has been any change in the last 10 years in the standard of honesty of zamindars. Lapo is paid even by educated men.

To the Hon'ble Mr. Harchandrai:—

Rasai was made by zamindars in some cases even before 1914, but generally before 1914 it was made by tapadars. I have had experience of both systems. The zamindar had a hand in it when it was made by the tapadar, i.e, the tapadar collected supplies from the zamindar. I don't believe that money was ever paid to the zamindars. Supplies were collected from zamindar's haris through the intervention of the zamindar. Some zamindars consider the new system more burdensome than the old one.

I believe that Mr. Bhurgri is opposed to rasai and to zamindars having a hand in it. Mr. Bhurgri was one of the zamindars selected to provide supplies for camps in Jamesabad. I believe he made rasai for one or two years, that is to say, his kamdar did so. He refused to make rasai one or two years after the orders of 1914. I don't know why he refused.

I have never made any special attempts, beyond following the orders of 1914, to put down free rasai. I went to Sukkur in 1916. I was not in Sind in 1914. No detailed orders had been issued in the Sukkur district on the Circular of 1914. When I arrived, I issued detailed orders to put the rules of 1914 into effect. I used to call up the zamindar and modi after each camp and question them whether they had been paid. I told them that they must take payment for everything they supplied. I think my orders to that effect must have reached them before my camp came round. I did not have any personal conversation with any zamindars on my arrival at the camp. I have in some cases asked the zamindars how the new orders were working. They always admitted that they had received payment. I had no reason to disbelieve them. I don't know whether I succeeded in putting down rasai in the Sukkur district. I know the zamindars wouldn't charge for milk. In many cases they would not charge the peons for mutton. I was a year and a half in the Sukkur district. I then came to the Thar and

Parkar district. Orders had already been issued before I came to the Thar and Parkar district. I have continued asking zamindars and modis whether they have received payment. I found that the orders of 1914 had been properly communicated to those concerned. They had been communicated in the Sukkur district but there no orders had been passed fixing particular zamindars for particular camps. Zamindars do not make any objection to receiving payment except for milk, grass and fuel. As far as I know free rasai has been stopped in my camp. I believe every thing is paid for even by my establishment except milk and fuel. The peons and my servants in many cases have complained of dearness of the supplies. I can't positively say whether the tapadar does or does not pay money to my servants and peons but I can't see any reason why he should. He must know that if caught he will be dismissed. I don't believe that the tapadar levies lapo from zamindars on the pretext that he wants it for the purpose of rasai. The rasai fund is made out of contribution from the pay of tapadars and collections from the zamindars, but is not supplied directly from lapo, I believe deductions are made every month for rasai from the pay of tapadars. The amount depends on the tapa. A tapadar pays more for a good tapa than for a bad tapa.

I don't remember any specific attempts made by me to put down rasai in the Tando Mahomed Khan sub-division. I was there before 1914.

To the Chairman :—

There are at least a dozen big Amil zamindars in that division. They mostly live in Hyderabad. They manage their zamindaris through agents and go to their lands frequently, but they don't generally reside on their lands. The conditions in Tando are otherwise the same as those elsewhere. Rasai is made there by the kamdars of such zamindars.

To the Honourable Mr. Harchandrai :—

I believe that before 1914 the touring officer's establishments did not pay for their supplies. I think they do to a greater or less extent since 1914. The other officers in my district were directed to carry out the orders of 1914. I believe they did. The bills used to be prepared by the tapadar before 1914. I can't say whether they were prepared in consultation with the butler. I think the quantities and prices were correctly entered in the bills of the Assistant Collector and the Collector, that is to say, in their own personal bills. I don't think that money was repaid to the butler. I think it was probably pocketed by the tapadar. I made no specific attempts to stop lapo. Every body knows that lapo is forbidden. I know one or two cases of persons who don't pay lapo and I think they are not harassed by the tapadar. I know of one instance, of Mr. Mahomedali, a Punjabi zamindar. I don't know whether Mr. Bhurgri pays lapo or not. The Mukhtiarkar could certainly put down rasai if he chose. I doubt whether he could put down lapo. The Mukhtiarkar does not put down rasai because he does not want to quarrel with other officials. He would offend all the subordinates of the taluka if he put down rasai; he would certainly not offend the superior officers. The subordinates make something out of rasai.

Mukhtiarkars sometimes employ chheras to repair the roads before the arrival of officers. I couldn't say how many chheras are employed it depends upon the roads. They are not generally paid but in some cases they are paid by the District Local Board even when repairs are made before the arrival of officials. It is one of the duties of the Collector to inspect the roads as President of the Local Board and therefore the Mukhtiarkar is anxious to see as Vice President of the Taluka Local Board that the roads are kept in good order for his inspection. Roads are supposed to be kept up during the year by beldars or by contractors. They are not generally suitable for motor cars Some have been put in order for motor cars on occasion. In the Thar and Parkar District they have been put in order occasionally for my motor cycle and on one occasion in my time for the Commissioner's motor car. The road so repaired was from Umarkot to Mirpur Khas. I think it was only in the Mirpurkhas taluka that it was repaired by chheras and they were paid by the District Local Board. I don't know of any road put in order for the Commissioner without payment. I came across an instance the other day in the Digri taluka where the Mukhtiarkar employed chher in addition to beldars for repairs to a road for me and I stopped him.

My bill of Re. 1-8-0 per day is made up thus:—chicken 4 to 6 as, eggs 6 as, milk 8 as. grass 4 as, fuel 2 or 4 as, I make zamindars take money for milk except in the Thar where they firmly believe that their cattle will die if they take payment for milk.

I believe an independent contractor was appointed in one camp in the Sukkur district; it was in my time,

To the Chairman :—

I don't believe that it was a success. I never went to that camp, therefore I have no personal experience of it.

To the Hon'ble Mr. Harchandrai :—

I think it might be worth while to try the appointment of numberdars like patels in the Deccan ; in the Desert the patels of villages provide supplies. The system of free supplies exists in the Desert just as elsewhere. When a private gentleman not an officer of the district comes to a taluka, he usually asks for a taluka peon to procure supplies for him. I think he would find it very difficult to get supplies without such assistance. A private individual would be able to get some supplies from a bania's shop.

To the Chairman :—

I suppose that pleaders who come out to a magistrate's camp get their supplies from a bania.

Note :—I have since learnt that pleaders are either fed by their clients or are guests of some member of the magistrate's establishment.

To Mr. Sawhney :—

Banias who are not subsidised would not be bound to attend an officer's camp : officers might therefore sometimes get into difficulty. I don't know whether any body would take up a contract for all supplies on a subsidy of Rs. 150-200 a month. I could not possibly say what subsidy would be required. The system might succeed if the contractor was bound to charge at scheduled rates.

I think it would be possible to fix 5 or 6 central camping grounds in each taluka ; then it would be possible to have 5 or 6 seridars. A contractor would have to have a large seri grant if he was to supply all officers coming to such a central camp.

Every village has a watandar patel in the Deccan. There are not the same kind of villages in Sind as in the Deccan. In the Deccan all the villagers generally live in one village site. They don't live about in numerous scattered hamlets as in Sind. I think it is quite possible that if a numberdar or a village patel were appointed for rasai work he would take supplies by force from the villagers.

I think that supervising tapadars were appointed on the analogy of circle inspectors in the Presidency. If the Mukhtiarkars had time to do supervising tapadars' work, supervsing tapadars might be dispensed with. If talukas were reduced to one third of their presen sizes, Mukhtiarkars might be able to do the work of supervising tapadars. That might reduce lapo. I don't think that a tapadar can show much favor to a zamindar in the case of old land, but in the case of new karias and grants of land he can favour zamindars.

To Mr. Mahmudshah :—

I think zamindars would pay tapadars even if they had no favours to bestow just to keep on the right side of them and to prevent their exposing irregularities.

I don't thiuk that lapo would cease if rasai were stopped. I know an instance of an educated zamindar who pays lapo though he pays nothing for rasai. I think independent measures would be necessary to step lapo.

It would not be possible in the case of a huge district like Thar and Parkar to curtail my tour by 2 or 3 mouths. It takes about 6 weeks to go Nagar Parkar and back.

Statement showing the number of zamindars paying under Rs. 1,000 assessment each year and of those paying over Rs. 1,000 etc. in the Thar and Parkar District.

Taluka.	No of zamindars paying under Rs. 1,000 assessment each year.		No of zamindars paying over Rs. 1,000 and under Rs. 5000 assessment each year.		No of zamindars paying over Rs. 5,000 & under Rs 10,000 assessment each year		No of zamindars paying over Rs. 10,000 assessment each year.	
	Hindus.	Mahommadens.	Hindus.	Mahommadens.	Hindus.	Mahommadens.	Hindus.	Mahommadens.
Mirpurkhas ...	793	1,501	11	13	...	...	...	...
Jamesabad ...	447	1,375	12	28	...	1	...	1
Digri ...	298	1,080	5	16	...	...	...	...
Khipro ...	332	2,157	4	23	...	...	...	...
Sanghar ...	60	354	4	21	...	1	...	...
Umerkot ...	2,724	1,960	13	23	...	...	...	...
Pithoro ...	120	696	5	27	...	...	...	...
Chachro ...	8,000	6,529	...	...	...	...	...	...
Mithi ...	4,394	4,234	...	...	...	...	...	...
Diplo ...	895	3,238	...	...	...	...	...	...
Nagar Parkar ...	7,131	3,121	...	...	...	...	...	...
Total ...	25,194	26,245	54	151	...	2	...	1

Statement showing the aggregate numbers respectively of (1) Amils, (2) other Hindus and (3) Mahommadans employed in the subordinate establishment of Mukhtiarkars, Assistant and Deputy Collecters and of the Collector, Thar and Parkar.

Name of Office.	Revenue Establishment:			Tapedars' Establishment		
	Amils.	Other Hindus.	Mahommadans	Amils.	Other Hindus.	Mahommadans.
Collector	10	6	2	...	...	...
Deputy Collector, Mirpurkhas	3	2	2	...	...	...
Deputy Collector, Nara Valley ...	5	1	1	...	...	...
Deputy Collector, Thar and Parkar ...	1	3	...	...	...	...
Huzur Deputy Collector, Mirpurkhas	8	5	10	...	...	...
Mukhtiarkar, Mirpurkhas ...	1	5	2	1	18	6
Mukhtiarkar, Jamesabad...	4	3	2	4	16	8
Mukhtiarkar, Digri ...	2	...	6	1	7	7
Mukhtiarkar, Khipro ...	2	5	1	1	15	8
Mukhtiarkar, Sanghar ...	1	5	2	...	10	5
Mukhtiarkar, Umerkot ...	4	1	2	2	12	5
Mukhtiarkar, Pithoro ...	2	3	2	4	13	4
Mukhtiarkar, Chachro ...	1	2	3	2	6	4
Mukhtiarkar, Mithi ...	1	3	1	1	3	3
Mukhtiarkar, Diplo ...	1	3	1	...	5	1
Mukhtiarkar, Nagar Parkar...	...	4	2	...	7	3
Resident Magistrate, Mirpurkhas'	2	...	...	...	...	...
Local Fund Office	4	...	...	...	...	...
Total ...	52	51	39	16	112	54

WRITTEN EVIDENCE OF MR. OMMANNEY.

Preliminary.

1. Name. — 1 D. G. Ommanney.

2. Appointment. — 2 District Superintendent of Police, Thar and Parkar.

Head-quarters. — 3 Mirpurkhas.

4. Length of service. — 4. Nearly 25 years.

5. Length of service and special experience in Sind. — 5. Served in Sind from December 1904 to March 1916, with a break of 8 months leave. Returned to Sind in November 1917. Served in Hyderabad District before the creation of the Nawabshah District for 3½ years, in Sukkur District for 4½ years and in Karachi District for nearly 3 years, have been in this District for five months.

General.

6. What is the area covered by your tour. — 6. The whole of the Thar and Parkar District.

7. What is the period of your tour? — 7. From October to May.

8. What private servants accompany you on tour? — 8. Six.

9. What official establishment accompanies you on tour? — 9. Three clerks or munshis, one head constable and seven constables as escort

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. I take all supplies needed by myself except fresh meat, eggs, wood, grass. I don't think either my servants or official establishment take anything with them.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. I only require fresh meat, eggs, firewood and grass or karby for my cow. My servants and official establishment require the ordinary bazar supplies.

12. What private and official furniture do you take on tour? — 12. I take all furniture required for myself and my official work.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. My servants and official establishment require cots and water jars. I also require water jars. The whole camp requires about 15 to 20 water jars.

14. What tents do you take on tour? — 14. I take two tents for myself and 4 rowties for my servants and orderlies. The clerks have also rowties.

15. What arrangements are made for accommodating your private and official establishments? — 15. Where there is a bungalow, I use that; but otherwise I use the tents. The office establishment usually live in the police lines or a musafirkhana.

16. What arrangements are made for stables at your various camps? — 16. I do not require them here as I have no horses.

17. What records do you take on tour? — 17. Practically none.

18. What arrangements are made for your office at your various camps. — 18. None, as the clerks either use the lines or a musafirkhana or their tent.

19. What labour do you require to be provided locally at your various camps? — 19. I only require a few men to help pitch and take down the tents, when I use them, and a man getting water.

20. What is the condition of the roads in your charge? — 20. Alright for horses and camels.

21. What authority is responsible and what agency is employed for the repair of the roads?

21. I understand that the Local Fund is responsible for the repair of the roads and that a staff of beldars is maintained for this purpose.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?

22. No.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?

23. My means of transport are camels and I engage them for the whole tour by the month.

24. What are your postal arrangements and means of communication with head-quarters?

24. A constable brings out my post every day.

25. What are the usual camping places in your charge?

25. All the places where there are police stations and out posts.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. I have seen no regular camping grounds in this district as yet except at Umarkot and in some of the compounds of the P. W. D. inspection bungalows.

27. Which of them are within practical reach of villages with bania shops or bazars.

27. All.

28. To which of them are attached vegetable gardens?

28. None, except in the bungalow compound.

29. Which of them are provided with bungalows?

29. At the majority of the places, at which it is necessary for me to camp there are bungalows except in the Desert.

30. What permanent establishment is maintained at such bungalows?

30. As far as I know only a chowkidar.

Rasai.

31. What do you understand by the term 'Rasai'?

31. I understand 'rasai' to mean the giving of free supplies to touring officers and their establishment.

32. What are your average daily requirements on tour in the matter of supplies?

32. I require one or two fowls, a seer of meat, maund of wood, a few eggs and a bundle or two of karbi for my cows.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Roughly a seer of rice or flour, a little ghee and some spices for each man.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Wheat flour is about 5½ seers to the rupee. Rice is about 4½ seers, eggs six pies each, fowls 0-4-0 each, sheep I do not know as I never buy them. Milk has no price in the district, butter one seer for the rupee, karbi and firewood has no price in the district.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. There is no market value for milk, kurbi and firewood beyond the neighbourhood of large villages or towns.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. I put my requirements for supplies obtained locally at about rupee one per diem and average daily cost for my servants and official establishment is about 6 to 8 annas a day for each man.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. My supplies are provided by the contractor appointed by the Mukhtiarkars in accordance with the 1914 rules. My clerks usually got their supplies through him too. But most of my servants and sepoys got through local bania direct.

38. How are they paid for?

38. The supplies provided by the contractor are paid for in my presence by the persons who receive them to the contractor direct on the day before the camp is moved. The supplies obtained from the Bania are paid for in cash at the time of purchase.

39 What guarantee have you, that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. None.

40. How does your estimated average daily cost compare with the actual payments?

40. It is about the same.

41. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

41. It is not greater.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. I am not aware of any rasai fund in the Police Department.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Yes and they are not usually paid for.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. My official and private establishment are reduced to the utmost possible limit.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. As far as I am aware the rules are fully complied with. I know nothing about the tapadars.

48. Have you any modifications to recommend or subsitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No. No.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Yes, except when I have to go in hurry to the scene of an offence.

50. Have you any special reports on the working of the rules of 1914: or any special local orders?

50. I have no special reports but I enclose a copy of a standing order issued by me on my arrival in this district.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. I occasionally get a dali of fruit or vegetables from some of the zamindars and very occasionally a dhunba. I never receive anything from any of my subordinates.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. I cannot make any estimate as to the price of dhalis and I understand that a dhumba costs about Rs. 8-10.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. The orders of Government are that officers may receive presents of fruit or vegetables etc., of small value. I have not experienced any difficulty at all but I think it would be a good thing if it was entirely stopped as in the Punjab.

Lapo.

54. What do you understand by the term 'Lapo'?

54. I understand lapo to mean an extra tax levied by the tapadars when collecting Land Revenues.

55. How many forms are there of unauthorized 'Lapo'?

55. Only one that I know of.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. I understand that lapo is levied by the tapadars from zamindars as a source of income for the purpose of being kind in various ways to the zamindars.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. I have always understood that the lapo is levied at one anna in the rupee of Land Revenue.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

58. I understand that in the Revenue Department the lapo is utilized for rasai.

59. If so, who manages the 'Rasai' Fund?

59. I believe that rasai fund is managed by a supervising tapadar.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I believe that money presents are made to revenue inspecting staff, but I do not know how much they are and I presume they come out of the lapo.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, Irrigation, Police and Forests?

61. The Police do not exact lapo as I understand it. Nor do the Irrigation or Forest Department. What money these Departments get, I call bribery pure and simple. This bribery is exacted in many ways

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. I understand that in most Departments the official establishment of inspecting officers get money payments to mitigate the strictness of examination of official records.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. No, as far as I know.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. No.

Chher.

66. What do you understand by the term "Chher"?

66. I understand chher to mean labour provided free or at any rate without any expectation of payment.

67. Who are the 'Chheras'?

67. The chheras are usually haris of a zamindar but sometimes police pagis and men under police supervision.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Helping in pitching and taking down tents and bringing water for camp and sometimes for shikar.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I do not know.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. I always pay the men who bring water for my camp and sometimes I pay my beaters for shikar.

71. How far is casual paid labour available in your charge?

71. I do not think there is much casual labour available in my charge.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. I understand there is a considerable staff of beldars maintained by the Local Fund.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. I understand that zamindars are bound to supply labour in the event of a breach in a canal or bund, but I know of no other matter in which they are bound to supply labour.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Not that I am aware of.

75. For what purposes do you require labour on tour?

75. For fetching water and helping to pitch and take down tents and sometimes for making landhies. I also occasionally require men for shikar.

76. How many labourers do you require daily in camp?

76. One.

77. How many more do you require when pitching or striking camp?

77. About 8 or 10.

78. Whence do you obtain them?

78. They are supplied either by a zamindar or by police pagis or persons under police supervision.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. I always pay the water carrier and generally the beaters. I do not know whether the others are given anything by the zamindars.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. I cannot say. No.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. No.

82. How do you obtain labour for shikar?

82. Usually I am invited to shikar by a zamindar who provides the beaters, otherwise I tell the Sub-Inspector and he gets men and I pay them.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. About four annas for a full day's skikar. When I am a guest of a zamindar he usually objects very strongly to my paying his men.

84. Are they given anything by the zamindars?

84. I do not know.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. The roads are never specially repaired for me.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. I never use any labourers for this.

87. What labour is required in case of floods and breaches of canal banks?	87. I do not know.
88. Are the labourers given anything for this work by the zamindars or by Government?	88. I do not know.
89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?	89. The employment of chheras for officers' camps during the touring season does not interfere to any great extent with cultivation.
90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?	90. I understand that many of the beldars do nothing but private work for the Revenue subordinate officials.
91. Have you any special reports on "Chher" or local orders?	91. No.
92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.	92. I do not think chher should be stopped but measures should be taken to see that it is not abused.

Standing Order No. 21 dated 5th December 1917, by the District Superintendent Police Thar and Parkar.

In the short time that the undersigned has been in this district it has come to his notice that Rasai is very bad here. This must be stopped at once. The undersigned does not want anything for nothing for himself and he does not intend his clerks or servants or orderlies to get supplies for nothing.

In future the procedure will be as follows:—On the day that the camp is moving the Sub-Inspector will bring up a detailed account showing what has been supplied for each individual person in the camp and the amount will be paid in the undersigned's presence to the Sub-Inspector who will be responsible that it is paid to the person entitled to it.

After these accounts have been receipted by the Sub-Inspector they will be sent to the Inspector who must make such enquiries as may be necessary and certify that he has satisfied himself by personal enquiries that all supplies have been properly paid for.

If any complaints are received that supplies have not been properly paid for, the Sub-Inspector and Inspector will be dismissed and also the persons making the rasai.

Copies of this order in Sindhi must be placed in a conspicuous place in all police stations and out posts and all zamindars should be warned that the undersigned will be very displeased with any zamindars who are found to be assisting the Police subordinates in making rasai.

In this order, the term rasai includes not only the giving of supplies free, but also making of money gifts.

ORAL EVIDENCE OF MR. OMMANNEY.

To the Chairman :—

I don't get my supplies now through the Sub Inspector. At the Police Stations the sepoys go to one bania who generally gives them supplies on credit. That bania also makes advances to the head munshi for official purposes, for instance when the permanent advance runs out. He does not receive any subsidy nor is he recognized officially. The contractors are usually zamindars and I found them since 1914 in all the places I have visited in the Thar & Parkar district.

My standing order was issued earlier before I proceeded on tour for I knew that my supplies were brought by the Sub Inspector from zamindars' haris and more particularly that the bills were brought not by the zamindar but by the Sub Inspector.

My source of information with regard to other departments is what I have heard about them, not definite complaints.

To the Hon'ble Mr. Harchandrai:—

I was in Karachi in 1914-1916. I came to the Thar & Parkar district in 1917. I endeavoured to carry out the orders of 1914 in Karachi. Rasai was in a bad form then in the Karachi district. I understand then the Sub Inspectors made collections of money from the zamindars. They were spent on the rasai of the touring officers. That would be simply spent on the camps of the District Superintendent of Police and also the Deputy Inspector General of Police. The Deputy Superintendent and Assistant Superintendent practically do not tour. I believe the establishments never made payments for rasai. I can't say whether the money paid by the District Superintendent of Police was returned to the butler. I can't say that collections from the zamindars were stopped after 1914. I believe cash payments used to be made to the establishments of the touring officers. I found rasai as bad as ever when I first came to Mirpurkhas. When I asked for supplies, the reply was it would come from the thana; therefore I said in my standing order that rasai is bad here. It appeared as bad as it was in Karachi before 1914. I can't do more than have the man called up and see that the money is paid in my presence. My men always said if they did not bring the bill of the contractor that they bought the stuff direct from the bania in the bazar. As far as I know the contractors are all zamindars; some are big, some are small zamindars. I understand there was difficulty in getting zamindars to take up contracts but I had nothing to do with their appointments.

I have heard that the complainant has to feed the investigating party in case of crime. I have not had any definite complaint about it. I understand complainant would look upon it as a grievance some times. I have had no complaint of ill-treatment by the Sub Inspectors in respect of rasai. It has never come to my notice.

To Mr. Mahmudshah :—

Since my tour in the district I don't think that the rasai is specially bad in the police department. Chapter VIII cases are now worked under the personal supervision of the District Superintendent of Police. The Sub Inspector has now practically no hand in it. The presence and inspection of the District Superintendent of Police at the outposts is necessary in the interests of administration and discipline. There is no truth in the suggestion that outposts were intended to give employment to more police people.

The persons who are under police surveilance and other people such as paggis and others are inspected every year by the District Superintendent of Police to see which of the persons have reformed so that they may be struck out of the lists of the Police. They are not employed te work as chheras.

WRITTEN EVIDENCE OF MR. SUNDER SINGH MANGAL SINGH.

Preliminary.

1. Name.	1. Sunder Singh Mangal Singh.
2. Occupation.	2. Zamindar.
3. Extent of business or zamindari Give amount of income-tax or land revenue.	3. Land revenue about Rs. 2000.
4. Residence.	4. Deh 308 A, taluka Jamesabad.
5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.	5. Vice president district local board Thar Parkar and chairman bench (A) of honorary magistrates Jamesabad.

Rasai.

6. What do you understand by the term 'Rasai'?	6. Rashen supplied to the touring officers in any camping ground.
7. How many years' experience have you had in making 'Rasai'?	7. Thirteen years.
8. What are the camping grounds for which you have to make 'Rasai'?	8. (1) 110 miles Jamrao and (2) Daulatpur Minor bangalow.

9—33. I made no rasai but paid for it from my own pocket Rs. 60 each year for the two camping grounds (above mentioned) to tapedars and supervising tapedars on their request.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars?	34. I do not approve of the system of giving the contracts to zamindars but would prefer the appointment of contractors independent of the tapedars and zamindars.
35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?	35. It is hoped that such contractors would be found provided there be two only, one a butcher and other a shopkeeper.
36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?	36. The objection to this is that the zamindars have to pay in coin or kind which is not recovered by them. To save the zamindars from this loss the contractors should be appointed by the Government.
37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?	37. Yes. I do present a little of fruit or vegetable on a happy occasion and it does not cost me anything for it is produced in my own land.
38. Do you consider the practice should be prohibited by Government?	38. It should not be prohibited in the case presents not of value are made as a token of love and fidelity.

Lapo.

39. What do you understand by the term 'Lapo'?	39. It is certain fixed amount of money paid by zamindars to tapedars, supervising tapadar, abdars and canal assistants in each rabi and kharif crops.
40. How many forms are there of unauthosized 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?	40. They are of two kinds namely (1) of Irrigation Department (2) of Revenue Department.
41. How is each form of unauthorised 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?	41. They exact the lapo in following way, tapadar and supervising tapedar one rupee each per square for cultivated area, abdar one rupee per square for cultivated area. Canal assistant annas eight per square for cultivated area.
42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?	42. Tapedars etc., come personally to take lapo and interpret that it is their custom.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Lapo is not levied to cover the cost of rasai but it is an extra one i.e., we pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. I only pay lapo and do not make money presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Not known as I don't pa

46. Is unauthorized 'Lapo' exacted for particular favours and if so what in matters of land revenue, irrigation, police and forests?

47. What are the usual amounts of such exactions and by whom are they exacted?

46—47. It is not exacted for showing any particular favours but with the fear that they will put them to loss in one way or other.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. I pay Rs. 70 in aggregate for lapo only and for nothing else.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

51. The prevention of lapo can be brought about by the following means:—the bills of assessment should be handed over to the zamindars after the tapedars have made gardavari (survey) in any particular zamindar's land.

Chher.

52—67. I made no chher but have paid some money for it to tapedar and supervising tapedar.

68. How far is casual paid labour available in your neighbourhood?

68. About 50 men from Dahjro minor.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Yes, it ought to be modified or abolished.

ORAL EVIDENCE OF MR. SUNDERSINGH MANGALSINGH.

To Mr. Sawhney:—

So far as I know the Panjabi zamindars do not pay lapo.

WRITTEN EVIDENCE OF MR. TIMMS.

1. Name.	1. A. B. Timms.
2. Appointment	2. Executive Engineer, Jamrao Canals, Northern District.
3. Head-quarters.	3. Mirpurkhas.
4. Length of service.	4. 8½ years.
5. Length of service and special experience in Sind.	5. Total service in Sind.

General.

6. What is the area covered by your tour?	6. About 620 square miles.
7. What is the period of your tour?	7. 10 months in the year.
8. What private servants accompany you on tour?	8. Cook, butler, dhobi, sweeper, 2 syces.
9. What official establishment accompanies you on tour?	9. 2 clerks, 7 peons, 2 tapalis, 4 camelmen.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. I take all supplies except fowls, eggs, ghee, butter, meat, milk, fuel, grass, vegetables. The establishment take all supplies except fuel, milk, meat. They usually take a month's supply of flour, rice, ghee and spices with them and replenish their stock at towns or villages.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. I require fowls, eggs, meat, ghee, butter for kitchen use, milk, fuel, flour, grass. The establishment require milk, meat, flour (to replenish stock), fuel.
12. What private and official furniture do you take on tour?	12. All the Inspection bungalows are well furnished; private furniture,—private camel trunks and boxes, camp tables, chairs. Official furniture—camel trunks, record boxes, camp tables, chairs.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. My requirements are nil. The establishment require cots and a few water jars.
14. What tents do you take on tour?	14. None.
15. What arrangements are made for accommodating your private and official establishments?	15. The bungalows are well provided with clerks' quarters and outhouses for servants.
16. What arrangements are made for stables at your various camps?	16. There are pukka stables at each bungalow.
17. What records do you take on tour?	17. Only the necessary vernacular records for the last 3 years, as all my post is registered, inward, and outward, at Head Quarters.
18. What arrangements are made for your office at your various camps?	18. I have my office in the bungalow and my clerks' office in the clerks' quarters.
19. What labour do you require to be provided locally at your various camps?	19. None.
20. What is the condition of the roads in your charge?	20. Good.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. The roads are canal service roads and Inspection paths and the P. W. D. are responsible for and repair them.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?

22.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head-quarters?

23. Camels and ponies and sometimes boats. I engage camels for the whole of the touring period. The ponies are my private property.

24. What are your postal arrangement and means of communication with head-quarters?

24. The post comes to the nearest Post Office and is brought to my camp by Government tapalis, of whom I have two.

25. What are the usual camping places in your charge?

25. The canal Inspection Bungalows.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. This is done by the garden and plantation coolies if necessary.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. All.

28. To which of them are attached vegetable gardens?

28. All except Jamrao Head.

29. Which of them are provided with bungalows?

29. All.

30. What permanent establishment is maintained at such bungalows?

30. Signallers, chowkidars, malhis, Plantation coolies, Regulator establishment consisting of tyndals, khalasis.

Rasai.

31. What do you understand by the term "Rasai"

31. An arrangement for supplying provisions to touring officials.

32. What are your average daily requirements on tour in the matter of supplies?

32. One or two fowls, 12 eggs, 1 pao ghee, or butter, meat 1 seer (sometimes), flour ½ seer, milk 1 to 3 seers, fuel ½ to 1½ maunds, rice and sugar (sometimes).

33. What are the average daily requirements respectively of your private servants and of official establishment?

33. Each clerk:—
Mutton ¼ seer, milk ½ seer, fuel 5 seers, each of the establishment (private & official) ½ seer milk, meat 1 pao (sometimes), fuel 5 seers.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Wheat (flour) Rs. 8 per maund.
Rice–Rs. 9 per maund. Eggs–6 annas per dozen.
Fowls–4 annas each. Sheep–about Rs. 4 or Rs. 5.
Milk–not paid for. Butter–Re. 1 per seer.
Jowari or Bajri stalks grown in canal gardens and plantations. Firewood obtained from dead trees along canals and in plantations.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. My average, cost is about Rs. 1/8/- to Rs. 2 per day.
Clerks from 8 to 10 annas each.
Servants about 4 annas per day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. My requirements in the shape of fowls and eggs are purchased from the villagers. Milk is obtained free of cost from the cattlemen or I have a buffalo or cow tied up in the compound, which is fed by me. The other articles are obtained from the bania shops.

The supplies are brought to the camp by the abdars and darogas. When my establishment require to replenish their stock of flour they purchase direct from the bania shop.

38. How are they paid for?

38. Payments are made to the abdar. If he is not there when I leave the camp the S. D. O. is paid the bills, and the abdar's receipt obtained.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp ?

39. No guarantee.

40. How does your estimated average daily cost compare with the actual payments ?

40. My estimated cost comes to about Rs. 1/8 to Rs. 2 per day, but I do not know what the establishment purchases at each camp, and what are the actual payments made by them.

41. If it is greater, by whom is the excess borne ? by the haris or zamindars or tapedars or mukhtiarkars ?

41. If there is any excess I think it would be borne by the abdar.

42. Is the excess met out of a 'rasai' fund maintained by the tapedars or mukhtiarkars ?

42. No rasai fund in the P. W. D. The rasai fund of the Revenue Department has no connection with this Department.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables ?

43. Water jars not used by me, I have buckets. Bungalows are furnished with cots. Nothing paid for hire of servant's cots. Stables are pucca.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

44. Each bungalow has its own vegetable garden growing an abundance of English and Sindhi vegetables. I pay a fixed amount annually according to Government orders on the subject.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service ?

45. No. The official establishment has been reduced to the minimum limit by orders of the Chief Engineer. The private establishment cannot be further curtailed.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914 ? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. To a very small extent. I have no concern with the tapedars.

48. Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

48. No modifications. I do not think so.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars ?

49. No. My predecessors gave up trying the system of zemindar contractors as these men did not turn up or make proper arrangements.

50. Have you any special reports on the working of the rules of 1914 or any special local orders ?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars ?

51. Yes from respectable zemindars. I strongly discourage any such tendency on the part of the subordinate officials.

52. What do you estimate to be the average cost of such "Dhalis" and sheep ?

52. Fruit dalis about Rs. 5. Sheep about Rs. 4 or 5.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government ?

53. Government have no objection to the acceptance of such petty dalis. No difficulty. It would be better if the system were entirely stopped as in the Punjab.

Lap:

54. What do you understand by the term 'Lapo'?

54. Illegal gratifications paid by zamindars to petty officials.

55. How many forms are there of unauthorized 'Lapo'?

55. I believe there are two forms, cash and kind.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Zemindars pay it to the abdars to retain their good will, and that they might not be reported for irregularities and breaking rules.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. I understand the usual form is a tax imposed by the abdar of annas 8 to Re. 1 per survey number cultivated, and also in some cases it takes the form of a additional contribution of one or two bags of wheat from the zemindar.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I do not know.

59. If so, who manages the 'Rasai' Fund?

59. I believe there is a rasai fund only in the Revenue Department managed by the head munshi of the Mukhtiarkar.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai Fund?

60. I am told that in this district the servants of P. W. D. officers get a certain fixed sum from the abdar at each camp called kharchi which varies from 4 annas in the case of a sweeper to Rs. 2 for a butler or naik.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. I believe in matters of

(1) Land Revenue:—for remission, breaking of rules such as non-maintenance of boundary ridges, bannas, recommendation for chairs, gun licences.

(2) Irrigation—Unauthorized watering piches, breaking share lists, waste of water, excess hurlas, and other irregularities.

(3) Police—Criminal cases and offences.

(4) Forests—Grazing of cattle, cutting timber.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. There is no examination of official records. The Executive Engineer personally examines the accounts of Sub Divisional Officers.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. I do not think so.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized "Lapo" than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. Lapo cannot be stopped by rules. It requires co-operation on the part of zemindars and education. Some zemindars, chiefly Punjabis, do not give lapo.

Chher.

66. What do you understand by the term "Chher"?

66. Labour supplied by zemindars, paid or unpaid.

67. Who are the "Chheras"?

67. The haris of zemindars or villagers.

68. What kinds of labour are the 'Chheras' called on to perform?

68. To close breaches and for clearance of canals on an emergency.

69. Do the 'Cheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I do not know.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. For P. W. D. work, they are sometimes given food or payment in lieu of food or they are paid the full rate by measurement for work executed.

71. How far is casual paid labour available in your charge?

71. It is sometimes available from the Desert during times of drought, but is uncertain.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. A very large staff of muccadams, plantation coolies, Regulator tyndals and khalasis is maintained on this canal.

73. How far are zamindars, if at all bound to, provide labour on the demand of officials of Government?

73. Under section 58 of the Irrigation Act.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. I am not aware of this.

75. For what purposes do you require labour on tour?

75. I do not require labour on tour.

76. How many labourers do you require daily in camp?

77. How many more do you require when pitching or striking camp?

78. Whence do you obtain them?

79. Do you pay them anything for their labour or are they given anything by the zamindars?

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the "Rasai" contractor?

76—80. Please see reply to question 75.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. There is sufficient establishment for requirements.

82. How do you obtain labour for shikar?

82. For an ordinary evening shoot I take a few of my own men. Sometimes, as in the vicinity of Hyderabad, shikaris and coolies can be had who are paid the usual rates. For a big shoot with a zemindar the beaters are not paid as the zemindar would feel insulted. They are usually given part of the bag. Mohanas however are always paid.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. They are paid at the usual daily rates. Mohanas get 8 to 10 annas.

84. Are they given anything by the zamindar?

84. I think they are fed.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. The canal roads are maintained by the P. W. D. by Departmental and contract labour.

86. Are the laboures given anything for this work by you or the zamindars or the local officials?

86. Please see question 85.

87. What labour is required in case of floods and breaches of canal banks?

87. Very little zemindar chher as breaches in this district can very soon be brought under control by shutting off the water at the regulators.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. Please see reply to question 70.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. There is no appreciable loss or interference.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?	90. I do not know.
91. Have you any special reports on "Chher" or local orders?	91. No.
92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.	92. Chher should not be suppressed as it is most useful on an emergency. But officials should take care to see that zemindars are not harrassed by petty officials in any way by its employment.

ORAL EVIDENCE OF MR. TIMMS, EXECUTIVE ENGINEER.

To the Chairman :—

My tour takes me along the canals; the canal tracks are very narrow and so I don't take tents but put up in bungalows.

I mean by breaking the rotation the taking of water out of the rotation fixed in the list.

The system of irrigation on the Jamrao is different from the rest of Sind; it is modelled on the Punjab system. The Jamrao is a perennial canal, that is water is available all the year round in the canal. The abdar is similar to the tapedar. We have daroghas, muccadums and beldars as in other parts of Sind. The officer over the abdar is the canal assistant. They get Rs. 50-100. Over the canal assistants comes the Sub-Divisional Officers and over them superior officers as in other parts of Sind. The lands are much more costly under the Public Works Department on the Jamrao than in other parts of Sind. The Irrigation Department has only to do with the rotation of water and the levy of fines for waste and unauthorized use of water. The revenue is collected by the tapedar and by other officers of the Revenue Department. Squares are set apart for village sites and the cultivators are more concentrated than in other parts of Sind. They have numberdars or head men just as in the Punjab.

To the Hon'ble Mr. Harchandrai :—

The abdars have the means of showing favours and disfavours to the zamindars in the matter of the distribution of water. There are maldars on the canals but there they are under the control of daroghas, not of the abdars. I believe the daroghas take something for illicit grazing but we are very strict on the Jamrao. We have sent over 3,000 cattle to the pounds during the last few months.

To the Chairman :—

We have to be strict for they cause damage to the banks of the canals.

To the Hon'ble Mr. Harchandrai :—

A profile is a permanently bricked section of the water course made about 1,000 feet from the outlet in order to prevent the zamindars getting any benefit from unauthorizedly deepening the water course further on or otherwise enlarging the section. I have had complaints that when the profiles are ordered to be raised 3 inches the mason has raised them to 6 inches. The complaint is that they do it to cause loss to the zamindar who did not pay up. I couldn't say if it is true but that is the complaint.

To the Chairman :—

When the alteration in the profiles is made it is checked by the Sub-Divisional Officer and sometimes by the Executive Engineer. I have not come across any case in which a profile has been improperly raised.

To the Hon'ble Mr. Harchandrai :—

I have had an instance in the Southern District of the Jamrao when I was Inspecting Assistant Engineer there. When the contractor was unable to finish his work within the time required, chheras were willingly given by the zamindars to enable him to complete the work as it was in their interests. Among those zamindars was Mr. Bhurgri. I wrote to Mr. Bhurgri on the subject and he supplied the men for a few days and he himself fed them but they weren't paid anything by the Public Works Department. There have been other instances when chheras have been called out and fed, but not paid. There are severe restrictions on the Jamrao about the use of water that no doubt gives opportunities to the abdars to extort money. I think the abdars do some times give the establishment meat free. They always give them milk free. The kharchi is more or less a fixed payment; it varies from 4 as. to the sweeper to Rs. 2 to the butler in each camp.

There are some exceptions among the Panjabis who do not pay lapo; one is Jawalsing. I also understand that Mr. Bhurgri does not give lapo. My experience is that the Punjabis do not give lapo to the same extent as the Sindhis. Some of the Panjabis are small zamindars, most of them own only 2 blocks of land, each of which would be 32 acres. I am referring to the lapo paid to the abdars. I don't think that Jawalsing pays lapo even to the tapedar. I can't say as to the lapo paid to the tapedar.

To the Chairman :—

I am not sure whether Mr. Bhurgri's men were of were not paid. I was not in charge of the work. The Assistant Engineer was in charge of the work. I was Inspecting Assistant Engineer only.

To the Hon'ble Mr. Ghulam Hussain :—

I have had no experience of abdars before 1914. I only went on the Jamrao in 1915. I don't think that the Circular of 1914 has effected any improvement. Mr. Bhurgri's kamdar complained to me that he had been harrassed by the abdars because he did not pay lapo. I think the Canal Assistant probably gets his share of lapo from the abdars. I can't say if they get any lapo direct from the zamindars. I think the abdars make cash payments to the offices of the Assistant Engineer, Executive Engineers and the Sub-Divisional Officer.

To Mr. Sawhney :—

The occasions are few when the zamindars are called to help Public Works Department contractors. On those occasions they are either fed or paid. At the special clearance of the Jamrao the men were brought and even paid at the usual rates according to the measurements—that was last year. The Jamrao was closed for 2½ months and about 5,000 men were employed on the clearance work. The contractors get no payment for the work done by the zamindars. In the case of special clearance on the Jamrao the zamindars' men got higher rates than the rates of the contractors. We took into consideration the fact that they were brought from a distance from their homes and calculated the cost of their living and paid them fair rates accordingly. Some got Re. 1 to Rs. 1-4-0 a day and railway fares to and from their homes. We opened a special bania shop with fixed rates and subsidised the bania. I have received no complaint from Jawalsing about his being harrassed by the abdars. He is a very good zamindar and never breaks the rules and so he does not give any chance to the abdars. If a zamindar does not break the rules, he needn't pay lapo and he can't be harassed. We have been very strict about cattle grazing on the canals for we want to bring the canals upto the standard of the Punjab. The water is very valuable in the northern canals and must be economically used. It is much more valuable than in other canals in Sind. The zamindars and abdars watch the water much more carefully on the Jamrao than in other parts of Sind. The abadgars would immediately complain to me if the profile of the canal is raised from 3 inches to 6 inches. I have received a few complaints but on investigation it came out that they were not true. The profiles were introduced 3 or 4 years ago because the zamindars were making more clearance than was necessary and so wasted much water. We have found the profiles very useful in preventing complaints of the zamindars at the tail of the canal regarding the deficiency of water; the minor at the head of the water course would get less water and the zamindars would perhaps complain and do complain.

I speak about the kharchis from my information as regards the Jamrao.

Letter dated 7th May 1918, from A. B. Timms Esq., Executive Engineer, Northern District Jamrao Canal, to the President, Rasai Committee, Karachi.

In reply to your demi-official of the 4th instant, I have the honour to send herewith a supplementary statement in regard to the veiled allegation made by one Pohumal Khushiram, zamindar, regarding the gift of a silver tea-set said to have been made some 8 or 9 months ago to the Executive Engineer, Jamrao Canals Northern District, by one of his relations.

I have never been offered, let alone given, a silver tea-set by any zemindar or contractor, nor do I possess one, so the statement is entirely false.

This zemindar Pohumal is a troublesome man and has had a grudge against the officials in this district, particularly against me, as I have had to curtail his water supply.

He was fined Rs. 76 and Rs. 37 respectively on two occasions for breaking his profile, with the intention of getting more than his legitimate share of water. On the first occasion his appeal to the Collector against the Executive Engineer's decision was rejected, whereupon he submitted another to the Commissioner which was also rejected. On the next occasion he appealed to the Collector who rejected his application. I have had to deal with all the above matters.

His water supply has had to be curtailed on certain occasions, as his outlet has been drawing an excess discharge and in pursuance of the general policy of this canal, to give relief to the zamindars at the tails of the minors who have always suffered from lack of water.

Any such reduction of his supply he has strongly opposed and he has submitted applications in person and through the post, complaining against such reductions. These applications have been duly considered, and I was particularly careful to personally inspect the site on one occasion, 1st December 1917, to see if there were any grounds for his allegations made to me against the subordinates, (that the discharges were not properly taken), before passing orders on the subject (vide my Ver. No. 3743 of 2-12-1917 attached).

Mr. Pohumal has tried to gain his point through the S. D. O. Dalor, Mr. Kishinchand, and approached him through various friends and relatives without success. The latter, in spite of domestic unpleasantness, refused to do anything irregular. In a case such as this, where a zemindar is getting far more than the designed supply, there is no way in which any subordinate can give assistance, without being absolutely dishonest, as the power to make any changes in the dimensions of an outlet lies alone with the Executive Engineer. A. S. D. O. would be required to take a discharge of the outlet before recommending a change, so that in the case of an outlet already drawing more than its designed discharge, the only course open to a S. D. O. who wishes to favour a man, is to submit a false report showing a less discharge, which is a very serious offence.

As I said before, the S. D. O. Dalor refused to be a party to such a proceeding. I have always found him honest in his work and so have my predecessors, and he has received special promotion on this account.

Mr. Pohumal then addressed a letter to Mr. Hashmatrai, the father-in-law of the S. D. O. Mr. Kishinchand, which, to say the least of it, is threatening. I attach a copy of this letter, and quote the words "I shall be obliged to do something for myself to protect my interests and if in so doing anything happens detrimental to Mr. Kishinchand he will be responsible." The S. D. O. showed me the letter and said that he was sure this man would do his utmost to injure him. I told him to preserve it carefully, and that he need have no fear, so long as he did his duty. To what extent he has tried to injure the S. D. O. can be seen from Mr. Pohumal's evidence before the Rasai Committee, which I understand contains a denunciation against the whole administration of this canal. Such attacks are to be expected, as the scientific system adopted here and modelled on the modern Punjab Canals, is most unpopular, because it does not allow waste of any sort, and provides certain rules and regulations to prevent this and also to distribute water to the best advantage. Without the special Jamrao system, there would be chaos, and the canal would be a failure. The Canal Assistants and Abdars are a necessary evil. Zamindars who chafe under these restrictions, cry out for them to be abolished. Similarly, law breakers would like to abolish the Police and incidentally all semblance of law and order. The Irrigation Department would not maintain this expensive establishment if it were not found absolutely essential, and no substitute will do. The success of the Punjab Canals is due to this same system of equitable distribution, which can only be operated by the maintenance of the necessary establishment of Canal Assistants and Abdars.

Mr. Pohumal seems to have become obssessed with the idea that I have done him a mortal injury by curtailing his water supply, and his attitude throughout has been most unreasonable. It has been repeatedly explained to him, that he cannot expect more than the designed discharge, 3·63 cusecs, to which alone is he entitled, not a drop more, particularly when others of his co-zamindars at the tail are not even getting their rightful share. His case is similar to hundreds on this canal, where outlets are constantly being reduced or enlarged for purpose of adjustment. In his case, he was getting over 1½ cusecs excess. Reductions are even made in the case of Khatedars getting ½ cusec excess only.

As a matter of fact his outlet was reduced along with two others (vide my No. 827 of 1917 attached), one of which No. 72/2 suffered a much greater reduction.

I attach copies of the correspondence in connection with the reduction of this outlet for your perusal, which includes one application from the other partner on the outlet, Dayaram; this was disposed of in my reply to Mr. Pohumal vide this office No. 3743 of 2nd December 1917. You will see that the whole question has been dealt with carefully and justly. Mr. Pohumal's attack is a malicious one for which there is no justification. He is a very unimportant zamindar, so that his statements cannot be taken as representing the general conditions in this District. He also strikes me as being somewhat eccentric.

I had expected opposition from him, but not vindictiveness.

Letter from Mr. Pohumal, dated 31st July 1917, to the Executive Engineer, Northern District Jamrao Canal.

Mr. Pohumal's application.

I beg to bring to your kind notice that owing to the reduction of the outlet of the Deh 47 Dalor Minor, the water supply has totally failed and none of my flow land about 100 acres under cultivation received a drop of water. The result is that my standing crops are withering. I therefore pray you will be graciously pleased to do the needful in the matter by ensuring an adequate water supply and lay me under a deep obligation.

By the bye I may further mention that I had been yesterday at Mirpurkhas with a view to see you personally on the subject but as I was told that you were at the mouth of the Jamrao I had to return back to Hyderabad owing to my inability to undertake a long camel journey.

Letter from Mr. Dayaram, dated 3rd August 1917, to the Executive Engineer, Northern Jamrao District, Mirpurkhas.

Mr. Dayaram's Application.

I beg respectfully to state that the outlet of Deh 47 Tapali was reduced Saturday last. Since then the water supply have totally failed & none of my flow land gets a drop of water. The result is that my crops are suffering. I therefore request you may be graciously pleased to give as designed supply of water so as to save my crops from withering.

For this act of kindness I shall ever remain grateful.

Letter from 827, dated 8th September 1917 from the S. D. O. Dalor, to the Executive Engineer, Northern District Jamrao Canal.

I beg to report that the following outlets have been reduced as mentioned in your wires.

Pohumal's Outlet..

Pohumal's Outlet 47/1 was reduced from 1·0 x·9 to 1·0 x0. 61.
Outlet 72/2 reduced from 2·0 X 1-6 to 1-45 X 1-0.
Outlet 79·Sakho reduced from 2-0 X·8 to 2-0 X·6.

Canal telegram No. 931, dated 17th September 1917, from Executive Engineer, to S. D. O. Dalor.

The outlet of Mr. Pohumal in Deh 47 ex Dalor lately reduced should be restored to its original dimensions as the reduction in the middle of the season has, he says, caused injury to his crops.

Canal telegram No. 680, dated 24th September 1917, from S. D. O. Dalor, to Executive Engineer.

Your No. 931. Regarding outlet 47/1 I took the discharge of outlet 47/1 personally on 9-8-17 after reduction and found that it was getting 5.97 cusecs against D. D. (designed discharge) of 3.63 cusecs. With L. H. (loss of head) = 1.05. The L. H. before reduction was .64 feet. Big loss of head is due to excessive clearance. Orders are requested if the outlet should be enlarged under these circumstances.

Canal telegram No. 941, dated 24th September 1917, from Executive Engineer, to S. D. O. Dalor.

Your No. 680. I understand that the outlet was getting less than its D. D. (designed discharge). As however it is having excess it should not be enlarged. Inform the khatedar accordingly.

Letter sent by Mr. Pohumal to Mr. Hashmatrai, Father-in-Law, of Mr. Kishinchand S. D. O. Dalor, dated 26th September 1917.

* Please see Canal Telegrams Nos. 931, 680 and 941 below.

On Monday before last I saw Mr. Timms and he sent a wire* in my presence to Mr. Kishinchand ordering him to restore my outlet, lately reduced to its original dimensions. I wrote two letters also to your son-in-law to expedite. I regret very much to have to inform you that no action has as yet been taken by Mr. Kishinchand. My crops as inspected by me on the site and I came here yesterday only, are suffering for want of water. Any further delay in with-holding the supply will result in no small injury to my crops. Since Kishinchand has been S. D. O. here, his annoyances have been un-bearable and I have suffered much. I do not know how long these uninterrupted annoyances will last. I have all along put up and have not spoken a word to any one. Now it is impossible for me to stand annoyances. Since he is bent upon putting me to heavy losses this year, I shall be obliged to do something for myself to protect my interests and if in so doing any thing happens detrimental to Mr. Kishinchand, he will be responsible. I have done my duty by influencing him through his friends and relatives and I see all attempts have failed hitherto. Could you be so good as to do for me something and this trouble should be the last that I should give you. I have already given you too much trouble.

Memo. No. 3743, dated 2nd December 1917, from Executive Engineer, to S. D. O. Dalor.

Reply sent by Executive Engineer to Mr Pohumal.

The Sub-Divisional Officer Dalor is informed that the undersigned inspected outlet 47 Tapali to-day with the Sub-Divisional Officer and took a discharge which came to over 5 cusecs. The depth on the profile was 1'-5" so that evidently some high land was being watered.

The watercourse is in a shocking state and is so overgrown with weeds and grass that it was impossible to find a suitable section for taking the discharge without cutting down a considerable length of jungle and removing grass from the sides.

The designed discharge of the outlet is 3·6 cusecs so that the khatedar's outlet even under the above adverse conditions is drawing an excess. If he clears his water course of all this growth, as he has been ordered to do, he will still further increase the discharge.

The Sub-Divisional Officer should raise the sill of the profile by 3" The applicant has done excessive clearance & this has lowered the water level, so that some of his land is 'hard flow" or even lift. The raising of the profile should convert this into "easy flow," provided the khatedar does not do excessive clearance below the profile. What he should do, is to widen his watercourse. The width at water level upstream of the profile is 5', whereas at the profile it is 6'-8", so that he should increase the width by 1'-8" from the profile up to the outlet and take full advantage of the available waterway.

He should be informed that it would be to his advantage if he remained more on his land or even visited it more frequently. He is evidently unaware of the conditions of water supply, and seems to base his applications on the unreliable reports of his agents & haris, otherwise he would not make such absurdly exaggerated statements, that the water supply has completely failed and none of his flow land received a drop of water, when actual and reliable discharges show the facts to be very much the reverse.

Letter No. 59, dated 20th January 1918, from S. D. O. Dalor to the Executive Engineer, Northern District Jamrao Canal.

With reference to your No. 3743, dated 2-12-17, I beg to report that the still of the profile of Outlet 47 has been raised by 3 inches. A copy of your letter No. 3743, has been sent to Pohumal Khatedar.

Letter from Mr. Pohumal, dated 30th January 1918, to the Executive Engineer, Northern Jamrao Canal, Mirpurkhas.

Mr. Pohumal's Application.

With reference to a paragraph in your letter No. 3743 dated 2nd December 1917 about the raising of the sill of the profile 3" in the main water-course of Deh 47 Tapali Dalor minor I beg to bring to your kind notice that the sill has been raised by 6" by the mason. This I noticed a week ago during my inspections as I have been here on my lands for the last two weeks.

Under the circumstances I solicit the favour of your kindly inspecting the site personally and you will thereby be laying me under a deep obligation.

Hoping to be excused for trespass upon your valuable time.

Memo. No. 1431, dated 14th March 1918, from the Executive Engineer.

Orders issued by Executive Engineer.

Sub-Divisional Officer Dalor is informed that the following outlets require following adjustment as they are drawing excess.

Dalor Minor.

Pohumal's outlet 47/1 Profile raised 3", the width of profile sill to be kept at its original dimensions.

48/1 Reduce size to 1 0 to 0·7.

55/1 Profile sill raised 3"

Patoi Minor.

66/2 Profile sill raised 6" & width of profile to be reduced to original size.

85/1 Profile sill to be raised 6".

Memo. No. 40 dated 4th April 1918, from Sub-Overseer, Dalor.

Begs to return to the Sub-Divisional Officer, Dalor, with a report that the Sub-overseer levelled the sill of the profile of outlet 47/1 on 4-4-18 and found that the sill is 2·02 below F. S. L. in the minor. The G. R. at head on 4-4-18 was 7·0 ft. and at 10th mile Dalor 4.6. The discharges taken on 13-2-18 & 4-4-18 are attached herewith. From the above circumstances it is evident that the sill has been raised by 3 inches only.

Discharge of Outlets on Dalor Minor reported 4th April 1918, by S. O. Dalor

Village No.	Outlet No.	Date.	G. R.	Discharge.		Depth of Water.			Loss of head.	Remarks.
				Actual.	D. D.	On D.S sill.	On profile.	In D. C		
			7-4 at Hd. 10th mile Dalor.							G. R. at Head = 7·4
47	1	13-2-18	4·6	4·88	3·63	5·8	0·75		0·64	D. D. = 3·63 cusecs (The minor is not getting F. S.L. G R at Head 7·0)
...	...	4-4-18	7·0	4·46		5 9	0·90		·44	
			4·6							

NOTE:— The measured discharge on 13-2-18 was 4·88 cusecs, whereas the designed discharge 3·63 cusecs. *i.e.*, an excess of 1·25 cusecs. (1 cusec is allowed for 300 acres of land.)

Memo. No. 565, dated 4th April 1918, from S. D. O. Dalor.

Report of S. D. O. Dalor.

Begs to return to the Executive Engineer Northern District in reference to his No. 600 dated 23-2-18 with a report that the Sub-Overseer's report shows that the sill is 2·02' below the present F. S. L. The record shows that the profile on outlet 47/1 was constructed 1·65 below the F. S. L. in Dalor minor, the gauge reading being 6·8 at head.

The discharge of this outlet taken by the Executive Engineer on his last inspection, was 5·0 cusecs. The discharge taken on 13-2-18 and 4-4-18 was 4·88 and 4.46 cusecs respectively. Thus it is evident, that the sill has been raised by 3 inches only. If the sill had been raised by 6 inches, the discharge would have dropped to at least 4·0 cusecs. The designed discharge of this outlet is 3.63 cusecs only, and the actual discharge is over 4·4 cusecs hence the Khatedar should have no reason to grumble. It is difficult to know the original sill level, as the water level has subsequently been raised in the minor. In any case outlet 47/1 is getting as much as 4·88 against the designed discharge of 3.63 cusecs, hence the Khatedar's complaint is groundless.

Memo. No. 1305, dated 12th April 1918, to Mr. Pohumal from the Executive Engineer.

Reply sent by Executive Engineer to Mr. Pohumal.

In reply to his application dated 30th January 1918, Mr. Pohumal is informed that his outlet is still drawing excess discharge. Whether the profile sill has been raised 3" or 6" is no concern of his, He should desist from making any further unnecessary applications as he cannot be permitted to take more than his rightful share of water. The undersigned satisfied himself by personal observations of the discharge that the outlet was drawing an excess in spite of Mr. Pohumal's *complaint that he was not getting any water.* It was also pointed out to Mr. Pohumal that his watercourse was in a shocking state and overgrown with jungle.

The undersigned does not propose to pay another visit to the site as he is satisfied that the outlet is still drawing an excess and must be further adjusted along with other outlets on the minor to give relief to the tail khatedars.

WRITTEN EVIDENCE OF MR. DALPATRAI KAUROMAL.

Preliminary.

1. Name. — 1. Dalpatrai Kauromal.

2. Appointment. — 2. Mukhtiarkar Jamesabad.

3. Head-quarters. — 3. Jamesabad.

4. Length of service. — 4. 17 years.

5. Length of service and special experience in Sind. — 5. Total service in Sind.

General.

6. What is the area covered by your charge? — 6. 505 square miles.

7. What supplies have to be provided locally at your various camps for various officers? — 7. Fowls, chickens, eggs, butter, milk, meat, grass, fuel, potatoes and sometimes gram, barley and coal.

8. What are their requirements in the way of cots, water jars or other furniture at your various camps? — 8. No cots are supplied if officers use bungalows which are comfortably furnished but in out of the way places 2 to 4 cots are supplied to Indian officers but for both the European and Indian officers' official and private establishments 24 to 40 cots are supplied—about 30 to 40 water jars and 2 to 4 earthen chatties.

9. What arrangements are made for accommodating their private and official establishments? — 9. In case of camps in bungalows no arrangements are necessary—otherwise, kucha landhies for private establishment have got to be put up while the official establishments put up tents.

10. What arrangements are made for stables at their various camps? — 10. There are stables, in bungalows, but in other places kacha landhis are put up.

11. What arrangements are made for their office at their various camps. — 11. In winter offices are held in office tents but in summer they are held in tapadar's deras and musafirkhanas or Mukhtiarkar's kacheries at head quarters.

12. What labour do they require to be provided locally at their various camps? — 12. On the day of pitching and unpitching tents 20 men are required for the Deputy Collector's camp and 40 for the Collector's camp but in case of bungalows 8 and 15 respectively.

13. What is the condition of the roads in your charge? — 13. Very fair on the whole. There is a good deal of cart traffic which spoils the roads.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The Tal. Local Board is responsible for the roads and 25 beldars are employed to repair them.

15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 15. Special repairs are necessary when the Commissioner and the Collectors tour about in motor cars or horse carriages. The L. F. beldars and zamindar's men do the repairs jointly.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 16. Generally they engage permanent camp equipages—sometimes, in summer months specially, they hire bullock carts or baggage camels locally.

17. What are their postal arrangements and means of communication with head-quarters? — 17. In the case of Deputy Collectors post is received for them at taluka head-quarters and forwarded to them through kotars or zamindar's men. Higher officers have their own arrangements. Even the Deputy Collectors arrange for their post at places where there are post offices.

18. What are the usual camping places in your charge? — 18. Collectors usually encamp at places where there are bungalows but Deputy Collectors encamp at odd places in every tapa according to convenience of working.

19. What arrangements are made for preparing or keeping in order the camping grounds ?

19. Labour is employed in case of large camps being got ready. The zamindars supply men for the purpose.

20. Which of them are within practical reach of villages with bania shops or bazars.

20. Jamesabad, Kachila, Yakubpur, 24th mile Puran, Khudadad Dengan, Jhudo, Dajhero and Samaro (NOTE—as a rule the bungalow camps are not within practical reach of bania shops which are temporarily removed to officer's camp).

21. To which of them are attached vegetable gardens ?

21. All P. W. D gardens grow vegetables and supply them to officers occupying bungalows.

22. Which of them are provided with bungalows?

22. Jamesabad, 10th mile Puran, 24th mile Puran Jhudo, 6th mile Silor, 110th mile Jamrao and Samaro.

23. What permanent establishment is maintained at such bungalows ?

23. These are in charge of the P. W. D. The establishment consists of one chowkidar and 2 or 3 malhis

Rasai.

24. What do you understand by the term 'Rasai'?

24. It is derived from Persian "Rasad" which means supplying articles on payment. The term has now degenerated into implying that articles are received without payment.

25. What are the average daily requirements of officers on tour in the matter of supplies ?

25. Europeans require 2 to 6 seers of milk, 1 to 2 chickens, 6 to 12 eggs, 1 to 3 paos of butter, 1 leg of mutton, ½ seer of potatoes, 4 to 8 bundles of hay, ½ to 1½ maunds of fuel.

(2) Indians require 1 to 2 seers of milk, 1 chicken, 4 to 6 eggs, ½ seer of meat, 1 maund fuel, 2 to 6 bundles of hay, ½ seer rice, ½ seer flour, ghee ½ seer, sugar ½ seer.

26. What are the average daily requirements respectively of their private servants and of their official establishment ?

26. Private establishment 2 to 4 seers of meat. 1½ seers of ghee, 5 seers of flour, 5 seers rice, 10 seers milk, 4 mds. fuel, potatoes and spices worth Re. 1.—

Official establishment.—4 to 8 seers of meat, 3 seers ghee, 8 seers flour, 8 seers rice, 15 seers milk, 2 mds. fuel, vegetables and spices worth Rs. 3.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood.

27. Average price of articles supplied daily in a lump sum Rs. 35 for Collector's establishment and Rs. 20 for Deputy Collector's establishment. This includes cost of gram, bajri and bran supplied to officer's horses although some of them carry themselves.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

28. Yes, some years ago there was no market value for firewood but there is distinctly a market for it now. Zamindars do not charge for milk and grass because they are supplied by their haris and their own pockets are not touched.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment ?

29. Vide para 27 abov

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. At Jamesabad the tapadar supplies all needs because no zamindar undertakes to do so. Outside Jamesabad zamindars supply them and tapadars sometimes help them in collecting supplies from other zamindars in case of difficulty.

31. How are they paid for ?

31. On bills.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of your camp ?

32. Formerly the amounts did not reach the providers. They were mostly retained by the officers' butlers and in very rare cases by the tapadars. Since Mr. Moysey's appointment as Collector of this district things are different and every pie reaches the provider.

33. How does their estimated average daily cost compare with the actual payments ?

33. On an average about ⅛th or even less is recovered because officers alone pay and not their establishments although during Mr. Moysey's time there is a marked improvement.

34. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars ?

34. At some camps by zamindars and at others by tapadars from the lapo which they receive.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

35. To my knowledge no rasai fund or account is maintained but all deficit is met by tapadars at head quarters ex-zamindars outside.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables ?

36. No.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds ?

37. Some officers offer payment for vegetables and some do not. Invariably vegetables and flowers from garden are not paid for.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

38. Very little effect has resulted. In most cases tapadars obtain supplies and hand them over to zamindars to pass them off as their own under the contract system.

39 Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

39. I have no suggestions to make in the shape of modifications in the rules of 1914. They are excellent if practically worked. It would not be possible to obtain an independent contractor in this taluka, because past experience has put the zamindar contractor to great loss and there are instances where they have been maltreated by officers' servants.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars ?

40. As a rule only intimation about camps is given but not of officers' requirements. An exception has been made by Mr. Montgomery, Manager, Encumbered Estates, Sind, who has intimated his requirements beforehand.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. No.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers.

42. Yes, to officers who take them but not to officers who dislike them.

43. What do you estimate to be the average cost of such "Dhalis" and sheep.

43. A dali costs about Rs. 15 to 25, a sheep costs about Rs. 10 to 15. In this taluka there is no dali or sheep given to officers.

44. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government ?

44. The orders are against dalis being given but the general impression appears to have been that the greater the rasai the greater a Mukhtiarkar's chances of promotion.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Originally lapo is a fixed payment in cash of kind given by a hari to his zamindar for his goodness in letting him cultivate his land but the term has degenerated into meaning any illegal gratification received by any Government servant e. g., a tapadar, a supervising tapadar, an abdar, a darogha and a canal assistant of the P. W. D., an overseer of the Encumbered Estates and rangers and sub-rangers of the Forest Department

46. How many forms are there of unauthorized 'Lapo'?

46. In this taluka of one form only e. g., S. Nos. or block.

47. By whom and from whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes ?

47. By officers mentioned in para 45. Lapo is levied from zamindars, lessees of estates and maldars.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

48. Tapadar and abdar levy 0-8-0 to Rs. 1-8-0 per S. No. and Re. 1, to Rs. 3, per block of 16 acres. Supervising tapadar and canal assistant levy 0-4-0 to 0-8-0 per S. No. and 0-8-0 to Rs. 1 per block. Overseer, Encumbered Estates levies 0-8-0 to Rs. 1 per S. No. and Re. 1, to Rs. 2 per block. Darogha and sub-overseer levy a lump sum—the former Re. 1, to Rs. 10 and the latter Rs. 10 to 25 per zamindar according to his means.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' Fund?

49. About Rs. 9,000 are levied by the tapadars as lapo. Out of this excess sum about Rs. 5,000 go towards rasai and cash payments to officer's establishments. No rasai fund is formed.

50. If so, who manages the Rasai' Fund?

50. There is no rasai fund but whenever necessary tapadars concerned meet the expenses by contributions from their pay and lapo.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' Fund?

51. Collector's establishment.

Inspection of taluka office record.	Each munshi who inspects the record levies his monthly salary.
Jamabandi and tapadar's inspection of record and post jamabandi.	Rs. 35 per Tapadar.
Fixed payment to butler, private servants and peons at each camp.	Rs. 30.

Judicial record Rs. 40

Each munshi daily 0-8-0
Peon and servant 0-4-0

Deputy Collector's Establishment.	Inspection of revenue records and destruction thereof. — Rs. 100.
,, L. F. Record . Rs. 30.	Do. Judicial Rs. 40.

The rest same as Collector's establishment.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, Irrigation, Police and Forests?

52. Each tapadar pays to divisional tapadar Rs. 12 per annum, to supervising tapadar of his circle one month's pay, to tal: treasurer Rs. 5, to 2nd munshi Rs. 5, Rs. 3 to head record keeper and Tal. daftar munshi Rs. 2, Rs. 15 to Tal: office peons and Mukhtiarkar's and Head Munshi's private servants. (Note. But during this year on account of Mr. Moysey absolutely no payment has so far been made to anyone.)

To conceal the true state of boundary marks out of repairs, to make notes on kacha parwanas, to connive at unauthorised cultivation and to make recommend ations about takavi and arrears of Land Revenue and takavi. In case of irrigation to connive at waste of water, to divert rotation and to permit cattle to stray on canal bunds; in case of Police to let go real badmashes and to seize bona fide property as suspected to be stolen and several other matters; in case of forests to permit the cutting down of forest timber and allow grazing and cultivation within forest limits.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53. To a great extent.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

54. To some extent yes.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

55. No.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

56. There is no hope of permanently stopping lapo until rasai is done away with and this is only possible if the tour of the officers are curtailed and their camps are confined to taluka head quarters or places where there are villages with bania shops close by. The establishments on tour must be limited and the inspections of the Collector and the Deputy Collector in the same year must be stopped. The jamabandi work must be done by the Mukhtiarkar and this officer's position must be re-organised with reference to other departments which domineer, and sit over him. His duties must be defined and his independence in the matter of rasai appreciated, above all officers must co-operate with zamindars and tapadars in stamping out rasai. The supervising tapadar's pay should be Rs. 50 to Rs. 75 and the tapadar's Rs. 40 to 50 Munshi's pay should similarly be increased.

Chher.

57. What do you understand by the term "Chher"?

57. Labour whether voluntary or otherwise.

58. Who are the 'Chheras'?

58. They are zamindars' haris and men.

59. What kinds of labour are the 'Chheras' called on to perform?

59. Road making, clearing camping grounds, pitching and unpitching tents, drawing water, driving shikar, clearance works and other kindred duties.

60. Do the 'Chheras' hold thier lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. Yes.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

61. No cash remuneration is paid by zamindars but food is sometimes supplied to them. Sometimes officials of Government pay them a portion of the remuneration but not all.

62. How far is casual paid labour available in your charge?

62. To a moderate extent.

63. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

63. There are 25 beldars maintained by Government; out of these 12 are done away with for three months from July to September.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government.

64. They are not legally bound to provide labour but they do so to please officers.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No.

66. For what purposes do touring officers require labour on tour.

66. Vide para 59.

67. How many labourers do they require daily in camp?

67. For the Collector 5 and for the Deputy Collector 3.

68. How many more do they require when pitching or striking camp?

68. Vide para 12.

69. Whence do they obtain them?

69. From the zamindars or where they cannot supply them, on daily wages paid by the zamindar or tapedar.

70. Is anything paid for their labour or are the labourers given anything by the zamindars?

70. Zamindars sometimes feed them, cash payment in sometimes made and sometimes not.

71. How do they obtain labour for shikar?

71. Zamindars supply it.

72. What do they pay the men? Is there difficulty in making them accept payment?

72. Vide para 70. There is no difficulty in making labourers accept payment, provided it is actually made; some officers pay them on shikar.

73. Are they given anything by the zamindars?

73. No.

74. What labour, if any, is required to supplement the repair of the roads by the local authorities?

74. Zamindari labour whenever necessary (Note :— This was not done during this year).

75. Are the labourers given anything for this work by you or the zamindars or the local officials?

75. Nothing is paid by zamindars by way of cash. The tendency now is to pay them from the Tal. Local Board from savings under the head of repairs.

76. What labour is required in case of floods and breaches of canal banks?

76. Zamindari labour according to requirement. The least no. is 20 and the most 500 or 1,000.

77. Are the labourers given anything for this work by the zamindars or by Government?

77. Zamindars pay nothing. Government orders full payment but subordinates have their share out of it.

78. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

78. Requisition of labour at time of cultivation or harvesting does cause some slight loss, say an anna out of a rupee.

79. How far does the employment of "beldars" interfere with their ordinary work under the Local Boards?

79. To no appreciable extent

80. Have you any special reports on "Chher" or local orders?

80. No.

81. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

81. It is desirable to stop 'Chher' wholly excepting in cases of floods and breaches when care must be taken to see that full payment is made and that subordinates do not fleece poor labourers. No legal steps are called for in this connection.

ORAL EVIDENCE OF MR. DALPATRAI KAUROMAL.

To the Honourable Mr. Harchandrai :—

My experience this year in mending the roads for the motor cycles of Mr. Moysey was that beldars were mostly engaged. The zamindari men were also engaged but they were not paid as they were haris of the zamindars. No repairs are made for the Deputy Collector and Assistant Collector, and for the Collector only when there are motors and carriages. I am responsible for the repairs of the roads as Vice-President of the Local Board. The Collector travels along those roads and necessarily inspects them, therefore it is in my interest to have them repaired. I can't say what the cost of repairs in Mr. Younghusband's (Commissioner in Sind) time came to in my taluka; in the Karachi district, we paid Rs. 20 or 15 for the repairs, which was paid to the labourers by the zamindars.

The bill used to be taken by the contracting zamindar who was with the touring officers. It is only this year that there is no contracting zamindar at Jamesabad—formerly the contractor's work was done by Mr. Bhurgari.

From 1914 to 1917 I was a Resident Magistrate. I was Mukhtiarkar of Sinjhoro in 1912. The tapedar then used to make supplies in my taluka. The Tapedar used to prepare the bill. I had reason to believe that it was prepared in consultation with the butler. Grass, fuel, milk and meat were not charged for; probably meat and milk had been paid for by the tapedar. I think the bills represented ½ to 2/3 of the actual cost. The officers paid the bills. I can't say personally; I had nothing to do with it but I was told that the money was mostly retained by the butler. The cost of the supplies and the cash payments used to come from the lapo collected from the zamindars.

To the Chairman :—

There was a rasai fund in the Sinjhoro taluka. Particular amounts were levied from a particular tapedar according to the tapa held by the tapedar. Generally lump sums were levied. Sometimes the deficit was made up from their pays. The accounts would be made up at the end of the touring season. Fish and vegetables are sent to the touring officer from large towns. The tapadar used to pay for the carriage out of lapo.

I am not in favour of the system of zamindar contractors as it is worked. There should be co-operation between officers and zamindars and no pressure should be put on the zamindars if they refuse to make the supplies. The independence of the Muktiarkars in refusing to encourage rasai should be appreciated by officers. That is not the impression now.

The zamindar is not always ill-treated if he refuses to make rasai when he is asked to do it. Pressure is used on the zamindars who are likely to yield to pressure. On one occasion a zamindar told me that he would not make rasai because he was not properly treaed by the private servants of the officers. On more than one occasion a tapadar has complained to me that the butler spoilt the milk supplied or did not give it to the officer. The tapadar said that it was because the butler did not get his tip. It was to prejudice the officer against the tapadar. I have known instances of tapadars and small zamindars having been insulted by the establishments of officers, but not Mukhtiarkars.

To the Honourable Mr. Ghulam Hussain :—

I suppose the tapadar will continue to levy lapo in my taluka though there is no rasai. Out of Rs. 5,000 spent on rasai about Rs. 1,500 or something under Rs. 2,000 would go in cash payments.

The Deputy Collector visits the taluka head-quarters at least half a dozen times a year and the Collector once. I think the tapadar purchases milk and fuel at the head-quarters and also eggs and chickens. I think, as things are now, all these articles are purchased at head-quarters. The average cost to the tapadar of the supplies for taluka camps for 3 or 4 days will come to Rs. 300—400; that will include the expenses of the whole-establishment. He will spend Rs. 150—200 for zamindari supplies outside the head quarters, the cost will include the whole establishment Some zamindars in my taluka don't pay lapo. Those who refuse to pay lapo are too strong to be harassed by the tapadar. They are not harassed by the Mukhtiarkars or by any officer. The zamindars who don't like to make rasai are harassed by the tapadar, abdars and also by canal assistants.

To Mr. Sawhney :—

The abdars and canal assistants are not under me, they are entirely under the Executive Engineer.

Prof: Shahani and Mr. Bhurgri don't pay lapo. There are some Punjabi zamindars who also don't pay lapo. They might perhaps feed the tapadar and supervising tapadar if they go to their villages, nothing beyond that.

There are 22 tapas in my taluka. There is one tapadar who does not get lapo; all the others get it. He doesn't have the chance of getting it because his tapa is in deh Dengan Bhurgri.

When I said officers must not exert pressure and must co-operate I referred to the subordinate officers including the Mukhtiarkars.

There have been orders from the Collector and the Commissioner for the supervision of rasai. All the same, officers require supplies when they go out on tour.

I have never served in the Public Works Department or any other department.

To the Chairman :—

I made no special enquiries about the Public Works Department or the Police Department.

To Mr. Sawhney :—

I tried to get a bania at Jamesabad but no bania came forward. I did not offer any subsidy. I can't get a bania with a subsidy because there would be difficulty in supplying chickens and eggs. I don't suppose a bania would do it by employing a sub-agent, probably a Mohamedan would do it. I have no Amils in my taluka; I don't suppose they would do it. I have not given any serious thought to the question of subsidy.

To Mr. Mahmud Shah :—

I have powers under Chapter VIII. I have not exercised those powers during the last 4 years except in special cases transferred to me.

WRITTEN EVIDENCE OF MR. TEJUMAL NARAINDAS.

Preliminary.

1. Name. — 1. Tejumal Naraindas.

2. Appointment. — 2. Police Inspector.

3. Head-quarters. — 3. Shadi Pali.

4. Length of service. — 4. 18 years and 9 months.

5. Length of service and special experience in Sind. — 5. 18 years and 9 months. Have served in all districts except Sukkur and Jacobabad.

General.

6. What is the area covered by your charge? — 6. There are 4 talukas in my circle, Umerkote Samaro, Jamesabad and Digri.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. For the District Superintendent of Police, fowls, eggs, mutton, milk, firewood, and grass are required. The servants and clerks get provisions etc., from the bazar.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. 10-12 cots and 15-20 jars are required at a camp.

9. What arrangements are made for accommodating their private and official establishments? — 9. The servants and sepoys of the District Superintendent of Police live in routies. The munshis live in musafirkhanas, where there are musafirkhanas, otherwise in routies.

10. What arrangements are made for stables at their various camps? — 10. Where pacca stables are available, they are used, in case camp is made in a small village a landhi is constructed for the purpose, my sahib does not keep a horse and no landi is required to be constructed.

11. What arrangements are made for their office at their various camps? — 11. Munshis work where they live.

12. What labour do they require to be provided locally at their various camps? — 12. Two men are required to fetch water at the District Superintendent of Police's camp to whom payment is made by the District Superintendent of Police himself. A few chheras, from 8 to 10 men, are obtained from the zamindars for other occasion of pitching and striking the District Superintendent of Police's camp.

13. What is the condition of the roads in your charge? — 13. The roads are not in a good condition. They are not serviceable for a motor car, or a carriage, but they are good enough for a horse or camel.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The Local Board is responsible for the repair of the roads. The local fund establishment is under the control of the Mukhtiarkar who always employes it on his private work with the result that proper repairs are not made to the roads.

15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 15. No special repairs are made in the case of my officers.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 16. The District Superintendent of Police tours on a camel. He maintains camp equipage throughout the tour.

17. What are their postal arrangements and means of communication with head-quarters? — 17. The sepoys bring the post from head-quarters daily.

18. What are the usual camping places in your charge? — 18. Camps are generally made at police stations and outposts.

19. What arrangements are made for preparing or keeping in order the camping grounds? — 19. Generally there are no regular camping grounds, where there are camping grounds, they are in charge of revenue officials.

20. Which of them are within practical reach of villages with bania shops or bazars.

20. The camping grounds are mostly within practical reach of villages with bania shops.

21. To which of them are attached vegetable gardens?

21. To none, to my knowledge.

22. Which of them are provided with bungalows?

22. Several.

23. What permanent establishment is maintained at such bungalows?

23. As they are not in my charge I cannot say.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Rasai means to provide all supplies at officers, camps.

25. What are the average daily requirements of officers on tour in the matter of supplies?

25. 1-2 fowls, 8-10 eggs, and sometimes 1-2 seers of mutton.

26. What are the average daily requirements respectively of their private servants and of their official establishment?

26. The private servants and officials, establishment of my District Superintendent of Police get all their supplies from banias. We have nothing to do with it.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or juwari, stalks and firewood?

27. Bajri Rs. 6 per maund, wheat Rs. 5 per maund, rice Rs. 8 per maund, eggs 3 pies each, fowls 2 annas each, sheep Rs. 6 each.

Milk has no value, as zamindars who own cattle think it below their dignity to sell milk; butter 4 annas per seer, stalks 4 annas per bundle; firewood is supplied by the zamindars from their own haris. It has no value.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. No.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. The average daily cost of the supplies obtained from the bazar is 1 rupee in the case of the District Superintendent of Police and 5-6 annas in the case of the munshis and sepoys.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. The zamindars appointed for the purpose meet the requirements. The servants, sepoys, etc; get their supplies etc, from the bania in the camping place.

31. How are they paid for?

31. The District Superintendent of Police pays the contractor in person on the bills presented by him. The servants, sepoys and others get supplies from the bazar on payment on the spot.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

32. The contractor receives the payments himself.

33. How does their estimated average daily cost compare with the actual payments?

33. The provider receives full payment.

34 If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

34 It is not greater here.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. There is no rasai fund here.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. Cots and stabling materials do not cost anything. At some places cots cost something, which is paid by the Sub-Inspector.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

37. The officers obtain vegetables from gardens maintained by either the Public Works Department or Local funds. I do not know if payment is made by them or not.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. Much practical effect has been given to that circular in our Department. The contractors follow the circular.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. I can say from my experience of this district that I approve of the circular of 1914 so far as it is in force in the Police Department. In my opinion it would not be possible to find an independent contractor.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. Timely intimation of camps is given in our department but it is not possible for an officer to give such intimation when he comes down all of a sudden for the purpose of investigation.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. My District Superintendent of Police has issued special orders to suppress rasai.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

42. No.

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

43. When I do not give dalis I cannot answer this.

44. What are the orders of Government on the subject?

44. There are strict orders prohibiting the presentation of dalis by subordinate officials.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Lapo means a fixed perquisite.

46. How many forms are there of unauthorized 'Lapo'?

46. I have heard of the tapadar's lapo only.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. The tapadars levy it from the zamindars and in return show them favours.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. There is no way in which lapo can be levied in our department. I have heard that 10 per cent is levied in the Public Works Department as lapo. The daroghas and abdars also levy lapo. The tapadars levy it at the rate of 2 Rupees per block.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. It is said that the tapadars, daroghas and abdars make rasai from the lapo, giving part of it for the purpose

50. If so, who manages the 'Rasai' fund?

50. It is said that the rasai fund is managed in the Revenue Department by the tapadars and in the Public Works Department by the daroghas.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. It is said that some of it is given to the munshis by way of presents. I know nothing else.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

52. There is no fixed lapo in the Police Department. I have heard of the lapo levied in the Public Works, Forest and Revenue Departments.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53. In our Department the munshi who inspects the records gets a fee of Rs. 5 in some cases.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914 ?

54. Not to my knowledge.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders ?

55. No.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914 ? Could it be prevented by modification of the rules of the Land Revenue Code ?

56. I can suggest nothing.

Chher

57. What do you understand by the term "Chher" ?

57. Chher means employment of labour.

58. Who are the 'Chheras' ?

58. They are village trackers and suspicious characters.

59. What kinds of labour are the 'Chheras' called on to perform?

59. To prepare camping grounds, to help to pitch tents, and to fetch water.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

60. I think not.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars ? or from officials of Government ?

61. The chheras receive remuneration for fetching water for my District Superintendent of Police. They do other work occasionally.

62. How far is casual paid labour available in your charge ?

62. It is difficult to get casual paid labour in small villages.

63. Is any considerable staff of 'beldars' maintained in your charge either by Local Fund or Government ?

63. Yes.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government ?

64. The zamindars are bound to provide chheras in case of breaches and not otherwise.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government ?

65. No.

66 For what purposes do touring officers require labour ?

66. To pitch tents and to load and unload kit.

67. How many labourers do they require daily in camp.

67. 2 men are required daily to fetch water.

68. How many more do they require when pitching or striking camps ?

68. About 8-10.

69. Whence do they obtain them ?

69. They are Government trackers and suspicious characters. If more men are required they are obtained from the zamindars.

70. Are they paid anything for their labour or are they given anything by the zamindars ?

70. My District Superintendent of Police pays them for fetching water. For occasional work such as pitching tents etc., no payment is made.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the Rasai contractor.

71. No reply.

72. How do they obtain labour for shikar.

72. Generally shikar is made on the invitation of the zamindars, who provide the required labour. When officers go out for shikar of their own accord they pay the labourers.

73. What do they pay the men ? Is there difficulty in making them accept payment ?

73. The men are paid at the rate of 4 annas per day. The zamindars take it as an insult if payment is made to their men.

74. Are they given anything by the zamindars ?

75. What labour, if any, is required to supplement the repair of the roads by the local authorities ?

76. Are the labourers given anything for this work by the zamindars or the local officials ?

74—76. I do not know.

77. What labour is required in case of floods and breaches of canal banks?

77. I have not come across such a case during my period of service.

78. Are the labourers given anything for this work by the zamindars or by Government ?

78. For that reason I know nothing.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars ?

79. As the officers tour at a time when there is very little cultivation work to be done, the employment of chheras cannot cause much inconvenience to them.

80. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards ?

80. The employment of beldars on private work interferes with their ordinary work.

81. Have you any special reports on "Chher" or local orders ?

81. No.

82. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

82. Chher is not employed to a great extent in the Police Department. What little is obtained is obtained for pitching and striking camps.

ORAL EVIDENCE OF MR. TEJUMAL.

To Mr. Mahmudshah :—

The Commissioner's orders are that badmashi cases should be enquired into by the Inspector under the superintendence of the District Superintendent of Police. These orders have been carried out. It has been so since the issue of the Commissioner's Circular of 1914. The Sub-Inspectors have no hand in these proceedings.

I have never heard of the Sub-Inspectors or the Jamadars making the rasai through the badmashes.

WRITTEN EVIDENCE OF MR. MUHAMMED ALI CHIRAGDIN, ZAMINDAR.

1. Name.	1. Muhammad Ali.
2. Occupation.	2. Zamindar.
3. Extent of business or zamandari. Give amount of income tax or land revenue.	3. I pay a land revenue of about Rs. 800.
4. Residence.	4. Chak No. 264, taluka Jamesabad.
5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate	5. Honorary Magistrate, Jamesabad.
	Rasai.
6. What do you understand by the term 'Rasai'?	6. The term rasai means to supply provisions either without payment or on inadequate payment.
7. How many years' experience have you had in making 'Rasai'?	7. I have about 15 years experience of rasai but I have personally never made rasai except in 1914.
8. What are the camping grounds for which you have to make 'Rasai'?	8. Kambo Baloo only.
9. What officers frequent those camping grounds?	9. The Assistant Collector and the Mukhtiarkar.
10. What supplies do those officers require for themselves?	10. Butter, ghee, eggs, fowls, milk, flour, mutton, jars, cots, grass, grain and firewood.
11. Whence do you get those supplies namely grain, rice, eggs, fowls sheep, milk, butter, vegetables, bajri, or jowari, stalks and firewood.	11. I get from the banias such supplies as they keep and get from my own house the rest.
12. Do you get them from your haris or from banias or from your own house or from other zamindars.	12. I get them from my own house and not from my haris.
13. Do you pay for them, and if so, at what average rates?	13. I pay for them at the prevalent rates. The price of fowls varies from 3 annas to six or seven annas.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. No.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. I get firewood from the jungles employing labourers for the purpose and get it carted to camp through my servants or haris.
16. What is the average daily cost of the supplies required by the officers themselves?	16. 2 or 3 rupees daily.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. Yes, I have to provide supplies also for the private servants and official staff of the officers of whom the peons are content with bread and whey generally.
18. What is the average daily cost of such supplies?	18 It depends upon the number of the men. If the number of tapadars is large the expenditure is large.
19. Do you have to provide supplies also for the clerks of the officers?	19. Yes.
20. What is the average daily cost of such supplies?	20. It varies.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. Yes.
22. What does that cost you for each camp.	22. It varies.
23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?	23. The officers pay the bills presented to them. I get the munshis to pay for the supplies which I get them from the banias. Other zamindars, however, receive no payment from the munshis.

24. If not, does the loss fall on your haris or on you?

24. In the case of zamindars who receive no payment the loss falls on them and not on their haris.

25. Do you have to provide quarters for the clerks?

25. Yes. I have to erect quarters where there are no bungalows which have quarters attached to them.

26. If so, does it cost you anything and do you receive payment?

26. No payment is received.

27. Do you have to provide camels, horses, carts or carriages?

27. Yes. These men are supplied as necessity arises but it is very rare among the Punjabis.

28. If so, what does it cost you and do you receive payment?

28. I have never heard of the Punjabi zamindars supplying labour for this purpose.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police Inspectors and any other subordinate officials?

29 The Punjabi zamindars provide supplies when they encamp in their villages.

30. If so, what does it cost you, and do you receive payment?

30. The Mukhtiarkar and the Inspector pay for their personal supplies, no payment is made for the supplies. The Deputy Collector and the Collector make full payment.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. I have never made rasai except in the year 1914 for which I was fully paid and have never spent anything, I understand, however, that other zamindars are out of pocket for making rasai.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. The contractor is generally a zamindar but the administration of rasai is in the hands of the tapadar Where there is no contractor rasai is made by the tapadar and the numberdar.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. I receive payment on the bill prepared by my munshi. Others prepare the bills by themselves or get it prepared by the tapadar.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. The Punjabis are of opinion that it is better to appoint makatadars (contractors) instead of tapadars or zamindars and these persons so appointed should possess no lands.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. It will be possible to find such contractors if favourable rates are fixed.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. The appointment of contractors is the best system of rasai as stated in the reply to question No. 34 as there will be no objection to such appointment.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Generally zamindars give dalis of vegetables and fruit which do not cost much.

38. Do you consider the practice should be prohibited by Government?

38. The practice should not be prohibited in so far as it relates to dalis of vegetables grown in zamindar's own gardens.

Lapo.

39. What do you understand by the term 'Lapo'?

39. The term lapo means an unlawful imposition.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the Revenue Department or also in the Public Works, Police and Forest Departments?

40. Lapo is unauthorised, no matter what its form. There are various forms of it. It is levied in the Revenue and other departments, the forms being different. I have personally never paid lapo.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41 The Tapadars and the Abdars generally levy lapo from the Punjabis recovering it when land revenue collections are made. The tapedar's charge in the case of a zamindar owing 2 blocks of land no matter what the area under the cultivation is Rs. 2 which is divided as follows:—

The tapadar Re. 1, the supervising tapadar As. 8, the kotar As. 4, the sub-treasurer As 1, cook, As. 3.

This charge is levied at each season. In addition to this he gets the following :—

Wheat 5 seers per year from each zamindar; sometimes the scale is higher than the above scale.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. No answer.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Each form of lapo is levied by the subordinates for their own use, and no part of it is spent on rasai. The contracting zamindar meets all the expenses of rasai. Some times the subordinate officials take big sums from ignorant zamindars on the pretext of making rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Unauthorised lapo is not given to the officials or private establishments of touring officials but it has some connection with the zamindars *i.e.*, it is collected on the pretext of making rasai to the officers.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take form of daily allowances?

45. I have never made a money present myself; some people make such presents in various forms by way of hospitality. They take the form of daily allowances.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. The subordinate officials look upon lapo as part of their pay. They do not levy with a view to favour. If a zamindar wants a particular favour he has to pay for it. The Punjabis are following the Sindhis.

47. What are the usual amounts of such ex actions and by whom are they exacted?

47. Generally the amounts exacted are those which have been mentioned above, and these are the only men who collect it.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. I pay nothing personally.

49. Has the amount been reduced by the rules of 1914, and the system of giving 'Rasai' contracts to zamindars?

49 The amount has not been reduced but there is some decrease in the rasai for the establishments of the Collector and the Deputy Collector.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. I remit my assessment by money order. Some zamindars follow my example. The system has not come into vogue, consequently the amount of lapo has not been reduced.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. The best way to stop lapo is to start Co-operative Societies affiliated to a Central Society.

(1) The smallest societies should save the people from lapo, and report the difficulties that come in their way to the Central Society which should communicate with the officers in charge of the co-operative movement with a view to their removal.

(2) To each village a trustworthy man should be appointed to collect the land revenue of the village and send it to the taluka, appropriate security being taken from him.

63. Education should be spread and people should be made to learn to stand on their own legs for even under the existing circumstances if an independent educated man refuses to pay lapo, the officials can do him nothing.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means men obtained from the zamindars.

53. Who are the Chheras?

53. The chheras are men whom the zamindars impress from among their haris or the villagers.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To prepare camping grounds and to repair roads etc., etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. The Punjabi zamindars generally employ their haris on their own work. They also depute them to work as chheras.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They receive no remuneration, the zamindars give them food only.

57. How many 'Chheras' are required at the camps of the different officers?

57. From 6 to 12 chheras are required.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the the camps?

58. See answer to question No. 57.

59. Do they get anything for these services from the officers or from the zamindars?

59. No.

60. How many 'Chheras' are required for shikar?

60. No chheras are given by the Punjabis for shikar nor is there any game near them.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. Do.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Board?

62. If the local board repairs the roads very few men will be required to supplement the repairs.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are of some benefit to the public.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. No.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. In the case of breaches the Punjabis give help.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. No.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. It is available.

69. Could it be procured by a contractor independently of the zamindars?

69. As the contractor can make rasai, so can he procure labour.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. It should be entirely stopped during the cultivation season, from October to December.

ORAL EVIDENCE OF MR. MAHOMEDALI.

To the Chairman :—

There are occasional levies of lapo in the Punjab but they are different in form from those in Sind.

In my answer to Q. No. 43 the other persons referred to are munshis and supervising tapadars to whom cash payments are made out of the additional cash money levied by the tapedars.

The numberdars are the people who collect the assessment in the Punjab.

Casual labour apart from the haris can be obtained in my taluka because people come for labour from Marwar, Thar and the Desert.

To the Hon'ble Mr. Harchandrai :—

I was warned by Mr. Dow in connection with the present of a silver tea set given by the females of my family to Mrs. Dow. The tea set was returned by Mr. Dow. It must be about 3 years ago. Mrs. Mahomedali sent the silver tea set to Mrs. Dow without my knowledge because she was on visiting terms with Mrs. Dow who also visited Mrs. Mahomed Ali. An official letter came from Mr. Dow. I explained the matter to Mr. Dow.

To the Hon'ble Mr. Ghulam Hussain :—

The tapedar is always on the look out to find my faults because I don't make rasai or pay lapo but I don't give him any chance.

To Mr. Sawhney :—

An independent contractor will have to be given a subsidy of about Rs. 100—150 a month if he is to charge the scheduled rates. I should be able to get a Panjabi to take the contract. He would supply everything including eggs and chickens. A man would have to be selected who would supply all these things.

The lapo paid in the Panjab is for the job done; there is no systematic levy as in Sind.

It is very seldom that European ladies go to visit the wives of the Zamindars.

WRITTEN EVIDENCE OF MR. MAHOMEDKHAN PATHAN.

My name is Mahomedkhan Pathan. I am a zamindar of my own village, in taluka Pithoro, district Thar and Parkar. I pay from 2 to 3 thousand rupees land revenue. I have been a member of Taluka Local Board, Pithoro, for many years. Since 2nd April 1918, I have been elected Vice-President of that Board. My age is 63 years. For 18 years I have served in the Engineering Department on the Mithrao. My last appointment was that of canal assistant or sub-divisional officer. I have been a zamindar for 30 years at the 78th mile of Jamrao canal. I shall therefore speak of rasai, lapo and chher so far as the tail (miles 60-89) of the Mithrao is concerned. This tract is in a very poor condition owing to scarcity of water. The zamindars in the upper reaches of Mithrao as well as those on the Thar canal are more happy. Lapo, rasai and chher must be on a larger scale there—especially chher because of immense fowl-shooting there.

Chher and Beggar.

Chher means labourers obtained for a day's work by the zamindar from his raj, to whom he gives nothing but food. What is provided for the officers is not chher but beggar. This beggar lasts for 7 months from 1st October to end of April. Of this period October to December are months in which haris sow wheat and reap jowari and bajri crops. Haris therefore pray God that the officers may not come on tour. But the officers come one after another. The Mukhtiarkar is followed by the Deputy Collector, the Deputy Collector by the Collector, the Collector by the District Superintendent of Police, and the District Superintendent of Police by the Executive Engineer. The haris have a very bad time then. If the Commissioner comes Divine wrath is as it were, on the land.

The duties of the chher.

The programmes of the Deputy Collector and the Collector are published 15 or 20 days in advance.

The tapadars are accordingly warned to repair the roads and arrange for rasai. (It must be remembered that camps are generally made in uninhabited places away from public roads.) Then the tapadars obtain chheras from the zamindars and make new roads to the camping grounds. Each zamindar provides from 5 to 20 chheras and in all 50 to 60 men are employed on the work for 10 or 12 days. The public roads are also put in order by the zamindars. If there is dust or sand on the road, grass is spread over it. The camping ground is next taken in hand and prepared. Then landhis for munshis' kitchens and privies, peons and horses are then constructed. The chheras then bring firewood and store it. Then comes the kit of the officer. The chheras unload it and help to pitch the tents and keep things in their places. It is the chheras who bring firewood to each kitchen, and fetch water for the whole camp. They also keep watch at the camp at night and carry the post. When the camp breaks they load the kit and return home. The zamindars and their agents must be present all the time that the chheras are employed. When another officer comes, there is the same trouble over again.

The chher required for shikar is a more troublesome affair. I have experience of it At Akri, where I was present, the Collector one day announced in the evening that he with two friends of his would go out for shooting next day. Thereupon the tapadars and the supervising tapadars rode out and brought by force about 250 haris living within a radius of 5 miles from the place. 50 to 60 men were given to each officer and the rest were allowed to go home. It is a pity that poor haris who had no clothes on their bodies should forcibly have been taken out of their houses on a cold December night and exposed to cold all night, and then early in the morning on the next day told to get into the water for the purpose of shikar, as if they were not human beings. What is worse they get nothing for their labour.

Chher for the Commissioner.

What I have said above relates to the chher required for the Collector.

If I were to describe what is meant by rasai and repairs to roads for the Commissioner's camp, no one would believe it. Once the Commissioner was going from Umarkot to Jamesabad. How hundreds of haris were for about a month employed as chheras to repair the roads, spread grass on them and water them at a time when they were wanted on their lands, how nicely the roads were repaired; it is not possible for one to realise unless one witnessed the affair. I estimated that the loss to the people, on account of the kharif crops not being reaped in time and of the land not being cultivated with rabi crops, amounted to about Rs. 20,000. In such matters the Mukhtiarkar does his utmost to put the roads in order and to make rasai on a liberal scale for the whole camp. He gets credit as a successful mukhtiarkar if he makes satisfactory rasai. Otherwise he is a useless and lazy mukhtiarkar. I give another instance. Mr. Lucas when he was the Collector of the Thar and Parkar District, once camped at the lake of Khan to pass his Christmas there. He had invited a number of European gentlemen and ladies. To please them plantain and other trees had been removed from the gardens and put up in the camp to give it an appearance of a garden. For this work 2,000 chheras were wanted so that the people living within a radius of 20 miles were affected. The haris of my tapas,

Chhar and Darelo, 18 or 19 miles from the place, were secured through the tapadars to work as chheras. The water wherein shikar was made was deep and irritated the skins of the chheras who were in it so that 2 or 3 men were said to have died of cold and irritation of skin. My haris in particular became ill of cold and irritation of skin—but they were saved from death by administering to them purgatives and other medicines.

What do the chheras get?

They are never paid any wages. They are only fed by the zamindars. If a hari does not turn up, his zamindar engages a labourer in his place to finish the work as he is asked by the officials to do. At the batai the zamindar recovers double the amount of the wages paid by him from that hari, by way of punishment so that no hari may do so again. Beating and bearding of haris are common occurrences.

Rasai.

Rasai is made for the Deputy Collector, the Collector and the Commissioner according to the status of each officer. Apart from money contributions zamindars provide at the lowest estimate the following supplies.

Stalks 40-60 bundles; palal for spreading in tents and stables 25 to 30 loads; butter 10-15 seers; kids 20-25; fowls 20-25; eggs 50-100; jars 50-60; cots, 50-60; milk for morning about 10 seers; milk at night 20-25 jars.

Payment for supplies.

It will suffice to say that no officer's establishment (excepting the Educational Department) pay for supplies or chher. They regard it as unlawful to eat their own food but lawful to suck the blood of zamindars and other people during the tour. As regards the officers, the bill is prepared in consultation with the butler. The officer pays a rupee or two taking receipt for the money which is given back to the butler. If rasai were to be had on payment it is certain that the cost would not be even 1/20th of the present expenditure.

The result of 1914 rules regarding rasai.

Rasai is, as usual, made free of payment. There is no change for the better. There is change for the worse, in one respect at least. Formerly the establishments got their provisions from the bania who was paid by the tapadar from the amount raised for the purpose from the zamindars. Now they get in lieu of provisions daily allowances in cash (vide appendix B.) from the tapadar who in his turn levies 8 annas per cultivated number from the zamindars as their contribution to the rasai-fund. So far as we zamindars are concerned, the rules have made matters worse.

Are zamindars willing to make rasai on payment?

It is a known fact that no zamindar is willing to undertake to sell supplies at camps. None will put up with the indignity involved in the affair. Traders may be expected to undertake the work but not zamindars who are a respectable class of people and suffer so many losses only to preserve their honour.

Lapo.

Lapo may more appropriately be called a bribe and bribe is frightfully rampant under British rule (I am speaking of Thar and Parkar District.) The commission which has now been appointed is for rasai and the tapadar's lapo only; but all departments are equally corrupt. So much so that even the stamp vendor sells stamps at double the prices. I, however, quote certain fixed amounts only exacted from zamindars (Vide appendix A.)

Tapadars' exactions how utilised.

It is true that the tapadars fleece zamindars in various ways; but their exactions find their way into the stomachs of the establishment as small, streams flow into the sea. The tapadar only gets the blame. Appendix B. contains all the details I could obtain. It might be asked why do such things happen? The answer is that all official business is in the hands of the munshis, while the butlers and peons serve to put out the officers. For instance if the butler and the peons get annoyed with the tapadar they spoil the milk by putting a drop of vinegar in it and the officer takes tea without milk. It is represented to him that no arrangements have been made for rasai. The result of this will be that the Mukhtiarkar will find his reputation gone and the tapadar will forthwith be transferred to Nagar Parkar. If the munshis of the camping officer get annoyed how much worse will be the condition of the tapadar and the Mukhtiarkar? It is therefore necessary to please the whole establishment.

Suggestions for stopping rasai.

It is well known that a touring officer does not come in contact with people. No poor man is allowed to see him. As for the zamindars, these only pay their respects to him and come away and that too after tipping the peons at the door. If the officers camp at the taluka head-quarters only and listen to peoples' requests, rasai and chher will disappear. In case they have to go out of the taluka head-quarters in connection with mati etc., they should go out alone leaving their establishments behind. They should not go in horse carriages on such trips, for, that will necessitate on the part of haris the

making of new roads. As regards lapo, this will be levied by the munshis all the more at camps at taluka head-quarters as no rasai will be made for them there. The burden will ultimately fall upon the zamindars and the Mukhtiarkar will see to it that the zamindars make their contributions to the tapadars.

How to stop bribery?

Bribery in the Revenue department will decrease if judicial and revenue functions are separated. As regards bribery in other departments nothing but heavy punishments will serve the purpose. We see in nature that the offender is punished with a view to prevent offences. The Penal Codes of the rulers are based upon this principle. It is therefore obvious that the criminal should be punished. Now that the inquiries of the rasai committee have shown that there is oppression in the country, it is the duty of Government to root out the evil in the interests of order and to secure the love of the people.

We, the people, are ready loyally to co-operate with Government in the interests of our own prosperity. It is therefore suggested that there should be in each taluka a committee of zamindars elected by the people. The committee should hold quarterly sessions and submit reports about the doings of the subordinates of each department to their superiors, as nothing can remain secret from the members of the committee, men of the raj. Should a subordinate not come into the clutches of the law he may be punished departmentally. I am certain that as soon as such committees are formed, half the bribery will disappear; and if a few men are punished on the reports of the committee, who can say that rasai will not disappear entirely?

Appendix A, of Fixed Charges Levied from Zamindars.

By Tapadars.

Rasai fee per cultivated No.	...8 annas.
Numbershumari fee per cultivated No. at the time of numbershumari	...8 annas.
Lapo per cultivated No.	...1 rupee.
Mahmani (entertainment charge)	Rs. 10 to 25.
Supplies for tapadars at the time of numbershumari	...Rs. 10 to 20.
Paddy for horse	...5 maunds.
Tapadar's cook ...	...Rs. 2.
Tapadar's kotar ...	...Rs. 4.
Hire of baggage camel	...Re. 1.
Taluka treasurer per thousand rupees of assessment.	...Rs. 2.

By Supervising Tapadars,

Numbershumari fee per cultivated No. ...	...8 annas.
Lapo per cultivated No. ...	do.
Mahmani ...	...Rs. 10 to 25.
Cook ...	...Rs. 2.
Kotar ...	...Rs. 4.
Supplies at his camps	...Rs. 10 to 15.
Paddy for horse	...5 maunds.
Hire of baggage camel	...Re. 1.

By Mukhtiarkar

Fee to peons per year	...Rs. 5.
Munshis ...	...Rs. 5.
Cost of supplies at his camp	...Rs. 30 to 40.
Cook	...Rs. 4.

Other Fees.

Khatebadal fee per No. Re. 1; shared as follows.

Supvg. Tapadar.	Tapadar.	Hazri Munshi.
R.a.p.	R.a.p.	R.a.p.
0–5–4	0–5–4	0–5–4

Tapadar's fee on khatebadal, on application for mafi or land grants.... Re. 1 per No.
Settlement munshis' fee on kabuliats of all sorts. ... ... Re. 1 per No.

Settlement munshis' fee on grants of land on eksali tenure ... Re. 1 per number in some talukas and Re. 1 per acre in others.

Tapadars' fee on grants of land on eksali tenure. ... Re. 1 per number or per acre according as is Settlement munshis' fee.

Taluka office peons on eksali grants. ... ... Re. 1 per each grant.

Takavi fee ... ... 5% divided as follows.

2nd munshi.	Sub-treasurer.
2/3.	1/3.

Sub-treasurer's fee for receipt book. ... ... 4 annas.
Sub-treasurer's fee per Rs. 1,000 of assessment ... ... 2 rupees.
Tapadars' and Supervising tapadars' fees. 5–10%

NOTE:—These payments are compulsory. Moreover, when we want the subordinates to do anything for us we pay them, otherwise they put hitches.

Appendix B. Statement showing payments by tapadars at different camps.

Collector's Camp.

Butler Rs. 11-4-0; naik and peons Rs. 5; office peon Rs. 2; camel men together Rs. 3-8-0; Hindu munshi's cook. Re. 1-10-0; Mahomedan munshi's cook Re. 1-0-0; each orderly Rs. 2; yearly payment to butler, camp or no camp Rs. 5.

Daily allowances.

Office munshis, 8 annas each. Peons 4 annas each. Naik, 6 annas. Butler, 6 annas. Mistri 6 annas. Bhungi 4 annas. Mashal 4 annas. Orderly sepoy 4 annas.

Deputy Collector's Camp.

Butler Rs. 11-4-0, Naik and peons Rs. 5. Office peon Rs. 2. camel men together Rs. 3-8-0. Hindu munshi's cook Rs. 1-10-0. Mahomedan munshi's cook Re. 1. Orderly sepoy Rs. 2. Munshi's fee for inspection of supervising tapadar's records Rs. 7-0-0. Munshi's fee for inspection of tapadar's records Rs. 9-0-0

Daily allowances.

Office munshi 8 annas each. Peons 4 annas each. Naik 6 annas. Butler 6 annas Mistri 6 annas. Bhungi 4 annas. Mashal 4 annas. Orderly sepoy 4 annas.

For Mukhtiarkar.

Peons per year Rs. 6. Cook per year Rs. 2. At the time of camp, supplies are provided by the zamindar and the daily allowances are paid by the tapadar. These latter are:— Peons 4 annas each daily; munshi 8 annas each daily. Where there is no zamindar to make rasai at the mukhtiarkar's camp, each such camp costs the tapadar from Rs. 30 to Rs. 40.

At the time of Jamabundi done by Collector or Deputy Collector.

One month's pay from each tapadar to munshis of Jamabundi officer. Rs. 25–30. Peons from each tapadar, Rs. 2-12-0.

Post Jamabundi.

Munshis and peons from each tapadar Rs. 5 each.

REMARKS.—It must be remembered that whenever an officer encamps at taluka head-quarters, all the expenses on account of supplies are defrayed in the first instance by the tapadar for the head-quarters. After the close of the year the accounts are made up when all the tapadars of the taluka are asked to contribute.

Other payments by tapadars.

The following four payments are payments made in lump sum by the tapadars collectively :—

To munshis of Deputy Collectors on account of destruction of records per taluka, Rs. 100.

To munshis of Collector on account of inspection of records, inspection or no inspection Rs. 100.

To munshis of Deputy Collectors on account of inspection of records Rs. 100.

To munshis of Collector, if they come to inspect the records Rs. 240.

Miscellaneous payments.

One month's pay including horse allowance to supervising tapadar. ... ...Rs. 30-35.
To the Divisional tapadar ...Rs. 12.
To the taluka second munshi...Rs. 5.
Monthly allowance for contingencies paid to sub-treasurer by tapadar. ... ...Annas 0.
To sub-treasurer per Rs. 1,000 of assessment recovered. ...Rs. 2.
To record-room-munshi, by tapadars ... ...Rs. 2.
To record-room-munshi, by supervising tapadars. ...Rs. 2.
To cook of head-munshi ...Re. 1.

Monthly allowance for contingencies paid to sub-treasurer by Supervising tapadar.... Re. 1.

ORAL EVIDENCE OF MR. MAHOMED KHAN PATHAN.

To the Chairman :—

I was in the Public Works Department from 1871 to 1881. I left voluntarily in order to take to zamindari. I purchased for Rs. 600, 625 acres and I have now 4,000 acres including partnership. Some I purchased and some I got as it was on my frontage. My zamindari is in Pithoro—some also in Jamesabad. I have not personally made arrangements for shikar, I have only seen them. I had gone to the Mukhtiarkar on business. I merely looked on. I had no hand in it. I never do any shikar myself. I have never made any bandobast for shikar. I have made rasai at Char. It is 12 miles from Samaro. It is to the south of Samaro. It is 30 miles from the Pithoro railway station. There is no dhand there. There is a police thana there and 2 or 3 bania shops and the zamindars have their houses.

The Collector did not come last year there. He came the year before. I don't remember whether he came the year before that. The Deputy Collector comes there once every year. The Commissioner has never come there. Sometimes the District Superintendent of Police comes there. I have not made rasai in any other village.

I pay about Rs. 400 or 500 every year as lapo. I can't say as to the cost of rasai. I simply supply the provisions.

I have given some times 5 or 10 of my haris as chher. I have never given any of my haris as chher for shikar.

To the Hon'ble Mr. Harchandrai :—

I fear all kinds of injuries from the Mukhtiarkar, if I don't make rasai. I have no water of my own, so I don't know if any water was diverted to a dhand.

To the Chairman :—

I was in partnership with a woman named Suhan Dan in lands in Umerkot. It was about 1,600 acres. I had a four anna share in the produce after incurring all the expenses. I have not got that partnership now. I gave it up 10 or 12 years ago on account of enmity with the Mukhtiarkar. The zamindari is near Saparji Dhand. The Mukhtiarkar ordered me to let water into the dhand when I stopped it. I petitioned that my crop would be ruined; and the Collector complied with my petition and stopped the water going into the dhand. The Mukhtiarkar took revenge upon me by reporting that I was eating up the estate of the lady. I was not really eating it away, why should I? The estate was taken over by the Court of Wards. After that I did not have any share in it. I preferred a claim for Rs. 1,700 due to me. I got the decree but I have not got the money from the Court of Wards.

To the Hon'ble Mr. Ghulam Hussain :—

If rasai is stopped, yet lapo will continue. I cannot say what supplies are given to the officers. We give them to the tapadar. The tapedar continues to do rasai in my taluka. There is a rasai fund in my taluka. Since 1914 the zamindar has to pay more, that is to say the zamindar makes rasai.

To Mr. Sawhney :—

Once I had seen—all the rest that I have said about the shikar I have heard. What I have seen of chher is already mentioned by me. 60 men go into the water with each sahib to fetch the birds.

I got pay Rs. 15 to 100 plus Rs. 30 travelling allowance in the Public Works Department. I had no money to the best of my re-collection when I joined the Public Works Department, but I had relations. I should have collected more money if the lady's estate had not gone to the Court of Wards. Half of the profits goes to the lessee and half goes to the lady.

The officers' rasai is only 4 as for eggs, milk etc.; it is the establishments which ruin us.

WRITTEN EVIDENCE OF MR. RAIZADA TIRITHRAM.

Preliminary.

1. Name.	1. Raizada Tirithram.
2. Occupation.	2. Zamindari.
3. Extent of business or zamindari. Give amount of income-tax or land revenue.	3. I pay land revenue of about Rs. 1,000.
4. Residence.	4. Deh. No. 308.
5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.	5. Member of the Taluka Local Board.

Rasai.

6. What do you understand by the term 'Rasai'?	6. The term rasai means to supply provisions to touring officers.
7. How many years' experience have you had in making 'Rasai'?	7. I have never made any arrangement myself for rasai but I am responsible for making it for the officers who encamp in my goth.
8. What are the camping grounds for which you have to make 'Rasai'?	8. I have never made rasai at any place.
9. What officers frequent those camping grounds?	9. The Commissioner in Sind (at James Jhudo), the Deputy Collector, the Collector, the Mukhtiarkars and the District Superintendent of Police.
10. What supplies do those officers require for themselves?	10. Sheep, fowls, eggs, butter, ghee, milk, flour, rice, pulse, vegetables, spices, firewood, grass, bajri, cots, bullock-carts, water jars, stalks, stables for horses.
11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari, stalks and firewood?	11. Some of the provisions we take from our own houses and some are bought from the bania shop.
12. Do you get them from your haris or from banias or from your own house or from other zamindars?	12. The Mukhtiarkar arranges for the supply of provisions through the tapadar or the supervising tapadar who collects the articles from the different zamindars. The zamindars have to pay from their own pockets and not the haris.
13. Do you pay for them, and if so, at what average rates?	13. See answer to question No. 6.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. Milk and stalks have their values; firewood has no value, but some thing is paid for cutting and bringing to camp.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. I never supplied firewood to any camp.
16. What is the average daily cost of the supplies required by the officers themselves?	16. I do not know.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. Yes.
18. What is the average daily cost of such supplies?	18. I do not know.
19. Do you have to provide supplies also for the clerks of the officers?	19. Yes.
20. What is the average daily cost of such supplies?	20. I do not know.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. Yes.
22. What does that cost you for each camp?	22. I do not know

23. Do you receive paymnet in full or in part from the officers and from their private servants, official staff and clerks?

23. Something is paid by the European officers but even that is not given to the real providers, but is wholly devoured by their butlers who obtain false receipts from the providers. Native officers pay nothing and obtain receipts from the providers.

24. If not, does the loss fall on your haris or on you?

24. The loss falls on the zamindars and not on the haris.

25. Do you have to provide quarters for the clerks?

25. Yes.

26. If so, does it cost you anything and do you receive payment?

26. I do not know how much it costs but nothing is paid for it.

27. Do you have to provide camels, horses, carts or carriages?

27. Punjabi zamindars provide bullock carts but no hire is paid for that, munshis hire camels for which the tapadar has to pay.

28. If so, what does it cost you and do you receive payment?

28. I don't know it what costs but nothing is paid.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. If the officers encamp in my goth then everything has to be provided by me.

30. If so, what does it cost you, and do you receive payment?

30. From Rs. 20 to Rs. 200 per day. I do not receive any payment.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. About Rs. 50.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. There are only 50 zamindars who assist in this matter and they give as much as they can, for the rest the tapadar is responsible.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. In my goth no payment is made. I do not know about the camps, but as far as I know nothing is paid.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I am not in favour of giving contracts to zamindars but I approve the appointment of an independent contractor.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. If the contractors are given full and advantageous rates I think there will be no difficulty in obtaining them.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Zamindars have to suffer loss of property; non-zamindar contractors should be appointed for making rasai.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. We sometimes present dhalis which cost about Rs. 5 or 6.

38. Do you consider the practice should be prohibited by Government?

38. Yes.

Lapo.

39. What do you understand by the term 'Lapo'?

39. The ter
fully or without any authority.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. There are two kinds of lapo (1) payment in cash, and (2) payment in the form of corn and cloth etc. It is levied in the Revenue and the Public Works Departments only and not in the Police and the Forest Departments.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. It is levied per acre.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Unauthorised lapo is levied by the tapadar, supervising tapadar, canal assistant, abdar etc.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. We make rasai as well as pay lapo.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. We have to pay lapo and make money presents to the Indian officers.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45 No answer.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. Unauthorised lapo is paid to avoid harm and ill-treatment at the hands of officers to please the Mukhtiarkar.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. The tapadar, supervising tapadar, abdar and canal assistant exact unauthorised lapo at the rate of one rupee per acre.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. About Rs. 100 yearly.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. Nothing.

50. Has the amount been reduced by the system of payments of land revenue direct to the Mukhtiarkars?

50. Do.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. (1) The Mukhtiarkars should not be given judicial work. (2) Tours of officers should be curtailed, if not wholly then to some extent. (3) The tapadar at the time of his inspection of tapas should give a copy of his field book to the zamindar. (4) Contracts should be given to a man who is neither a zamindar nor a tapadar. The powers of the Public Works Department should be reduced and of the police officers likewise.

Chher.

52. What do you understand by the term 'Chher'?

52. The term chher means labour without any remuneration.

53. Who are the 'Chheras'?

53. There are no chheras among the Punjabis.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Chheras are employed for clearing the roads and making landhis at the camps.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. I do not know.

56. When so employed,—do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. The chheras are paid by the zamindars and not by the officers.

57. How many 'Chheras' are required at the camps of the different officers?	57. I do not know.
58. How many are required daily for bringing supplies, water stalks and wood? How many more for preparing the ground and pitching and striking the camps?	58. Do.
59. Do they get anything for these services from the officers or from the zamindars?	59. Nothing.
60. How many 'Chheras' are required for shikar?	60. I do not know as there is no shikargah in this taluka.
61. Do they come willingly or not and do they get anything from the officers or from the zamindars?	61. I do not know.
62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?	62. The Local Board does not make any payment for the repairs of the roads; those repairs are done by the zamindars who give chheras for this purpose.
63. Are such repairs of benefit to the public as well as to the officers?	63. The repair and clearance of the roads is only for the touring officers, but the public also makes use of it.
64. Do they get anything for such labour from the officers, zamindars or Local Boards?	64. Nothing.
65. How many 'Chheras' are required in case of floods and breaches of canal banks?	65. I do not know as it never occurred here.
66. Do they get anything for such labour from the zamindars or officers of Government?	66. Nothing is paid.
67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?	67. The employment of the chheras causes loss to the zamindars who have also to pay them from their own pockets.
68. How far is casual paid labour available in your neighbourhood?	68. No answer.
69. Could it be procured by a contractor independently of the zamindars?	69. Yes.
70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?	70. Chher should be totally abolished and the Local Board should manage for itself.

ORAL EVIDENCE OF MR. RAIZADA TIRITHRAM.

To the Hon'ble Mr. Harchandrai:—

As far as I know all the Panjabi Zamindars pay lapo and make rasai in Sind.

I have no information myself whether Mahomedali does or does not pay lapo.

To the Hon'ble Mr. Ghulam Hussain:—

Even if rasai is stopped lapo will continue. The foundations of lapo are the judicial powers of the Mukhtiarkars.

WRITTEN EVIDENCE OF MR. DAULATRAM THARUMAL.

Preliminary.

1. Name. — 1. Daulatram Tharumal.

2. Appointment. — 2. Supervising tapadar.

3. Head-quarters. — 3. Mirpurkhas.

4. Length of service. — 4. 19 years.

5. Length of service and special experience in Sind. — 5. 19 years service both in Thar and Parkar and Nawabshah districts.

General.

6. What is the area covered by your charge? — 6. 4 tapas and 21 dehs.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. Flour, rice, ghee, spices, fowls, eggs, milk, butter, firewood, kids, cots, jars, etc., etc

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8.

	Cots.	Jars.	Chheras.
For the Collector's camp	50	40	25-30
„ „ Deputy Collector's camp	40	35	15
„ „ Commissioner's camp	100	150	150

9. What arrangements are made for accommodating their private and official establishments? — 9. Where there are Public Works Department bungalows there are generally quarters for the private servants and official staff. Where there are no such bungalows the officers live in tents and the establishment in routies, landhis being erected for the kitchens and stables. Sometimes in big villages and towns, paka houses are provided for the establishment free of rent.

10. What arrangements are made for stables at their various camps? — 10. The stables are erected by the chheras. The wood, mats etc., required for the stables are taken from big zamindars if there are big zamindars at the camping place, otherwise the wood is obtained from the haris who utilize the wood of their water wheels for the purpose and the mats are purchased. The wood is returned to the haris when no longer required. No payment is received.

11. What arrangements are made for their office at their various camps? — 11. Tents are taken out for the purpose. Sometimes the tapadar's dera or musafirkhana or the otak of a zamindar is used for the purpose.

12. What labour do they require to be provided locally at their various camps? — 12. The chher required in each case is stated under No. 13. Five more men are required, two for the officer's kitchen, one for the peon and two for the munshis for odd jobs.

13. What is the condition of the roads in your charge? — 13. The roads in my charge are in good condition because they were repaired recently owing to the camp of the Commissioner at Mirpurkhas in December last.

14. What authority is responsible and what agency is employed for the repairs of the roads? — 14. The Mukhtiarkar is responsible for the repair of the roads. He gets the roads repaired through the local fund mistry. Sometimes the tapadars and the supervising tapadars get the roads repaired by the zamindars' chheras when officers are about to pass along them.

15. Do they require to have special repairs made and if so, by what agency, to the roads to their various camps? — 15. Repairs to the roads are carried out under the orders of the Mukhtiarkar.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters? — 16. Both baggage and riding camels are engaged for the season for the whole establishment before the tour begins. When the establishment becomes short of an animal the tapadar or zamindar provides one for which no payment is received.

17. What are their postal arrangements and means of communication with headquarters? — 17. The post of the Collector is brought by the police sowars and that of the Deputy Collector and the Mukhtiarkar by local fund beldars and sometimes by the kotars of the tapadars and supervising tapadars. Apart from the ordinary post, if any papers are wanted from the head quarters they are brought by a zamindar's chhera.

16. What are the usual camping places in your charge?

18. In my charge the Collector encamps at the head quarters (Mirpurkhas) The Deputy Collector and the Mukhtiarkar encamp in every tapa generally.

19. What arrangements are made for preparing or keeping in order the camping grounds?

19. Zamindar cherras are employed to prepare the camping grounds.

20. Which of them are within practical reach of villages with bania shops or bazars?

20. Khadro and Bhatari have bania shops and bazars.

21. To which of them are attached vegetable gardens?

21. To none.

22. Which of them are provided with bungalows?

22. There are bungalows at Mirpurkhas only.

23. What permanent establishment is maintained at such bungalows?

23. Chowkidars and mallhis.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Rasai means to supply provisions.

25. What are the average daily requirements of officers on tour in the matter of supplies?

26. What are the average daily requirements respectively of their private servants and of their official establishment?

25-26. The following are the average daily requirements :—

For the Collector:—Milk 4-6 seers. Butter ½ seer. Mutton 1 seer. Fowls 2. Eggs 12. Firewood 1 maund. grass 4 bundles.

For the Deputy Collector:—Milk 3 seers. Butter 4 chetak. Mutton 1 seer. Fowls 1. Eggs 6 or 8. Firewood one maund. Grass 4 bundles.

For each munshi :—Mutton 4 chatak. Milk ½ seer. Firewood 5 seers.

For each peon and private servant:—Milk ½ seer. Mutton 4 chatak. Firewood 5 seers.

As regards provisions which they get on payment from the bazar direct they receive cash as follows. Each munshi 8 annas per day. Each peon and private servant 4 annas per day. Butler 8 annas per day.

But since the advent of Mr. Moysey, these cash payments have not been made in the Jamesabad taluka because of the Mukhtiarkar's orders to his subordinates to that effect.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns.

27—28. The following are the rates in the mofussil:—The provision obtained by them from the bazar is paid for by them at the bazar rates. As regards milk, neither Hindu nor Muhammadan zamindars sell it as they consider it derogatory to do so. They however do not like to part with it. They give it because of an officer's camp.

Butter 1 rupee per seer. Mutton 4 annas per seer. Fowls 6 annas each. Eggs 6 pies each. Grass 2 annas per bundle; Firewood is not purchased, it is brought from the jungles by the cliheras, who are fed by the zamindars, each load of half a maund costs about 2 annas.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. The daily aggregate cost of requirements is Rs. 3 in the case of the Collector, Rs. 2 in the case of the Deputy Collector, 8 annas for each Munshi and 6 annas for each peon and private servant.

30. How are these requirements met? that is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. The zamindars actually provide these requirements and the tapadar collects and supplies them. If there is a big zamindar at the camping place he provides all the requirements; otherwise each of the small zamindars makes his contribution. In some cases they are purchased locally.

31. How are they paid for ?

31. Whatever is bought by the tapadars is paid for by them at the ruling rates.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp ?

32. Nothing is paid for the articles obtained from the zamindars but something is paid for those obtained from haris and others.

33. How does their estimated average daily cost compare with the actual payments ?

33. The estimated averages referred to above are the lowest estimates. Sometimes these are exceeded when the number of the servants of the officer is very large.

34. If it is greater, by whom is the excess borne ? by the haris or zamindars or tapedars or mukhtiarkars ?

34. The officers pay for their supplies on bills but the establishments hardly pay. What the officers pay is given back to their butlers. Since the transfer to this district of Mr. Moysey, the amounts received from the officers have not been paid to the butlers. The excess is borne by the zamindars. If however there is no big zamindar to meet it, the tapadar meets it.

35. Is the excess met out of a "Rasai" fund maintained by the tapedars or mukhtiarkars ?

35. The excess is not met from the head-quarters fund. The tapadar meets it from his pocket and recovers it along with the lapo from the zamindars when they pay their land revenue assessment.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables ?

36. No payment is received for cots, jars and stabling materials, nor does the tapadar charge for them. If he were to charge for them he might be paid for them. As a rule, however, the tapadars act in accordance with the wishes of the Mukhtiarkars who do not wish that such articles should be charged for.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

37. No payment is received for vegetables obtained from the local fund gardens or otherwise.

38. How far has it been possible to give practical effect to the rules of 1914 ? Have tapadars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

38. No practical effect has been given to the rules of 1914. There was some improvement in the beginning of 1914. A month or two afterwards however rasai resumed its original proportions. As regards lapo several educated zamindars have ceased to pay it. Now in the time of Mr. Moysey the Mukhtiarkars and subordinate officials are very much afraid to make rasai. Yet there has been no decrease in rasai because no decrease is possible without the co-operation of the Mukhtiarkars. Under 32 and 33 I have stated that cash payments for provisions have been prohibited in Jamesabad under the orders of the Mukhtiarkar. In other districts however the old conditions obtain. The tapadars still collect supplies. The zamindar or contractor is in the business for the sake of name only. The whole rasai is actually made by the tapadar.

39. Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

39. So long as the tapadar or zamindar has any thing to do with rasai, so long it is difficult to stop it, nor is it possible to find a contractor for each taluka. If a patel is appointed to each camping place the zamindars will be free from making rasai. Each patel should be given a grant of land from 50 to 100 acres on condition that he or his agent will always live on the land and he should be required to make rasai at officers' camps, a copy of the programme of the camping officer's movements and an advance of money being sent to him through the mukhtiarkar. This advance consisting of the advances of the officer and his establishment, will enable the patel to collect beforehand whatever supplies he is required so to collect. Whatever remains from the advance after the payments have been made by him should be taken back from him. Such a patel owning as he does a small piece of land may be trusted never to make rasai at his own expense. This arrangement will cost Government nothing as the patel will pay assessment on his cultivation. It is difficult to find a contractor for each camp.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars ?

40. The touring officers give timely intimation of their camps but not of their requirements to the contractors and zamindars. The tapedars already know of their requirements because of their great experience of rasai.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

42. The touring officers receive dalis; Mr. Moysey does not accept them. I have never seen him accept a dali at Mirpurkhas, the only camping place in my charge. It is said that he does not take dalis even at his camps in the villages, other district officers generally accept dalis.

42. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

42. The cost of a dali varies from Rs. 5 to Rs. 15.

43. What are the orders of Government on the subject?

43. The Government orders on the subject are that dalis should not be accepted.

Lapo.

44. What do you understand by the term Lapo'?

44. Lapo means a customary bribe.

45. How many forms are there of unauthorized 'Lapo'?

45. The following are the forms of unauthorized lapo.

It is levied:—(1) in some districts at 4 or 5 per cent. (2) in some at a certain rate per number. (3) in some in lump sums from big zamindar. (4) in some at a certain rate per jireb.

In the Thar and Parkar district however it is levied at a certain rate per Survey No.

46. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

46-47. The unauthorized lapo which is fixed at a certain rate per number is levied by the tapadars, supervising tapedars, abdars, canal assistants, daroghas, maccadum, kotars and encumbered estates tapadars. Lapo in other forms is levied by the sub-overseers, head constables, jamadars, sub-inspectors, vaccinators and other subordinate touring officials whose pay is less than Rs. 50 or 60. This lapo is utilized by them for rasai and their own private purposes as they can not live on their small pay.

48. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

48. ½ or 1/3 of unauthorised lapo levied by the tapedars is utilized to cover the cost of rasai. It is converted for that purpose into a rasai fund to which the tapedars contribute from their pay also. The rasai fund is in the charge of the tapedar or supervising tapadar at the head-quarters of the taluka. In the Public Works Department it is in the charge of the abdars or daroghas at the head-quarters while in the police it is in the charge of the sub-inspector's munshi or a jamadar under the supervision of the sub-inspector. Nothing is spent from the rasai fund on rasai made at camps outside the head-quarters town. As a rule the zamindars pay for rasai at such camps. If they refuse to pay, the tapadars, daroghas, and abdars bear the cost. As regards the police if there is no zamindar present on the spot they recover the expenses from the haris. No body whether a zamindar or hari dare disobey them. They can make or mar the honor of any man; the more so because of the terror among the people of section 110.

49. If so, who manages the 'Rasai' fund?

49. It is managed by the subordinate officials referred to under No. 58. In the Mirpurkhas taluka the Mukhtiarkar Mr. Kishindas on being informed of the existence of a rasai fund stopped it under the orders of Mr. Moysey. There is no rasai fund now for the revenue tapadars of Mirpurkhas taluka. It is about a month since the fund was stopped.

50. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

50. The following is the scale of annual money presents made to the official and private establishments of touring officers from the fund at the head-quarters.

Collector's butler and other private servants Rs. 40. Collector's peon Rs. 35. Chitnis' peons, Rs. 20. Chitnis' cook, Rs. 10. Deputy Collector's peons, Rs. 25. Collector's munshi for the inspection and destruction of official records, Rs. 300. Deputy Collector's Munshis for the inspection and destruction of records, Rs. 250.

Upto this time the butler of Mr. Moysey has not demanded such presents at Mirpurkhas where I am stationed.

The following is the scale of money presents made by the tapadars at camps outside the head quarters town or otherwise than at such camps:—

Annual payments made by tapadars.

Supervising tapadar	Rs. 25	Sub-treasurer	Rs. 6
Supervising tapadar's kotar ...	„ 2	Besides one rupee per thousand	
„ „ Servant	„ 2	rupees of assessment which on	
Taluka 2nd munshi	„ 5	average amounts to	„ 15
„ Settlement munshi ...	„ 5	Record munshi	„ 2
„ judicial „ ...	„ 5		

Mukhtiarkar's servant	...	Rs. 5-	Expenses at mukhtiarkar's camp on 2 occasions in the year.	Rs. 20
,, peons	... ...	,, 10	Collector's munshi for the inspection of tapadar's records.	... ,, 5
Divisional tapadar	... ..	,, 10	Annual contribution to rasai fund at head-quarter on average	... ,, 150
Divisional tapadar's cook & peon		,, 2	The jamabandi fees to munshis of the Collector or Deputy Collector as the case may be	... ,, 20
Head record office naik	...	,, 8	This is a fixed charge which the tapadar has to meet...	
Khazanchi at Huzur Treasury office		,, 3	Total...Rs. 372-12-0	
Deputy Collector's munshis for inspection of records...	...	,, 7		
Deputy Collector's cook	...	,, 5		
,, ,, peons	...	,, 5		
Orderly ...	... ...	,, 1		
Munshis' cook	... ...	,, 5		
Fruit and liquor for munshis	...	,, 12		
Daily allowance to Deputy Collector's munshis for 3 days as the camp lasts for 3 days on an average	... ...	,, 15		
Daily allowance for Deputy Collector's peons for 3 days	...	,, 6		
do of orderly		,,0-12-0		
do of camelmen		,, 1-0-0		
Payment to modi in conection with Deputy Collector's camp		,, 20		

Again if the Collector encamps in the beat of a tapadar for 3 days, the daily allowance to the munshis, the money presents and daily allowances to the peons and the payments to the modi amount to about Rs. 125 which is generally paid by the tapadars unless there is a very big zamindar in this tapa in which case he receives a contribution from him.

51. How far is unauthorized 'Lapo' exacted far particular favours in matters of land revenue, irrigation, police and forests ?

51. The tapadars and the subordinate officials of the Public Works Department show no favours to zamindars in return for lapo, as they do not possess large powers. Here and there an abdar might be found who occasionally makes them some concessions in the matter of mode of irrigation or allows them more water or releases their impounded cattle. Lapo has become a customary payment and zamindars pay it as a matter of custom. There are several zamindars who never pay lapo and to whom the tapadar can do nothing. I have no knowledge of the Forest Department as there were no forests where I have served. The police subordinate officials however can do many favours in return for unauthorized lapo as they have large powers. They hold the honour of zamindars and others in their hands owing to their powers under Section 110.

52 How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials ?

52. Answered under 60.

53. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914.

53. The rules of 1914 have affected the levy of lapo. In every taluka there will be found about 50 zamindars who do not now pay lapo, and there is some decrease in the rates of lapo.

54. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders ?

54. I make the following suggestions which appear to me to be very useful for stopping lapo as well as rasai.

The Mukhtiarkar of the taluka should be held responsible for warning zamindars from time to time and in his tour not to make rasai or pay lapo. He should himself take no rasai and prohibit rasai being made for divisional and district officers of the Revenue, Public Works and Police Departments. These officers should take the Mukhtiarkar to task if they find lapo or rasai prevalent in his taluka. If they do so lapo and rasai are sure to disappear. But if they make examples of tapadars as they have hitherto done the evils will not cease. The tapadar is a petty official and if he is punished, no body comes to know of it in other parts of Sind. If an example is made of a Mukhtiarkar who holds a responsible position it will serve as a deterrent to all Mukhtiarkars of the Province. At the same time large zamindars should be similarly warned. The pay of the tapadar and other subordinates which is very small and hardly sufficient in these times to maintain the officer and his horse should be increased. If the pay is increased it will not be necessary to modify the Land Revenue Code rules. In fact sensible tapadars do not care to take lapo and make rasai. The reason is not far to seek. In a tapa containing 500 survey numbers the tapadars' lapo will be Rs. 750 at the rate of 1½ per number. Deducting Rs. 350 on account of expenses referred to in 60, the tapadar will have about Rs. 350 left to him. Adding this amount to his pay and allowance Rs. 360 the tapadar has an annual income of Rs. 700. Out of this income he spends Rs. 20 at least on the keep of his horse per month and Rs. 40 on the maintenance of himself and his servant. His monthly expenses amount to Rs. 60 *i.e.*, Rs. 720 per year. Thus he has nothing left for the maintenance of his family. If his pay is increased to Rs. 50 and horse allowance to Rs. 25 (as in the Police department) he will have Rs. 200 or Rs. 300 left for his family. Similar is

the case of abdars and other subordinate touring-officials. If their pay is increased, they will gain in dignity and refuse lapo. When their pay has been increased the head of the district may notify that any zamindar who makes rasai or pays lapo and any tapadar who collects rasai and receives lapo after a certain date to be fixed in this behalf will be severely punished. If this is done then rasai and lapo will disappear. If the work of rasai is entrusted to a patel as suggested in 48 the tapadars and the zamindars will not interfere in it. Also the tours of officers should be curtailed or officers should camp in big villages taking very small establishments with them.

Chher.

57. What do you understand by the term "Chher"?

57. It means forced labour employed without the payment of remuneration.

58. Who are the 'Chheras'?

58. They are generally haris; in some cases casual paid labourers whose wages are paid by the zamindars.

59. What kinds of labour are the "Chheras" called on to perform?

59. To pitch tents, to bring firewood and grass, to fetch water, to repair roads, to prepare camping grounds, to construct landhis etc.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. No.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

61. They do not receive anything from Government officials. They are only fed by the zamindars.

62. How far is casual paid labour available in your charge?

62. About 50 or 60 casual paid labourers can be had in my charge on payment of a daily wage of 8 or 10 annas per day.

63. Is any considerable staff of 'beldars' maintained in your charge, either by Local Fund or Government?

63. In the whole of the taluka there are about 20 Local Fund beldars and malhis with one mistry and one jamadar.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. I do not know.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No.

66. For what purposes do touring officers require labour?

66. Touring officers receive labour for fetching water and bringing grass and firewood.

67. How many labourers do they require daily in camp?

67. 5 or 6.

68. How many more do they require when pitching or striking camps?

68. For the purpose of pitching and striking tents men are required at the following rates. Collector's camp 25 to 30. Deputy Collector's camp. 15.

69. Whence do they obtain them?

69. They are provided by the zamindars.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. They get no payment, the zamindars only feed them. Generally they are zamindars' haris. When an adequate number of haris is not available the zamindars engage ordinary labourers on payment of wages.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the Rasai contractor?

71. The probable cost per camp would be Rs. 40. The rasai contractor or patel can obtain such labour on payment of wages.

72. How do they obtain labour for shikar?

72. The zamindars provide labour for shikar. Sometimes ordinary labourers are also engaged.

73. What do they pay the men? Is there difficulty in making them accept payment?

73. Generally the officers pay the men bakhshish, some officers give them some game also. If in any case the officers pay them nothing, the zamindars pay them their wages.

74. Are they given anything by the zamindars ?

74. As answered under 83.

77. What labour is required in case of floods and breaches of canal banks ?

77. The zamindars willingly provide chher in case of floods and breaches to save their cultivation.

78. Are the labourers given anything for this work by the zamindars or by Government ?

78. The Public Works Department give them food and some cash. The darogha keeps a muster roll and gets money from Government on bill. He deducts the charges on account of their food and pays the rest to them. Some zamindars do not receive such payments with a view to Government recognizing their services and conferring honours on them.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars ?

79. The employment of chheras in the cultivation season does cause some loss to the crops.

80. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards ?

80. If the beldars are employed for work other than the repairs of roads, the roads get into a bad condition so that they have to be repaired with zamindari chher.

81. Omitted.

82. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

82. If officers must tour, chher must remain. No officer can afford to pay the expenses of chher, as the cost, having regard to the present camp establishments, will be about Rs. 40 for the Collector's camp and Rs. 25 for the Deputy Collector's camp.

It will be better to curtail tours, to confine them to big villages and to reduce camp establishments. If the establishment is reduced, 5-7 chheras will be required on the first and last days of the camp only. Their wages will be about Rs. 4-5 which the officer concerned can pay. No member of the establishment whether a munshi or a peon can pay for chheras.

ORAL EVIDENCE OF MR. DAULATRAM THARUMAL.

To the Chairman :—

I used to be in Jamesabad ; I have only now been transferred to Mirpurkhas.

The one-half or one-third of lapo goes to rasai including cash payments. The tapadar subscribes Rs. 15 every month from his pay towards the rasai fund.

To the Honourable Mr Harchandrai :—

I have been supervising tapadar in Mirpurkhas, Sinjhoro, Jamesabad and Nawabshah. At the taluka head-quarters nothing is supplied to the subordinate establishment ; the supplies for the superior officers are not fully entered in the bills. Rasai used to be made for the Collector the whole of the time he remained at Mirpurkhas and all round on tour, before the arrival of Mr. Moysey. He stopped it as soon as he became aware of it one month after his arrival. All the quantities used to be entered in the bills but lower rates were shown. About three-quarters of the proper rates were entered.

To the Chairman :—

The Collector did not send his own men in the bazar as no eggs and chickens could be got from the bazar. All other things he used to have from the bazar.

To the Honourable Mr. Harchandrai :—

Rasai was not made for other officers residing in Mirpurkhas. The Commissioner's rasai may often cost Rs. 700—formerly it cost Rs. 100-1,250. There were account books but after Mr. Moysey came, they were torn up. The bill produced before the Commissioner was for Rs. 68.

To the Chairman :—

Rs. 150 were spent on tips to the servants. Rs. 40 went to the butler on that occasion—all the rest went for the food stuffs. It was for the Commissioner and the whole establishment.

To the Honourable Mr. Harchandrai :—

The Collector's butler used to take Rs. 15 a camp or Rs. 100 a taluka. Rs. 68 was the money given by the Commissioner. The establishment did not pay anything except Mr. D'Silva who paid his bill. The Sindhi munshis paid nothing. The expenses of the Assistant Collector for 3 days' camp would be Rs. 100. There would be expenses for fruits and liquor but this year there has not been any expense on this account.

I have never been insulted by the butler or servants as I have been at head-quarters.

To the Chairman :—

I know one instance at Jhudo. Mr. Bolus' butler insulted the supervising tapadar Nenumal. He offered Rs. 50 but the butler demanded Rs. 100. He simply threatened him; the matter was compromised at Rs. 50 by the Mukhtiarkar.

To the Honourable Mr. Ghulam Hussain :—

The liquor used to be given to the munshis and not to the superior officers. The Commissioner was billed for the proper amount but they were under rated. A fowl worth 10 annas was put down at 8 annas and so forth.

Even if rasai is stopped lapo will go on. The cash tips as well as supplies are included in rasai. If supplying of provisions is stopped and the cash payment continue lapo will continue.

The Collector makes one camp at taluka head-quarters each year and the Assistant Collector and Deputy Collector about two.

To Mr. Sawhney :—

No independent contractor could be found in my beat to take up rasai. He might be obtained by giving a subsidy of Rs. 50-100 if he were also protected from ill-treatment.

To Mr. Mahmud Shah :—

I was not present when the dispute arose between Mr. Bolus'. butler and the supervising tapedar. That butler has since been dismissed.

To the Chairman :—

There is a sweeper at the bungalow at Mirpurkhas who gets Rs. 10 pay and is made to keep fowls now. Rs. 10 is the regular pay of the sweeper and he keeps the fowls in addition. He is paid by the Executive Engineer.

I also used to make rasai for the Assistant Collector and Deputy Collector. That has been stopped after Mr. Moysey's arrival. I did not make rasai for the Mukhtiarkar. In the same way the Deputy Collector and the Collector's bills were shown at low rates. They only got eggs and fowls. The pattawalla went and collected them from the houses of different people. It is only when the Commissioner comes that they are sent for from Hyderabad.

The Deputy Collector used to get chickens every other day—eggs 3 or 4 every day.

WRITTEN EVIDENCE OF HAJI MAHOMED HASSAN.

Preliminary.

1. Name. — 1. Haji Mahomed Hasan.

2. Occupation. — 2. Agriculture.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3 Rs. 5-6 thousand Land Revenue.

4. Residence. — 4. Resident of his own village.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. District Local Board member, Vice-President Taluka Local Board Mirpurkhas and Honorary Magistrate.

Rasai.

6. What do you understand by the term Rasai'? — 6. I consider rasai as an infliction.

7. How many years' experience have you had in making 'Rasai'? — 7. 15 or 20 years'.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Mirpurkhas and Jhandomari.

9. What officers frequent those camping grounds? — 9. All officers including the Commissioner.

10. What supplies do those officers require for themselves. — 10. All kinds of supplies.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables bajri or jowari, stalks and firewood? — 11. I get such things from banias as can be had at their shops. The other things are obtained on payment otherwise than from banias.

12. — 12. Omitted.

13. Do you pay for them, and if so, at what average rates? — 13. Yes. The rates are not fixed. They fluctuate from time to time.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns. — 14. Yes.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Yes. It costs something to cut firewood and bring it to camp.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. This is known to the tapadars. I hand over to them the things that they want.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. Yes.

18. What is the average daily cost of such supplies? — 18. This is known to the tapadars.

19. Do you have to provide supplies also for the clerks of the officers? — 19. Yes.

20. — 20. Omitted.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. Yes.

22. What does that cost you for each camp? — 22. About Rs. 125, 150 and 175.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks? — 23 No.

24. If not, does the loss fall on your haris or on you? — 24. On me.

25. Do you have to provide quarters for the clerk?

25. Yes.

26. If so, does it cost you anything and do you receive payment?

26. It does cost me something, but I receive no payment.

27. Do you have to provide camels, horses, carts or carriages?

27. I provide what is short of their requirements.

28. If so, what does it cost you and do you receive payment?

28. I receive no payment.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes.

30. If so, what does it cost you, and do you receive payment?

30. It costs me 200 to 300 rupees per year.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. 7 to 8 hundred rupees.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. It is made by the tapadars. I provide supplies.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. The tapadars prepare bills.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I prefer the appointment of contractors independent of the tapadars and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Rasai should be made by independent contractors.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Yes.

38. Do you consider the practice should be prohibited by Government?

38. Yes.

Lapo.

39. What do you understand by the term 'Lapo'?

39. I consider lapo as an infliction.

40. How many forms are there of unauthorized 'Lapo'? Is it levied only in the revenue departments or also in the public works, police and forest departments?

40. It is levied in the Revenue and Public Works Departments.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or rate per camp per acre of crop, number, or per assessment of land revenue?

41. The tapadar levies Re. 1 per Survey No., the abdar Re. 1 per Survey No., the supervisor Re. 0-8-0 per Survey No.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars, and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied for themselves.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. I pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. I pay lapo as well as make money presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I pay these to save my honour.

46. Is unauthorized 'Lapo' exacted for particular favours; and if so, what, in matters of land revenue, irrigation, police and forests;

47. What are the usual amounts of such exactions and by whom are they exacted?

46–47. If I don't pay lapo they make false reports. Then it is not considered whether these reports are true or false. Therefore lapo is levied by all.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. Rs. 500 to 600.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Tapadar's false reports should be scrutinized. In each taluka a few men should be deputed to watch things and their reports should be given weight.

Chher.

52. What do you understand by the term 'Chher'

52. I consider chher as an infliction.

53. Who are the 'Chheras'

53. Haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. All kinds of labour.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. They perform such labour when required by zamindars to do so.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. No.

57. How many 'Chheras' are required at the camps of the different officers?

57. 10, 15, 20.

58. Omitted.

59. Do they get anything for these service from the officers or from the zamindars?

59. Nothing.

60. How many 'Chheras' are required for shikar?

60. I do not know.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They do not come willingly.

62.. How many 'Chheras' if any, are required for supplementing repairs to the roads by the Local Boards ?

62. Chheras are required. They repair those portions only of roads which lie within their zamindari.

64. Do they get anything for such labour from the officers, zamindars or Local Boards ?

64. Nothing.

65. How many 'Chheras' are required in case of flood and breaches of canal banks ?

65. In such cases a large number is required, the occasions being critical. I provide chheras willingly

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. Nothing.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars ?

67. Yes.

68. How far is casual paid labour available in your neighbourhood ?

68. 8 to 10 annas.

69. Could it be procured by a contractor independently of the zamindars ?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government ?

70. Yes.

WRITTEN EVIDENCE OF MR. ABDULLAH UMARKHAN.

Preliminary.

1. Name. — 1. Abdullah Umarkhan.

2. Occupation — 2. Formerly a tapadar (service three years) which appointment I resigned, now a zamindar and a lessee of agricultural lands.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Annual land revenue Rs. 400.

4. Residence. — 4. Jamesabad.

5. Public, employment, if any, such as member of Municipality, Local Boar or Honorary magistrate. — 5. No answer.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. It means to provide necessary supplies at officers' camps free of charge.

7. How many years' experience have you had in making 'Rasai'? — 7. 4 years'—3 years as a tapadar and one year as zamindar.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. I have made rasai as tapadar either single handed or aided by others in the following camping grounds:—Sanghar, Tando Mithakhan, Jihan, Kanhan, Bakhori in taluka Sanghar; Chanida in taluka Nagar Parkar, (Umarkote at Christmas) and Nabisar in taluka Umarkote. As zamindar I have made rasai at Jamesabad.

9. What officers frequent those camping grounds? — 9. During my service the Commissioner, the Collector, the Deputy Collector, the District Superintendent of Police and the Police Inspector camped in Sanghar taluka; and the Collector, the Deputy Collector and the Police Inspector in Nagar Parkar taluka; and the Governor, the Commissioner, the Collector, the Deputy Collector, the District Superintendent of Police, the Police Inspector, the Sub-Inspector and others in Umarkote taluka. These camps cost each taluka about 5,000 to 6,000 rupees every year. While I have been a zamindar, the Collector, the Deputy Collector, the Assistant Collector the Executive Engineer, the District Superintendent of Police, the Police Inspector, the Manager and other officers have camped in Jamesabad taluka. During my time of service the expenditure on account of provisions taken from the modi at the camps was met from contributions made by tapadars with reference te their tapas. In Umarkote and Sanghar talukas however the expenses were paid from similar contributions made by zamindars.

10. What supplies do those officers require for themselves? — 10. Vegetables, mutton, eggs, fowls, butter, grass, firewood, milk, fine flour, onions, potatoes, bajri for horses, sugar, pala and other fish, sheep, etc.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 11—12. Supplies such as potatoes, onions, sugar and fine flour are obtained from the bania and the rest from the zamindars. The supplies taken from the zamindars are partly given out from their own stocks and partly purchased.

13. Do you pay for them, and if so, at what average rates? — 13. The haris and zamindars do not receive payment for the supplies provided by them. But the bania is paid at the rates then prevailing.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes, milk and stalks have market values. The labourers are paid by zamindars for collecting firewood and bringing it to camp at the rate of one and a half annas per load.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Zamindars pay for the labour employed in cutting firewood. The cost of bringing it to camp varies from Re. 1 to Rs. 3 per cart load according to the distance.

16. What is the average daily cost of the supplies required by the officers themselves ?

16. From Rs. 4 to 6.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. Yes.

18. What is the average daily cost of such supplies ?

18. From Rs. 4 to 8 according to the strength of the establishment.

19. Do you have to provide supplies also for the clerks of the officers ?

19. Yes.

20. What is the average daily cost of such supplies ?

20. From Rs. 10 to 20 according to the strength of the establishment.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Yes.

22. What does that cost you for each camp ?

22. Zamindars spend from Rs. 20 to 50, according to the strength of the establishment.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. Zamindars do not receive a pie from the official staff, private servants and clerks of the officers.

24. If not, does the loss fall on your haris or on you ?

24. The loss is met from the rasai contributions set apart at the batai of crops before the produce is divided between the zamindar and his haris and also from the rasai charge (8 annas per cultivated No.) levied by the tapadars along with the assessment. The receipted bills for such amounts as the butlers suggest, are obtained from the bania and zamindars and submitted to the officers for payment. What is obtained on the bills is given back to the butlers immediately. If the tapadars are unable to meet the expenses of rasai from the amounts received for the purpose, they even borrow money to defray them.

25. Do you have to provide quarters for the clerks?

25. In small villages the zamindars get private houses vacated and place them at the disposal of the clerks. The peons and private servants are put up in landhis erected for them.

26. If so, does it cost you anything and do you receive payment?

26. The landhis cost the zamindars from Rs. 25 to 50 according to the strength of the establishment, for which they receive no payment.

27. Do you have to provide camels, horses, carts or carriages ?

28. If so, what does it cost you and do you receive payment ?

27—28. Zamindars provide camels, horses, carts and carriages for officers from railway station to their camps. They do not receive payment but they pay from their own pockets at the rate of 2 annas a mile for a camel or a horse and of 4 annas a mile for a cart.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

30. If so, what does it cost you, and do you receive payment ?

29—30. Yes, zamindars have to make rasai for these officers. It costs them from Rs. 10 to 80, according to the status of the officer. They receive no payment.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. It varies from Rs. 50 to 1,000, according to the capacity of the zamindar.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. The zamindars either make rasai themselves or collect and hand over the supplies to the tapadar free of charge.

33. How do you receive payment? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. The zamindars do not receive payment for rasai. No bills are presented to the munshis, havaldars, peons and private servants. The bills for superior officers are presented by the zamindars and banias through the tapadar. The amount of the bill presented varies from Rs. 3 to Rs. 5. The payment is made to the zamindars in the presence of the officer but the money is taken back by the butler.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars ?

34. I prefer the appointment of contractors independent of the tapadars and the zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes, provided they are advanced some money from the permanent advance for collecting supplies and engaging servants, etc. The supplies so obtained by them will be purchased from them by the officers and their subordinates, at such rates as will leave them enough to maintain themselves and their establishments.

6. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. My objections to rasai are :—

Rasai interferes with cultivation with the result that the haris greatly suffer. When so distressed they take loans from zamindars and shaukars at heavy rates of interest. Those who have kabuli lands of their own sell them if only to lighten their burden of debt. Those who hold lands under Act III of 1899 are put to great trouble. They are dragged to civil courts where they compound for claims containing interest upon interest and have decrees passed agaist them. They ultimately go to the Manager for protection.

The following are my suggestions for suppressing rasai :—

1. The powers of tapadars should be curtailed. They should do number—shumari only and have nothing else to do with lands, as in the Punjab.

2. Revenue assessment should be paid direct at the taluka office by money order, The tapadar should simply keep accounts but have no money transactions.

3. Numberdars and big zamindars in each deh should be held responsible for collecting land revenue and paying it into the Government Treasury in time. They should be given 5% on the collections.

4. As regards unauthorised cultivation and eksali lands the Mukhtiarkar should after careful inquiry either issue ijezatnamas or order Form No. 8, to be filled in. The tapedars and supervising tapadars should have no hand in these matters.

5. If possible, tapadars, supervising tapadars, and abdars should be transferred at the time of recovery of assessment. The appointments of abdars and canal assistants should be abolished.

6. Judicial functions should be made separate from revenue functions.

7. The Police should be deprived of the powers under Sections 54 and 110 of the Criminal Procedure Code.

8. The tours of superior officers should be curtailed. Their camp establishments should be reduced and camps confined to large towns. They should also make open and secret inquiries about lapo and rasai at their camps. By doing so rasai and lapo might stop.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Dalis are presented. The annual expenditure varies from Rs. 5 to 10.

38. Do you consider the practice should be prohibited by Government?

38. I consider that the people will be very thankful if the practice is prohibited.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means a fixed sum paid every year to subordinate officials as an insurance against harm from them in matters under their control.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp per acre or per survey number or per assessment of land revenue?

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

40—42. The tapadar receives one rupee as lapo and the supervising tapadar 8 annas per cultivated number. The tapadar also receives 8 annas for rasai per cultivated number.

2. The munshis of different officers levy Rs. 2 to 10 for endorsing on the kacha parwana their notes in connection with the issue of paka parwanas.

3. 5% is paid to the sub-treasurer on payments and repayments of takavi grants.

4. 2% is paid to the munshi on takavi payments.

5. Mahmani (entertainment fee) from Rs. 5 to 10.

6. Re. 1 per thousand to the sub-treasurer when paying assessment.

7. When a zamindar calls on an officer he has to pay tips to the extent of 4 or 5 rupees to the peons before he is allowed in

8 In the Public Works Department the abdars and the canal assistant get one rupee and 8 annas per No. respectively. The Sub-Divisional Officer and his clerks, the head munshi of the Executive Engineer, and the sub-overseers are all paid in lump sum by each zamindar according to his status. In connection with the discharge of a water course also money presents are made to the sub-overseer from time to time. If they are not made such presents, the discharge is overstated so as to reduce the water supply or to put up a profile. We pay lapo to abdars to prevent their making mischief. If there are 4 or 5 occupants on a water course and one or two of them do not cultivate, the rest utilize the extra supply. The abdars then fill in Form No. 8, against each of the latter in respect of his whole cultivation. They do so even when the extra supply is not made use of. To avoid such things zamindars pay lapo to the Public Works Department officials Moreover no change of supply can be made unless the application is favourably reported on by the canal assistants and abdars. There are other ways also in which they can trouble zamindars.

9. There is no fixed lapo for the Police. At kacha thanas in villages the Police officials take from the zamindar for themselves and their officers the following things:—Grain, ghee, stalks, firewood, kids, etc. They take these sometimes in advance and sometimes on the occasion of camps, so that they spend nothing from their pockets on their food. If they are not given such provisions, they quietly send for the zamindars' haris and insult them. The banja's bill for provisions supplied to the Police is met by them from subscriptions, paid by the zamindars on the spot.

10. The following are the results of not paying lapo to the tapadar :—

1. Whether or not there remain any arrears outstanding against a zamindar the tapadar manages to place watchmen on his crops as a precautionary measure. The zamindar suffers thereby as he cannot reap or dispose of his crops in time.

2. If a zamindar has arrears of 5 or 10 rupees to pay on his lands which he holds under Act III, the tapadar without informing him of it reports that his grant should be cancelled. I refer to a recent case of injury below.

In the kharif season of 1917-1918, a tapadar came to inspect my crops. After making inquiries about births and deaths from my labourers who were working in my garden he told them to bring grass for his horse. They refused to cut grass for his horse on the excuse that they were my paid labourers and that if they did so they would get less wages from me. *I was not there; my uncle was present there to whom* the tapadar in *angry tones said, "Your labourers are very proud and I will take* revenge from you." *The tapadar then entered in his books four of my numbers as* cultivated with cotton and *the fifth as sown with grass, without informing us of it.* He then took an opportunity of having the entries verified in the partal of the supervising tapadar and of the Deputy Collector; and gave me a bill of assessment based on these entries. On receipt of the bill I wrote out an application to the address of the Mukhtiarkar and took it to the tapadar. I told him that the entries in the bill were not correct, that the numbers shown as cultivated with cotton had only cotton stubbles on them which had become green on account of abundant rains and that the number shown as sown with grass had not been watered at all and that the grass on it was due to the rains; hence the entry was an incorrect one. The tapadar replied that he had simply taken revenge because he had been put out, and that as the entry had been made and confirmed by the Deputy Collector I would simply displease the officers by making a petition but would get nothing. I realized the truth of his remarks and quietly paid Rs. 40 on account of assessment. This was the result of refusing to supply grass. The loss would have been greater for refusing to pay lapo.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. It is levied by the officials not to cover the cost of rasai of touring officials but to cover their own expenses and to make annual money presents to the munshis, peons and butlers, of the officers. Rasai charge is levied apart from lapo.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

45. What are usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

44-45. When I was a tapedar the following were the annuities paid by the tapedars to the private servants and munshis of the officers in the Thar and Parkar District.

1. Commissioner's butler ... Rs. 100 per camp.
2. Collector's butler ... Rs. 21 from all the tapedars.
3. Collector's peons ... Rs. 5.
4. Collector's Havaldar ... do.
5. Collector's Inspection munshis Rs. 10.

Daily allowances.

6. Collector's munshis excluding provisons ... Annas 8 each
7. Collector's peons and private servants ... Annas 6 each
8. Deputy Collector's butler in Thar division ... Rs. 21.
Deputy Collector's butler in Nara valley ... Rs. 10.
9. Deputy Collector's peons Rs. 5.
10. Deputy Collector's inspection munshis ... Rs. 10.
11. Daily allowance to Deputy Collector's munshis .. Annas 8 each
12. Do. to peons and private servants ... Annas 6 each
13. Mukhtiarkar's cook ...Rs. 5 from each tapadar.
14. do. peons ... Rs. 5.
15. do. office peons Rs. 3.
16. do. 2nd munshi Rs. 5 or 10.
17. do. sub-treasurer Rs. 6 (8 annas from each tapadar on account of contingencies.)
18. Head munshi in Thar Division ... Rs. 40.
19. Servant of do ... Rs. 3.
20. Supervising tapadar ...Rs. 30 i.e., pay and allowances.
21. do. 's servant and peon Rs. 3.
22. Divisional tapadar ... Rs. 12.

23. For inspection and destruction of taluka records from tapadars according to the income of tapas. } Rs. 200 to 300 paid by all together, the contribution of each being in proportion to his income from his tapa.

24. At Jamabundi each tapadar's pay is given to the munshis or clerks of the Jamabandi officer ... ... Rs. 25.

NOTE:—I have paid these annuities myself. In 3 years I had a deficit of Rs. 300 which I paid from my own pocket. I therefore got disgusted with my appointment, and resigned it. For a year now I have been a zamindar. When I was in service I always got bad tapas.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

47. What are the usual amounts of such exactions and by whom are they exacted?

46-47. Answered under Nos. 40-41 and 42.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. When I was a tapadar; I made the customary payments referred to in No. 44 as zamindar I pay lapo and exactions of the nature of lapo referred to in 40-42. These cost me Rs. 100.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the Mukhtiarkars?

50. No, because when a khatedar pays land revenue by money order the tapadar credits the amount towards the payment of a non-jamabundi item, and proceeds to recover the assessment. Moreover the bill of assessment which the tapadar gives, is not complete on purpose. His object is to compel the zamindar to come to him for further particulars and to make the payment to him along with the lapo. It is therefore that the assessment is paid to the tapadar together with lapo. The tapadar should therefore be warned to give complete bills.

1. A zamindar in the Jamesabad taluka has suffered on account of remitting assessment by money order. When it was received in the taluka office the tapadar credited that amount towards the payment of karia expenses although the khatedar had stated in the money order form that money was on account of assessment on such and such land, and the reason why there were arrears of karia expenses was that the payment therefore had been wrongly credited to a different deh. As regards the arrears of assessment, the zamindar was served with a notice and his moveable property attached. Thereupon the zamindar paid the assessment over again to save himself from attachment and represented his case to the authorities, so far to no purpose.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Answered under No. 36.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means labour supplied free of payment to prepare camping grounds and roads, to bring provisions, firewood and grass to camp, to wash utensils, to help at shikar etc.,etc.

53. Who are the 'Chheras'?

54. What kinds of labour are the 'Chheras' called on to perform?

53–54. Chheras are zamindars' haris. They are required for pitching and striking tents, preparing camping grounds, fetching water, bringing firewood, grass and grain for horses, repairing local fund roads etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

57. How many 'Chheras' are required at the camps of the different officers?

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

59. Do they get anything for these services from the officers or from the zamindars?

55–59. The zamindars do not give lands to haris on condition to perform such labour nor do haris take up lands on such terms. The zamindars get them in on promises that they will make them concessions of all sorts. When they have cultivated the lands and got into debt they cannot leave the lands and consequently do all sorts of jobs on which their zamindars put them. They receive no payment from the zamindars or officers of Government. Some chheras even bring food from their homes. Others who belong to big zamindars are fed by them. The numbers of chheras required at the camps of the different officers is shown below:—

For Commissioner's Camp, Rs. 150; for Collector's Rs. 50; for Deputy Collector's Rs. 30 and for Mukhtiarkar's Rs. 20.

60. How many 'Chheras' are required for shikar?

60. The same chheras required for above purposes help at shikar. Additional chheras are obtained from the zamindar in whose deh there is to be shikar: 30 chheras for bird shooting and 300-400 chheras for pig shooting.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

63. Are such repairs of benefit to the public as well as to the officers?

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

61-64. Chheras come unwillingly. They repair local board roads.

From 200-500 chheras repair the roads to officers' camps but no others. Such repairs are also of benefit to the public.

The chheras receive nothing for such labour from the zamindars or the officers of Government or the local Boards

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

66. Do they get anything for such labour from the zamindars or officers of Government?

65-66. The number depends on the magnitude of floods or breaches. Zamindars supply chheras for the purpose. From 20 to 1000 chheras are required to close breaches. They receive nothing.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

69. Could it be procured by a contractor independently of the zamindars?

68-69. It is available in every village on the daily wage of 8 annas. It could be procured to any extent by a contractor independently of the zamindars.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. I consider that chher is very injurious to cultivation and should be abolished. The people will be thankful for its abolition.

WRITTEN EVIDENCE OF MIR JAN MUHAMMAD KHAN.

Preliminary.

1. Name.

1. Mir Jan Muhammad Khan son of Mir Khan Muhammad Talpur Maukani of the four great Talpur families.

2. Occupation.

2. Zamindari.

3. Extent of business or zamindari. Give amount of income-tax or land revenue.

3. I used to pay 8 to 10 thousand rupees but now on account of deficiency of water, pay from 2 to 4 thousand rupees land revenue.

4. Residence.

4. My own goth, taluka Jamesabad.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.

5. Honorary Magistrate of the Bench of Magistrates, Jamesabad.

Rasai.

6. What do you understand by the term 'Rasai'?

6. Rasai derived from rasad means to supply provisions.

7. How many years' experience have you had in making 'Rasai'?

7. 25 or 30 years' experience.

8. What are the camping grounds for which you have to make 'Rasai'?

8. Jhudo Gudam and my village and also at ferries in getting things across on their way to and from Thar.

9. What officers frequent those camping grounds?

9. The Mukhtiarkar, the Deputy Collector, the Collector, the Commissioner, the Executive Engineer, the Superintending Engineer and the District Superintendent of Police.

10. What supplies do those officers require for themselves?

10. For European and big officials and their establishments, fowls, eggs, milk, butter, grass, firewood and kids. If the camp is in my village I supply provisions for the establishment as well.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

11. I get grass from my own zamindari, failing which I buy it. Firewood is brought by my haris and is carried in hired carts to Jhudo Gudam. I get fowls, eggs, and butter on payment and milk from my haris. Vegetables and other things and also eggs, if not obtainable locally are ordered from a town. Sometimes I provide cows, buffaloes and goats for the purpose of milk supply.

12. Do you get them from your haris or from banias or from your own house or from other zamindars.

12. I get supplies partly from my own house but mostly from the banias.

13. Do you pay for them, and if so, at what average rates?

13. I pay for them at the ruling rates.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

14. It is not every where that these articles can be obtained gratis. I get my haris to provide milk free of payment and to cut wood for fuel. If however the haris have no grass or milk to give, these are obtained on payment or from people of a neighbouring raj.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?

15. I get firewood from the jungles, employing chher for the purpose. The cart hire per each trip from my village to Jhudo Gudam a distance of 10 miles is from one rupee to two rupees. As 10 to 15 trips are made, I have to pay on account of hire Rs. 15—20.

16. What is the average daily cost of the supplies required by the officers themselves?

16. These supplies are obtained from me by the tapadars and supervising tapadars who distribute them. Some officers take more supplies than others. I therefore cannot determine the daily cost. European officers however do not take grain and flour.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. Yes.

18. What is the average daily cost of such supplies ?

18. The tapadars can tell. I simply supply things and money to them.

19. Do you have to provide supplies also for the clerks of the officers ?

19. Yes. The rasai for the officers is not troublesome as that for their private and official establishments. They must have enough to eat and to take with them. If the officer is wakeful as regards rasai, the tapadar pays them daily allowances to mitigate the strictness of examination of his records. I give the tapadar a lump sum for the purpose.

20. What is the average daily cost of such supplies ?

20. The tapadars and supervising tapadars can give exact information.

21. Do you have to provide water jars, cots or other furniture or material for building stables ?

21. Yes. I provide jars, cots &c., if the camp is in my village. Jars can be had on payment, but cots are obtained from people at a distance of 5 or 6 miles, causing them great trouble. I have also to build landhis and stables.

22. What does that cost you for each camp ?

22. The cost is not the same at each camp. It varies and sometimes amounts even to Rs. 60 or more.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. I receive no payment. On the contrary I get beating for any delay in making money presents.

24. If not, does the loss fall on your haris or on you ?

24. The loss falls on me.

25. Do you have to provide quarters for the clerks ?

25. They have generally rowties of their own. When they have none or on the night of the march houses are made available for them.

26. If so, does it cost you anything and do you receive payment ?

26. It costs me money as well as trouble. I receive no payment.

27. Do you have to provide camels, horses, carts or carriages ?

27. They bring their own camels, horses and carts as these conveyances are not available in the villages. I always pay the hire.

28. If so, what does it cost you and do you receive payment ?

28. No payment is made, for the hire. I pay the hire at the ruling rates. The cost depends on the duration of the camp.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. We are bound to make rasai for these officers.

30 If so, what does it cost you, and do you receive payment ?

30. The cost depends on the numerical strength of the establishment, the period of stay and the rates ruling at the time. I receive no payment.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. Rs. 250 or 300 approximately.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. I make the rasai myself and defray the expenses thereof, including those of the tapadars at camps in my village. To appoint a zamindar a contractor is to ruin him. If he must be made a makatedar (contractor) he had better be called a musibatdar (one in distress.)

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. I receive no payment, no matter whether the bill is prepared by me or by the tapadar.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars ?

34. If it is intended to free zamindars from the trouble of rasai, neither they nor subordinate officials should have anything to do with rasai. Nor should the contractor be one connected with any official. Unless this is done zamindars cannot be free.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. It would be difficult to find contractors because officials who have long been used to getting free supplies will not make full payments and will beat and ill-treat those who demand full payments.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. The following are my suggestions for stopping rasai.

1. Independent contractors who are local men should be appointed. Until they are assured of payments it will be difficult to get contractors.

2. The rates should be so fixed as to leave them some profit, and the contractor should be protected from being abused by servants.

3. The touring of high officers should be abolished or greatly curtailed. There should be no camps in villages. The officers, if necessary, might go out alone from their camps in large towns to do partals and test remissions; because the rasai for the officers is not so troublesome as that for the munshis, peons, butlers and cooks.

4. The touring of high officers only results in their establishments harassing the people. They hear no grievances and remove none. It also interferes with cultivation and the remission work of Mukhtiarkars, to the injury of zamindars.

5. The Mukhtiarkars also should not tour except for partal, remissions, inspections &c. Their tours should be limited as regards time and area, and their camp establishment should be very small.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers ? If so, what does it cost you ?

37. Yes. Each dali costs from 5 to 7 rupees. I present them voluntarily and not under compulsion.

38. Do you consider the practice should be prohibited by Government ?

38. It is left to Government to prohibit or to continue the practice; what I object to is the enormous rasai and cash payments made at camps. These must be entirely stopped as they are a blot on the administration.

Lapo.

39. What do you understand by the term 'Lapo' ?

39. Lapo is a payment made to save oneself from harm.

40. How many forms are there of unauthorised 'Lapo' ? Is it levied only in the revenue department or also in the public works, police and forest departments ?

40. There are two forms of lapo, one is a cash payment made at a certain rate per No. or in lump sum and the other is an additional payment in kind which in several cases takes the form of a bag (21/2 maunds) of every commodity grown & cotton pods besides tillseeds. It is levied in the Revenue and Public Works Departments. It is not levied in the Police Department.

41. How is each form of unauthorised 'Lapo' levied ? In lump sum or fixed rates per camp per acre or per survey number or per assesment of land revenue ?

41. To some I pay per number or acre and to others in lump sum.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes ? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers ?

42. The tapadar, the supervising tapadar, the abdar, the canals assistant, and his munshis, the beldar, the daroga and their servants and peons get money as well as grain as their lapo.

43. Is unauthorised 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai' ?

43. Lapo has no connection with rasai. I pay lapo in cash and in kind as well as provide supplies and money for rasai.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents ?

44. I pay lapo to the above mentioned officers who have connection with land matters. I make money presents to the peons, butlers, cooks, syces, and camel men of touring officials.

45. What are the usual amounts of such presents and for what purposes are they paid ? Do they take the form of daily allowances ?

45. These presents are yearly payments made to the peons of the Mukhtiarkars, and the orderlies and private servants of the Deputy Collector, the Collector, the Superintending Engineer, the Executive Engineer, the Sub-Divisional Officer and the Police officers. They vary in amount from Rs. 2 to Rs. 9. Notwithstanding these presents the zamindars pay tips to the peons at the door when they call on an officer. These presents are made in order that the visitor may be announced to the officer and given a chair to sit on until he is called in. If presents are not made, the visitor will not be announced nor will he be given a chair or seated in the shade, which is a great hardship considering that the waiting sometimes lasts for hours.

46. Is unauthorised 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests ?

46. Unauthorized lapo is paid with a view to give no occasion for false reports, to avoid the displeasure of officers and to save oneself from harm. For instance if lapo is not given to the tapadar or supervising tapadar the boundary marks in order will be shown as out of order and as having been repaired by himself which as a matter of fact were repaired by the zamindar. He will further give out that the zamindar concerned is a bad man as he speaks ill of the Mukhtiarkar, the Deputy Collector or the Collector. If the canal assistant or abdar is not paid his lapo he will break the embankment of the water course or nali at night to injure the cultivation or take out bricks from the sluice or pavement and fill in the penal form. He will also cause block after block to be flooded by the rain water or the over flow water of the water course and then fill in the penal form.

47. What are the usual amounts of such exactions and by whom are they exacted ?

47. The amount depends upon the extent of cultivation. The tapadars and the supervising tapadars and the canal assistants get more than the daroghas and the beldars.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of Lapo' ?

48. I pay from Rs. 275 to Rs. 325 as lapo every year according to the extent of cultivation besides 30 or 40 maunds of bajri, jowari and wheat and to some extent till-seeds and cotton pods. I pay less than others because my lands are at the tail of a tail branch of the Jamrao canal where neither food nor drink is available. On several occasions there has been dearth of drinking water there ; and Government have also kindly suspended the operation of follow rules there.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars.

49. No. The system of rasai contracts has made matters worse for the zamindars. Formerly the burden fell upon a number of zamindars ; now it falls upon a single zamindar who is the contractor with the result that he is ruined. The rules and orders are not observed. The affairs are in the charge of officials of one community.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars ?

No.

51. Have you any special recommendations for the prevention of 'Lapo' ? Could it be stopped by modifications of the revenue or police system or any other special orders of Government ?

51. The stoppage of lapo and rasai depends on the determination and desire of the officers. If the officers are as determined as they have been and the present system of rasai continues, it is impossible to stop the evils. If, however, the officers deal with the situation with a firm resolve they will succeed.

2. The officials should be deprived of the powers which enable them to us.

3. The officers live too much in seclusion in their bungalows. They should have their doors open, come in contact with the people, listen to their grievances and believe them.

4. If the officers hear their subordinates only to the exclusion of the people, the evils will continue with renewed vigour and so will the cries of the people to God. What strikes and pains most is that although the officers from the lowest to the Commissioners in Sind are aware of the existence of the evils, they accept the recommendations of their subordinates. How then can the evils disappear ?

5. It is said that the Punjab rules will be very effectual in stopping the evils.

6. Committees should be appointed for talukas and wards. These committees should consist of men elected by the people. They should submit monthly reports on rasai &c to the heads of departments.

Chher.

52. What do you understand by the term 'Chher'?

52. It means labour employed without remuneration

53. Who are the 'Chheras'?

53. The chheras are haris.

54. What kinds of labour are the Chheras' called on to perform?

54. They are employed 5 or 6 times in the year to repair all roads big as well as small, whenever they have been spoiled by the rains or whenever officers are to pass along them. On each occasion the chheras work for 2 -4 days. For example in this season when the Collector was going on tour to Thar the Mukhtiarkar of Diplo who very often goes to Hyderabad taking the opportunity got a short cut road with a view to his own convenience. The Mukhtiarkar of Jamesabad was obliged to help in the construction of the road. The work took about a week. When the work was in its last stage a person died one morning in my village. The dead body could not be removed during the day for want of men. The chheras returned at night and removed the dead body the next morning.

2. They help in loading and unloading kit at ferries which takes them from 2 to 3 days.

3. On the occasion of a camp at Jhudo Gudam they prepare the camping ground, sweep the streets, remove night soil, pitch and strike tents and load kit. They are employed on this work 2 or 3 days in advance of the camp. After the camp breaks up they carry the remaining firewood, hutting materials and grass to the place indicated by the tapadar, stow them there and then go home. This work takes them one or two weeks.

4. When a camp is made in my village, haris prepare the camping ground and provide grass and firewood.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. No such conditions are imposed on them. They perform such labour because they find that all others excepting the Punjabis perform it. The absentee is made to pay for the labourer engaged in his place.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They are only fed by zamindars twice a day while they get shoes and abuses from the officials.

57. How many 'Chheras' are required at the camps of the different officers?

57. The number depends on the numerical strength and quantity of kit of the establishment. If the tapadar is friendly he will manage with 15 instead of 20 chheras, otherwise he will require 30 instead of 20. This interferes with cultivation. The loss of money falls on the zamindar, the trouble on the haris. The tapadar will abuse and ill-treat the men to get the work done.

58. How many are required daily *for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?*

58. The number depends on the numerical strength and quantity of kit of the establishment and the work involved in putting the camping ground in order. When Mr. Lucas the then Commissioner camped at Jamesabad all the chheras in Jhudo went there. The zamindars spent hundreds of rupees on their conveyance and food apart from rasai. For several days the zamindars and their chheras were absent from their homes. In their absence they had their cattle and household things stolen and no reports were received by the police because they were busy with work at the Commissioner's camp. In Mr. Lucas' time rasai and lapo increased.

59. Do they get anything for these services from the officers or from the zamindars?

59. They get food only from the zamindars but nothing from the officers.

60. How many 'Chheras' are required for shikar?

60. 50 to 60 men for pig shooting, 15 to 20 men for partridge shooting.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. Most of them come unwillingly at the call of the zamindars. Some come willingly to see the fun. They get nothing.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local boards?

62. The local fund road which is in my zamindari has never been repaired within the last 8 or 10 years, at the expense of the local board. It is repaired 4 or 5 times in the year by my haris at the instance of the tapadar. I feed them while so employed.

63. Are such repairs of benefit to the public as well as to the officers ?

63. The public are indifferent about such repairs as they have neither motor cars nor carriages and travel on foot or on horses and camels. Of course after such repairs travelling becomes easier than before.

64. Do they get anything for such labour from the officers, zamindars or Local Boards ?

64. I remember payment having been made once only when Sardar Muhammad Yakub was the Deputy Collector and Mr. Steele the Collector. No payment has been made since.

65. How many 'Chheras' are required in case of floods and breaches of canal banks ?

65. The more the men the less the time taken in closing the breaches.

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. No. Only the names of the chheras employed are taken down.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars ?

67. I swear by God that the chher or begar is more troublesome to us than the lapo and rasai, as it interferes with our cultivation and affords opportunities to thieves to steal our things besides injuring us in various other ways. The Government land revenue also suffers thereby. We suffer a loss of thousands of rupees on account of begar every year.

68. How far is casual paid labour available in your neighbourhood ?

68. In the villages it is available except in the cultivation and harvesting season when it is sometimes not available. In towns it is always available.

69. Could it be procured by a contractor independently of the zamindars ?

69. Yes. Contractors take up and carry out large contracts. They always command labour. Surely they can procure labour independently. They never obtain it, through the zamindars for their ordinary contracts.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government ?

70. The zamindars and haris are the backbone of the community every where. If Government will release them from the nuisance of chher, they will pray for its prosperity; with the well being of the rayot is bound up the well being of the community. Government should therefore abolish chher as well as provide for the education of the haris.

Note.

I cannot help referring to other evils. I hope that the committee will bring them to the notice of Government.

1. The Police are not content with the cash payments and rasai which they get from the zamindars. They always get men to bring them firewood and grass. The absconders who are their favourites are placed like jailors over the men. These absconders steal away their things when they have known their ins and outs. The Police report to the District Superintendent of Police and the Deputy Superintendent that the absconders can not be traced. If a zamindar makes any fuss about it, he is silenced by the threat of one of his men being proceeded against under section 110. This should be remedied.

2. Zamindars and haris who have lands on a branch of the Jamrao canal are incessantly troubled by the abdars and beldars to supply them with milk grass and firewood. If their requests are not fully complied with they get cattle of zamindars on to the bank of the branch canal and then threaten to impound them. Thereupon the zamindars comply with their requests and undertake to do so for the future and give them money presents also. This causes constant trouble to zamindars. It is prayed that steps may be taken to put an end to this trouble.

WRITTEN EVIDENCE OF MR. ILLAHIBUX.

Preliminary.

1. Name. — 1. Illahibux, general agent of Sardar Mahrabkhan Sahib.

2. Occupation. — 2. Munshi to Sardar Mahrabkhan Sahib.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. General Agent to Sardar Mahrabkhan Sahib who pays a land revenue of about Rs. 14,000.

4. Residence. — 4. Kote Nawabsahib, taluka Sanghar.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. None.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai means to give a good reception and to show hospitality to a comer.

7. How many years' experience have you had in making 'Rasai'? — 7. About 25 years.

8. What are the camping grounds for which you have to make 'Rasai' — 8. Kote Nawab Sahib, Bakhora, Sanghar.

9. What officers frequent those camping grounds? — 9. The Collector, the Deputy Collector, the Executive Engineer, the District Superintendent of Police and others.

10. What supplies do those officers require for themselves? — 10. Milk, firewood, eggs, fowls, butter and stalks. As for the other supplies, a bania and a butcher open their shops for the purpose.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. The officers get bajri, rice, wheat flour, and ghee from the bania selected for the purpose. As for eggs, fowls and butter, I get these from people on payment. Dumbas and vegetables are not obtainable here. I get firewood from the jungles free of payment. I give stalks from my stock. If I happen to have a sheep, I give it to the camping officer by way of hospitality according to Baluch custom.

12. Do you get them from your haris, or from banias or from your own house or from other zamindars? — 12. The officers get provision from the banias selected for the purpose. I get them eggs, fowls and butter for which I receive payment. The stalks, firewood, and milk are supplied free of charge as they cost me nothing.

13. Do you pay for them, and if so, at what average rates? — 13. I receive payment for fowls, eggs and butter only which I get on payment. The following are the rates :— Fowls (small chickens) 3 annas each. Eggs 6 pies each and butter 14 annas per seer. These rates vary from time to time and payments for them are made accordingly.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. No.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. I get firewood from the trees cut down for the benefit of my cultivation, or from the jungles through my haris. I do not pay for it and it costs me nothing to bring it to camp, as I have my own carts for the purpose.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. I can not state the cost of provisions which the officers get from the banias. The daily cost of fowls, eggs and butter varies from 6 annas to 12 annas.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. No. They get their supplies from the bania. I provide for them milk and firewood only.

18. What is the average daily cost of such supplies? — 18. I do not know what is the daily cost as they get their supplies direct from the bania.

19. Do you have to provide supplies also for the clerks of the officers? — 19. No, they get their supplies direct from the bania. I, however, provide milk and firewood for them.

20. What is the average daily cost of such supplies?

20. I do not know as they get their supplies direct from the bania.

21. Do you have to provide water jars cots or other furniture or material for building stables?

21. I have to provide water jars and cots. There are bungalows with stables at the places where I make rasai except at kote Nawab where there are stables constructed by the Nawab for his own horses.

22. What does that cost you for each camp?

22. It costs me nothing. The potter charges nothing for the jars, as I give him some grain at the batai. The cots are my own.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. I receive payment in full from the officers for fowls, eggs and butter. I provide nothing to their private servants and official staff and receive no payment from them.

24. If not, does the loss fall on your haris or on you?

24. There is no loss to be met here.

25. Do you have to provide quarters for the clerks?

25. We do not have to build quarters at Bakhora, there are Public Works Department quarters; and at Kote Nawab there are Nawab's quarters for guests. Moreover munshis have their rowtis with them.

26. If so, does it cost you anything and do you receive payment?

26. It costs me nothing.

27. Do you have to provide camels horses, carts or carriages?,

27. No. as they have their own camels etc. If however transport is occasionally required I place my own carts at their disposal.

28. If so, what does it cost you and do you receive payment?

28. If I give my own carts, I do not receive payment. If I get them carts belonging to others, they pay the hire direct.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. The mukhtiarkar takes his provisions with him. He pays for fowls, eggs and butter, but we do not accept payment for firewood, milk and stalks. The Public Works supervisor never comes. When the subordinates of other department such as the Police, Revenue, Public Works Department etc., come, I feed them for I also go and stay with them sometimes. This is our mode of hospitality.

30. If so, what does it cost you, and do you receive payment?

30. It costs me some thing. It is my duty to offer hospitality. Hospitality is a great virtue amongst us. I offer it under the orders of Nawab Sahib.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. I cannot say as I keep no account. Whatever is spent is recorded as expenditure on hospitality.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Since the issue of the Commissioner's circulars of 1914, the tapadar's connection with rasai has ceased. The contracting zamindars appointed for the different camping grounds make the rasai. Intimation of intended camps is given to us by the Mukhtiarkars through the tapadars.

33. How do you receive payment? Do you prepare bills or do the tapadars? Or are payments made through contracting zamindars?

33. I receive payment on bills prepared by me. The tapadar does not prepare the bills.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I have no objection to the appointment of contractors independent of the tapadars and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. I cannot say.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. I can recommend nothing. Government may do what it thinks proper.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I present dalis. The cost varies from Rs. 10 to 15.

38. Do you consider the practice should be prohibited by Government.

38 I give dalis by way of hospitality under the orders of the Nawab. If an officer does not accept my dalis I take it as an insult.

Lapo.

39. What do you understand by the term 'Lapo'

39. Lapo is an old custom of making presents to officials with a view to please them.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. Lapo levied by force or by entrapping a zamindar in some matter is unauthorised lapo. It is levied in the Revenue and Public Works Departments. It is not levied in the Police Department. There is no forest in this taluka and I cannot say if it is levied in the Forest Department.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp per acre or per survey number or per assessment of land revenue?

41. Since the rules of 1914 lapo is received in lump sum by officials willingly.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied by the tapadars, the supervising tapadars, daroghas, abdars, mukudams, and kotars to whom it is paid by way of hospitality. The thanedars and sub-inspectors do not levy it. There is no forest official here.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. No I do not have to provide supplies. I pay lapo only. It is not paid with a view to cover the cost of rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presensts?

44. I give lapo only.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I do not know.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. It is paid to tapadars and supervising tapadars for their connivance in the matter of boundary marks and to abdars and daroghas because they provide facilities in the matter of water supply and allow my cattle to graze on Government bunds. There is no forest here.

47. What are the usual amounts of such ex-actions and by whom are they exacted?

47. The amounts exacted depend upon the status of each official. Those who exact lapo have been mentioned above.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and ex-actions of the nature of 'Lapo'?

48. About Rs. 700, as there are several tapadars, daroghas etc., in my zamindari.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49 It has been reduced to some extent for now it is received in lump sum willingly.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Facilities should be made in the matter of water supply, so that zamindars may have no trouble. There is no customary lapo for the Police Department. For the rest Government should make such arrangements as it thinks best.

Chher.

52. What do you understand by the term 'Chher'?

52. It means the assistance of a number of men.

53. Who are the 'Chheras'?

53. They are haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. The chheras are required for closing breaches of canals and bunds, for pitching and striking tents, for preparing camping grounds, for bringing grass and water to officers' camps.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. The chheras are bound to perform such labour. They are also paid to do our private work, such as constructing landhis etc.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They receive no remuneration except food when so employed.

57. How many 'Chheras' are required at the camps of the different officers?

57. At the Commissioner's Camp 40—50, at the Collecter's Camp 20—25, at the District Superintendent of Police's Camp 10—12, and at the Deputy Collector's Camp 10—12 Chheras are required. No chheras are however required when these officers put up in Government bungalow.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. 4 or 5 chheras are required for bringing water and stalks to camp and the number supplied for preparing the camping ground and for the establishment depends upon actual requirements.

59. Do they get anything for these services from the officers or from the zamindars?

59. They get food only.

60. How many 'Chheras' are required for shikar?

60. 15 or 20 Chheras.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They come at the call of the zamindars, who give them food only. As regards the officers some pay them in cash and others do not. Recently Mr. Moysey paid Rs: 27 to the chheras.

62. How many 'Chheras' if any, are required for supplementing repairs to the roads by the Local Boards?

62. Generally, beldars repair the roads. If there is a road by the side of my cultivation it is repaired by me with the assistance of the haris once a year.

63. Are such repairs of benefit to the public as well as to the officers?

63. They are of benefit to the public.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. The zamindars only feed them.

65. How many 'Chheras' are required in case of floods, and breaches of canal banks?

65. Zamindars supply as many chheras as they can spare having regard to their own work. The number sometimes exceeds a hundred.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They get from the Public Works Department enough money to cover the cost of their food.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. It does interfere. If chheras are not employed to close breaches of canals, one crop is saved but the other is injured.

68. How far is casual paid labour available in your neighbourhood?

68. It could be had with difficulty.

69. Could it be procured by a contractor independently of the zamindars?

69. It could be procured with difficulty.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Such steps should be taken as Government thinks best from the point of view of the zamindar.

WRITTEN EVIDENCE OF MR. GURUDINOMAL.

Preliminary.

1. Name. — 1. Mr. Gurudinomal Tahilsing.

2. Occupation. — 2. Editor and zamindar.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3. About Rs. 100.

4. Residence. — 4. Mirpurkhas, district Thar and Parkar.

5. Public employment, if any, such as member of municipality, local board or honorary magistrate. — 5. No answer.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. It means to provide free of charge to officials all supplies, such as milk, grass, firewood, vegetables, provisions, fowls, eggs, butter, fruit, liquor, ice, soda, mutton and water.

7. How many years' experience have you had in making 'Rasai'? — 7. 8 years' experience as an editor.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. No answer.

9. What officers frequent those camping grounds? — 9. Rasai is made for all officers from the tapedar, abdar, police constable, vaccinator, darogha, salt-sowar to the highest officer.

10. What supplies do those officers require for themselves? — 10. Replied under No. 6.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. When camps are made in small villages all supplies are sent for from big towns. In Thar division articles like fowls, eggs, vegetables, fruits, etc., cannot be obtained and hence they are ordered from Hyderabad.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. Officials who make rasai get provisions from the zamindars but not fruit, liquor and soda. Those zamindars who are not haris themselves get from their haris grass, firewood, milk, butter and kids.

13. Do you pay for them and, if so, at what average rates? — 13. No. The zamindars do not pay for them to their haris.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Haris and impressed labour bring firewood from the jungles; a store of firewood is made in advance, conveyance employed for the purpose being free.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. The average daily cost of supplies required for an officer himself is about Rs. 2 only, but the butler and servants demand supplies in very large quantities. Sometimes they get cash from the bania for things for which slips have been given to them by the rasai-making official. Some butlers and servants collect their supplies during the tour and bring large quantities of them into the headquarters which last them for months. Consequently the daily cost for the officer and his private establishment is about Rs. 10 apart from money presents. Besides this, the butler receives annas 8 and other private servants and the peons 4 annas each as their daily allowance for food.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. The zamindars are required to provide the officials who make rasai with such supplies.

18. What is the average daily cost of such supplies? — 18. The daily cost at the Collector's camp is Rs. 15 apart from money presents.

19. Do you have to provide supplies also for the clerks of the officers? — 19. Same as 17.

20. What is the average daily cost of such supplies? — 20. Ten rupees a day.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. The zamindars collect such supplies and hand them over to the officials in charge of rasai.

22. What does that cost you for each camp?

22. Cots are obtained from the residents and jars from the potters free of payment. Often high-handedness is practised; where jars are obtained from bania shops, the cost is about Rs. 5 or 6.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. No payments are made except for flour, rice, pulse and spices which are obtained from the modi. In lieu of these things each munshi gets annas 8 and each peon annas 4 from the rasai fund.

24. If not, does the loss fall on your haris or on you?

24. All cash payments are met from the rasai fund and are ultimately borne by the zamindars.

25. Do you have to provide quarters for the clerks?

25. Generally not. In villages, however, landhis are constructed for the servants. For the camps of the mukhtiarkars the inhabitants of the place have to vacate their houses.

26. If so, does it cost you anything, and do you receive payment?

26. The landhis are built by the chheras, they bring wood from the jungles. In Thar division kambat and other trees are cut down in large numbers in order to provide wood for the landhis; kambat is a very valuable tree where trees are scarce. No rent is received for private houses.

27. Do you have to provide camels, horses, carts or carriages?

27. Sometimes camels and carts are required to be provided in the Mirpurkhas and Nara divisions. But in the Thar division riding camels on all occasions and baggage camels occasionally for the Collector's camp are required to be provided. Baggage camels are always required to be provided for the Deputy Collector's camp.

28. If so, what does it cost you, and do you receive payment?

28. In the Nara and Mirpurkhas divisions payment is made; in the Thar division no payment is generally made for riding camels, if they belong to cultivators. In other cases the punchayats pay the whole fares or supplement what is paid from the rasai fund or by the individuals concerned. The punchayats give contracts for the supply of begar camels which at one time cost them from Rs. 300 to Rs. 1,000 per year. Mr. Hudson abolished this practice. It is still lingering at some places; where the practice has ceased, a worse evil has come into existence. Camp or no camp the peons at all times impress camels in villages and the jungles and release them when they receive money presents. In Thar division it is not jats only who keep camels; all traders, cultivators and cattle-owners keep them. When, therefore, their animals are impressed they are put to inconvenience and resort to all possible means to release them. There have been instances in which the owner spent 2 or 3 rupees to release his animal impressed for a journey of 10 or 15 miles.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Rasai is to be made for mukhtiarkars, tapedars, supervising tapedars, abdars, daroghas, canal assistants, overseers, police officials, vaccination department officials, incumbered estates department officials and abkari officials

30. If so, what does it cost you, and do you receive payment?

30. The daily cost in the case of the mukhtiarkar's camp is Rs. 10 and in the case of other officials according to their status.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. The aggregate cost of rasai in each taluka varies from Rs. 3,000 to Rs. 7,000 a year. This includes money presents made to munshis and their servants and the servants and peons of officers at camps, and at the inspection of records, and the jamabandi. These payments are made by the tapedars which they meet partly from their lapo and partly from contributions levied for the purpose from zamindars in proportion to the extent of their cultivation.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. All rasai is made by the tapedars with the help of the zamindars.

33. How do you receive payment? Do you prepare bills or do the tapedars, or are payments made through contracting zamindars?

33. Bills are prepared by the tapedars in consultation with the butlers charging smaller quantities and lower rates than is actually the case. The bill is presented to the officer by a tutored zamindar in his own name. The officer makes payment to the zamindar who gives the money to the tapedar from whom it is taken back by the butler.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. There seems to be no necessity for interference by the tapedar or zamindar in rasai, nor is it necessary to appoint contractors for the purpose. Local supplies should be supplied from the bazaar while those which cannot be obtained in small villages should be obtained by the officers and their establishments in large towns and taken with themselves. The system of providing supplies whether on payment or free of payment is dangerous and should not be recognised in any form. Private gentlemen in no way inferior to the Collector or Deputy Collector tour with large establishments on private business without any body having to make rasai for them.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. No contractor can be found. Such contracts will not be profitable concerns. The mukhtiarkars and Deputy Collectors will force banias or punchayats to be the nominal contractors, rasai being done as at present by the tapedars, or they will force them to be the actual contractors in which case they will greatly suffer. Peons and servants and other members of establishments who are used to free supplies will harass them in various ways and haul them up before their officers. On account of these troubles no one would like to take up a contract. Even at present for camps in small villages the punchayats of large villages have to appoint modis for providing supplies to whom they pay heavy subsidies. Besides rasai for touring officers, there is yet another form of rasai which consists in punchayats providing supplies to the local police and other officials at all times of the year. The punchayats appoint an agent, an unruly man, who deals with the officials, they pay him Rs. 50 or Rs. 100 per year. If a punchayat cannot get a rough man for the work it appoints a quiet sort of man, in which case a heavier premium is paid. The officials consider such a modi bound to provide them supplies on credit. Several officials leave their debts unpaid when they are transferred to the great injury of the modi. Such a system must be suppressed. The local officials should, like the local residents, arrange for their supplies themselves.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. No arrangements should be made for rasai. Every one should look after himself. Officers should send in advance to their camp khalasis or labourers engaged at headquarters at the beginning of their tour, to procure grass, firewood and water. All other supplies they should take with them. Mukhtiarkars, tapedars, supervising tapedars, policemen, kotars or other local officials should be forbidden to enter their camps. Maps, field-books and other papers which are to be inspected by them should be sent to them by post and examined independently. Under the present system the local officials mislead touring officers and give them wrong impressions of local men, if it suits their interests to do so. In the absence of local officials touring officers will come in contact with the people and get true information from them. People dare not complain of their grievances under the present system because of the fear of the local officials. Even a large zamindar or sahukar is afraid to speak out his mind before an officer; from the fear of the underlings. Officers too do not care to acquaint themselves with the grievances of the people. Well-to-do people make rasai with a view to honours, such as the privilege of a chair, the grant of a gun licence, the conferment of magisterial powers, &c. Others make rasai with a view to obtain favours from the mukhtiarkars and tapedars in revenue and other matters. Others make it with a view to new grants of land or to save themselves from proceedings for bad livelihood.

(2) In the Thar division rasai supplies are obtained by force by tapedars and kotars and policemen from villagers. They have a very good time when officers camp at a place as they collect supplies 3 or 4 times larger than the actual requirements and enjoy themselves on what remains over. This is not all. There are generally two parties in villages. The local officials take the side of one party and rob the other. If a party refuses compliance with their requisitions, the men are hauled up before the mukhtiarkar and ultimately ruined. District committees should be appointed who should submit to Government their considered suggestions for stopping rasai in each district. In my opinion the conventional honour of a chair should be stopped.

(3) No land should be granted to big zamindars. Only abadgars who actually cultivate lands and live at the mercy of zamindars should be granted lands.

(4) The Arms Act should be repealed.

(5) The powers of subordinate officials should be curtailed as far as possible.

(6) The appointments of abdars should be done away with.

(7) The revenue and judicial functions should be separated.

(8) Mukhtiarkars should cease to be income-tax collectors and special officers appointed in their places.

(9) The irrigation settlement should be superseded by a permanent settlement.

(10) The badmash chapter of the Criminal Procedure Code should be repealed.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Dhalis are presented to officers by the zamindars and mukhtiarkars. The system is in much vogue in one of the divisions of this district. Sometimes dhalis include silverware and other valuable articles and sheep. An ordinary dhali of fruit costs Rs. 7 or 8 and a sheep costs 8 or 10 rupees. The zamindars and mukhtiarkars pretend that they have got the things from their gardens or from their houses or from their friends. As a matter of fact the things are ordered from Hyderabad or Mirpurkhas.

38. Do you consider the practice should be prohibited by Government?

38. I say loudly that the practice should be prohibited by Government. Messrs. Moysey and Ommaney have issued strict circulars for stopping rasai but to no purpose.

Lapo.

39. What do you understand by the term 'Lapo'?

39. It means an illegal gratification as defined in section 161 and subsequent sections of the Indian Penal Code.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

40—42. Unauthorized lapo is levied at the rate of Rs. 4 to 6 per block in the Mirpurkhas division. In the Nara division it is levied at 1 rupee per number and at some places at 5 per cent. per assessment. In the Thar division it is levied at the rate of Re. 1 to 2½ rupees per field, of an average assessment of Rs. 3 at the number shumari, in addition to annas 4—8 levied at the time of payment of assessment. These are the charges of the tapedar. The supervising tapedar's lapo is one-half or one-third of the tapedar's lapo. The abdar's fee in Mirpur division is Rs. 2 per block. The canal assistants, the daroghas and overseers have similar rates fixed for them. The vaccinator levies 4—8 annas per child. There are no fixed rates of lapo for the police, nor is it necessary for them to fix such rates. They can swoop at any time and rob people. They have their agents everywhere. The abkari officials get fees from licensees of shops which are in proportion to their earnings.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

43 & 44. A very small portion of lapo is utilized in making cash payments in connection with rasai. The rest goes to fill the pockets of those who take it. Besides lapo, supplies and sums of money are provided by the zamindars for rasai.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Each tapedar makes the following cash payments at the inspection of records:—

	Rs.	A.	P.
To divisional tapedar ...	12	0	0
„ supervising tapedar with his kotar	24	0	0
„ jamabandi officer's munshis & tapedar's entire pay.	20 or 25	0	0
Miscellaneous expenses at jamabandi	3	0	0
Fees for inspection of records at the close of the year to the Deputy Collector's and other offices	5	0	0
To settlement munshi who compares forms	5	0	0
„ hazri munshi (annuity) ...	5	0	0
„ second munshi	5	0	0
„ record munshi	2	0	0
„ treasurer of treasury office	2	0	0
„ taluka sub-treasurer ...	6	0	0

	Rs.	A.	P.
For the inspection of records of the tapedar and supervising tapedar	10	0	0
To mukhtiarkar's cook ...	5	0	0
„ mukhtiarkar's peons and havaldar	8	0	0
„ Deputy Collector's havaldar	5	0	0
„ Deputy Collector's cook ...	5	0	0
„ Deputy Collector's peons and orderlies	3	0	0
„ Collector's butler	15	0	0
„ Collector's havaldars and peons	15	0	0
„ private servants	2	0	0
„ munshis' cook	10	0	0
„ chitnis' cook	5	0	0
„ office peons	10	0	0
Daily allowance for food, for molasses and bread.	0	8	0
	0	4	0
At the time of taluka inspection out of rasai fund collected by tapedars.	100 or 200	0	0

NOTE.—Lump payment is made to the munshis of an inspecting officer.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. The tapedars and the supervising tapedars connive at things in matters relating to cultivation and boundary marks when zamindars who pay lapo are concerned. They bring them to the notice of

mukhtiarkar and other new officers. Nearly all people are uneducated and they are threatened or duped into paying lapo.

2. In Thar division the tapedars with the help of their peons coax people and sometimes beat and beard them in order to recover lapo from them. A recent instance is that of the supervising tapedar, Mithi, who beat Seth Lachmandas of Mithi who pays Rs. 60 as income-tax assessment. The seth was going to file a complaint against the supervising tapedar, but the mukhtiarkar interfered and he and the Deputy Collector told him that they would do him justice. Lalu Brahmin of Nagar Parkar was given a beating and his beard was about to be tied to that of a Menghwar. The mukhtiarkars directly or indirectly help the tapedars and supervising tapedars to get lapo, as the latter help them in official and private matters in various ways. Some mukhtiarkars receive shares from their tapedars. People pay lapo to vaccinators because the latter insist on vaccinating parda-nashin ladies or children who are weak or suffer from fever. The abdars become very strict in the matter of water supply or of waste of water if they are not paid lapo. The overseers get lapo because otherwise they make mischief in the matter of profiles. The daroghas and muccadams impound cattle if they are not paid their annuities and so on. Every one receives lapo for abstaining from giving trouble in his own sphere of duties.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Answered above.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. In the Mirpur and Nara divisions payments on account of various tapas amount to 10% on the entire jamabandi. The jamabandi in each taluka amounts to about two lacs rupees on an average. In Thar division lapo payments equal or even exceed the assessment.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. Before the rules of 1914 the zamindars never thought that rasai was an institution recognised by Government. They since understand that Government have as it were openly authorised it as they get official orders to make rasai; such orders are, as a rule, through the machinations of the tapedars issued to zamindars who do not listen to them in the matter of lapo and rasai. These zamindars must either bear the burden of rasai or incur the displeasure of the officers by refusing to make it. The tapedars at the same time impress those that are saved from making rasai that they owe their escape to their good offices.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. The system of direct payments by money order (free of commission) or otherwise, is an ideal system and is likely to lead to the reduction of lapo.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. This has been fully answered under 36.

Lands in the Thar division are not surveyed. They should be surveyed at an early date. No correspondence in connection with lands should be carried on with tapedars and supervising tapedars. The Deputy Collector should personally inspect lands when in camp and pass orders. The practice of conferring honours on patels should be stopped. By the adoption of these measures lapo will be greatly reduced. In the Nara and Mirpurkhas divisions a permanent settlement should take the place of the irrigation settlement.

(2) Remission and fallow rules should be rescinded.

(3) The restrictions in the matter of construction of houses and of permission to be taken by the zamindars when going home in connection with lands, granted under Act III, should be removed.

(4) Contracts should be authorised under the restricted tenure.

(5) The inspection of boundary marks not in repair should be transferred from the tapedars and supervising tapedars to the mukhtiarkars.

(6) The right over trees growing on the banks of karias should be vested in the owners of the karias. By the introduction of these reforms it is certain that lapo will decrease to a great extent. At the same time education in the mofussil should be made compulsory and free. Even at present educated zamindars care much less for tapedars than uneducated zamindars do. The mukhtiarkars and their superior officers should be held responsible for stopping lapo and rasai within their charges. District committees consisting of non-officials should be appointed to submit to Government annual reports on lapo and rasai. Such committees should be wholly elected bodies consisting of zamindars' representatives. These should be under no official control. Complaints of lapo and rasai should be referred to them and not to the officials.

Chher.

52. What do you understand by the term 'Chher'?

52. It means forced labour employed without remuneration, as defined in section 374, Indian Penal Code.

53. Who are the 'Chher as'?

53. They are cultivators, needy inhabitants, labourers and artisans.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To repair roads, to pitch tents, to fetch water, firewood and grass, to do odd jobs for peons and servants, to bring the post, to construct landhis, to help at shikar, to help to load kit, etc., etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. No, they come unwillingly.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. Absolutely none.

57. How many 'Chheras' are required at the camps of the different officers?

57. At Collector's camp 40—50, at Commissioner's camp 150—200, at Deputy Collector's camp 15—20, at Mukhtiarkar's camp 8—10, at tapedar and supervising tapedar's camp 2—3, at District Superintendent of Police's camp same number as for Deputy Collector and at inspector's and sub-inspector's camp same number as for mukhtiarkar.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Answered under No. 57.

59. Do they get anything for these services from the officers or from the zamindars?

59. do. 56.

60. How many 'Chheras' are required for shikar?

60. The number depends on the officer's pleasure and the number of his guests. It varies from 10 to 200.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They come unwillingly. If they fail to come they are ill-treated or the zamindars will engage ordinary labourers and recover the cost from them. Sometimes the officers pay them some bakhshish if they have got a good bag. Some officers are so good that they pay them well for their labour. But the chheras never work willingly.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. The roads are always repaired by the chheras in connection with an officer's camp. A very large number of chheras is provided in connection with the camps of the Commissioner and other officers when the roads are to be put in order for motor cars to pass along them. Sometimes 200—400 chheras are employed on the work.

63. Are such repairs of benefit to the public as well as to the officers?

63. For a month or 15 days only. The roads get bad again after the lapse of that period.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. They get nothing. They will thank their stars if only they are not beaten.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. The number depends on the extent of floods and breaches.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Sometimes they get and sometimes they do not get. If the work lasts for a long time they get their wages.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes, because officers' tours are always made during the cultivation season.

68. How far is casual paid labour available in your neighbourhood?

68. It is available on payment of adequate wages, but it is not available everywhere. If the officers wish to indulge in shikar, motor rides and similar other pleasures, they had better bring labour engaged on the monthly system from their headquarters.

69. Could it be procured by a contractor independently of the zamindars?

69. It could be procured by a contractor on monthly wages.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. On behalf of myself and of the voiceless section of the people, such as cultivators, Bhils, Colhis, Menghwars, machis, artisans and other labourers, I pray Government in the name of British justice and in the name of God, to save people as early as possible from the cruel and illegal practice of chher.

WRITTEN EVIDENCE OF MR. PARTABRAI KHIASUKHDAS.

Preliminary.

1. Name.	1. Partabrai Khiasukhdas.
2. Occupation.	2. Zamindari and trade.
3. Extent of business or zamindari. Give amount of income-tax or land revenue.	3. Proprietor of a cotton ginning factory. Extent of zamindari 3,500 acres; income-tax Rs. 700; land revenue Rs. 4,000.
4. Residence.	4. Mirpurkhas.
5. Public employment, if any, such as member of municipality, local board or honorary magistrate.	5. Nil.

Rasai.

6. What do you understand by the term 'Rasai'?	6. Rasai means to make arrangements. It is an infliction over the zamindars.
7. How many years' experience have you had in making 'Rasai'?	7. 3 years'.
8. What are the camping grounds for which you have to make 'Rasai'?	8. Mirpurkhas, Doulatpur, Jhudo and 6th-Mile Dalore.
9. What officers frequent those camping grounds?	9. The Commissioner, the Collector, the District Superintendent of Police, the Deputy Collector and the Executive Engineer.
10. What supplies do those officers require for themselves?	10. They require vegetables, fowls, eggs, butter, milk, grain, grass and firewood.
11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? 12. Do you get them from your haris or from banias or from your own house or from other zamindars?	11 & 12. I get fowls and eggs on payment; grass from my own stock and butter and milk from the haris; firewood is brought by the haris from the jungles and the grain is supplied by the tapedars and supervising tapedars in charge of rasai.
13. Do you pay for them and, if so, at what average rates?	13. I do not pay the haris for milk, butter and firewood. I buy fowls at 6 annas each and eggs at one anna each.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. Milk, stalks and firewood have slightly lower market values outside large villages than in them.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. Firewood is brought by the haris from my own survey numbers. I pay for its carriage.
16. What is the average daily cost of the supplies required by the officers themselves?	16. I have never made rasai for the officers as contractor. The tapedars and the supervising tapedars make rasai for their officers; the abdars and the daroghas for the Executive Engineer, the Superintending Engineer and the Chief Engineer; and the sub-inspectors for the Police Superintendent. I only supply to the above-said rasai-making officials at the camping ground milk, fowls, eggs, firewood, grass and butter. I, therefore, do not know of the average daily cost.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. I have seen that the private servants and official staff of the officers are supplied with provisions from the supplies collected for camps.
18. What is the average daily cost of such supplies?	18. I do not know.
19. Do you have to provide supplies also for the clerks of the officers? 20. What is the average daily cost of such supplies?	19 & 20. The clerks of the officers also get provisions from the collected supplies for camps. I do not know what the cost is.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. I have to provide water jars and cots at camps. The stabling materials are collected by the chheras and the stables erected by them.

22. What does that cost you for each camp?

22. Besides the supplies stated above, I pay Rs. 120 annually. At Mirpurkhas the rasai fund is a regular institution and has in no way been affected by the rules of 1914.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. I have heard from the above rasai-making officials that they receive no payment.

24. If not, does the loss fall on your haris or on you?

24. The loss is met from the annuities given by zamindars. I give this annuity and do not take anything from my haris.

25. Do you have to provide quarters for the clerks?

25. There are paka quarters at camping places for the munshis. If occasionally some are constructed, they are constructed by the zamindars.

26. If so, does it cost you anything and do you receive payment?

26. It does not cost me anything as the quarters are constructed by the haris.

27. Do you have to provide camels, horses, carts or carriages?

27. I have never provided camels, horses or carts.

28. If so, what does it cost you, and do you receive payment?

28. I have never paid for them.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. I make rasai for the mukhtiarkar and the sub-inspector when they visit my land.

30. If so, what does it cost you, and do you receive payment?

30. The mukhtiarkar's camp costs me Rs. 40 and the sub-inspector's Rs. 25. I receive no payment from them.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. Rs. 200.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

32 & 33. The rasai for the superior officers is made by their respective subordinates. I make rasai for the mukhtiarkar and the sub-inspector. The bills in the case of the superior officers are prepared by their subordinates in consultation with their butlers charging reduced rates. The money is retained by the butler. The zamindars get nothing in return for their supplies.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I prefer the appointment of contractors independent of the zamindars and subordinates.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. The following are my recommendations:— Camps should be confined to large villages and the camp establishments should be reduced. If the zamindars do not make rasai, they are disrespected. The police make confidential reports against them and proceed against their haris and kamdars under section 110, C. P. C., which must be repealed as being unnecessary. The revenue officials make notes against the zamindars, with the result that the latter experience great difficulty in getting gun licenses or chair parwanas. I, therefore, suggest every respectable zamindar should be given a chair and that every zamindar paying more than Rs. 500 as land-revenue assessment, should be given a license for a gun.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I present dhalis to officers. Each dhali costs from Rs. 5 to Rs. 10.

38. Do you consider the practice should be prohibited by Government?

38. The practice should be prohibited by Government.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means the amount levied by the subordinates because of their powers.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. There is no forest in the Mirpurkhas subdivision. Lapo is levied in the Revenue and Public Works Departments per survey number. The police subordinates when they receive the report of a theft having been committed somewhere, go down there, beat and abuse the people living round about the place and extort sums of money from them. Such exactions are the lapo of the police. They become the guests of the complainant who pays for their supplies. This is their rasai.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. The Revenue subordinates levy it at the rate of from Re. 1 to Rs. 3 and the Public Works subordinates from Re. 1 to Rs. 2 per number.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Unauthorized lapo is levied by the tapedars, the supervising tapedars, the canal assistants, the abdars and the daroghas for the express purpose of supplementing their limited salaries and of making rasai for their superior officers.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. We pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. We pay lapo as well as make money presents to the peons and servants of officers.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. The amounts of such presents vary from Re. 1 to Rs. 5 and are paid annually. If we do not make such presents the peons and servants detain us for 3 or 4 hours when we call on officers.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. Unauthorized lapo is not exacted for particular favours. The tapedars and supervising tapedars with a view to cause us loss get our boundary marks repaired even though they have already been repaired. If we do not give lapo to the abdars, they make breaches in our water courses and adds or injure the pavements of our outlets and sluices and then fill in forms with a view to penalize us. Moreover, they do not supply true information regarding water supply to their officers and interfere with the rotation fixed. They also throw bhang seeds into our ploughed lands on the sly, in order to make us pay heavily for our refusal to pay lapo.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. The amounts of unauthorized lapo have been shown above.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. 1,200 rupees.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. I recommend that collections of land revenue should be made through large zamindars and the salaries of the tapedars and supervising tapedars, abdars and daroghas should be increased. Facilities should be afforded to the zamindars on the Jamrao canal and the practice of filling form No. 8 should be abolished; for the zamindars who get water by rotation with great difficulty cannot be expected to waste water. Zamindars should get takavi advances direct from the Collector on the recommendations of their brother zamindars and not of the mukhtiarkar; for, in the latter case, the tapedars and supervising tapedars put hitches.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher is the elder sister of begar for the chheras work without payment. Begar lasts for a few hours but chher is a life-long misery.

53. Who are the 'Chheras'?

53. They are mostly zamindars' haris. Sometimes they are small zamindars and sometimes labourers employed by zamindars.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To prepare the roads on the occasion of an officer's camp, to construct landhis, to bring firewood and grass and to pitch tents.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. The chheras never get lands from the zamindars in return for their services as chheras; but the zamindars take a verbal undertaking from their haris to work as chheras, whenever required by an officer to do so.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. The haris so employed get food from their zamindars and the labourers receive cash payments from them. They receive nothing from Government officers.

57. How many "Cheras' are required at the camps of the different officers?

57. In the case of the Commissioner's camp 50, in the case of the Collector's camp 30, and in the case of the District Superintendent of Police 20, chheras are required.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. The number of chheras shown above are required from the beginning to the end of the camp.

59. Do they get anything for these services from the officers or from the zamindars?

59. The remuneration that they receive for their labour has been shown above.

60. How many 'Chheras' are required for shikar?

60. There has been no shooting here.

61. Do they come willingly or not, and do they get anything from the officers or from the zamindars?

61. I therefore do not know how many chheras are required for shikar.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. The number of chheras required for repairing the local board roads leading to an officer's camp depends on the condition of the roads.

63. Are such repairs of benefit to the public as well as to the officers?

63. They are not repaired for the benefit of the public, as they are sometimes closed to traffic until the officer for whose benefit they have been repaired, has passed along them.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. They get nothing, so far as I know.

65. How many 'Chherns' are required in case of floods and breaches of canal banks?

65. Breaches do not occur on the Jamrao canal. But if one occurs, the haris work willingly as chheras to close it, the number of men required depending on the magnitude of the breach.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Some receive payment and some do not.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. The employment of haris as chheras interferes with cultivation and causes loss to themselves and their zamindars.

68. How far is casual paid labour available in your neighbourhood?

68. Casual paid labour is available to a great extent throughout Mirpurkhas sub-division.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. I consider that Government should abolish chher altogether.

WRITTEN EVIDENCE OF MIR GHULAM HYDERKHAN.

Preliminary.

1. Name.
2. Occupation.
3. Extent of business or zamindari. Give amount of income-tax or land revenue.
4. Residence.
5. Public employment, if any, such as member of municipality, local board or honorary magistrate.

1—5. Mir Ghulam Hyderkhan, son of Mir Jan Muhammad Khan, Talpur, resident of Digri, occupation zamindar and jagirdar, taluka local board member.

Rasai.

6. What do you understand by the term 'Rasai'?

6. Rasai means to arrange and collect supplies of all sorts.

7. How many years' experience have you had in making 'Rasai'?

7. 10 years'.

8. What are the camping grounds for which you have to make 'Rasai'?

8. Digri, where not only I but Syed Nawazalishah, Mukhi Khajumal and other neighbouring petty zamindars have to make rasai.

9. What officers frequent those camping grounds?

9. The Deputy Collector, the Assistant Collector, the Collector, the Engineer, the Police Superintendent, the Manager and the Deputy Manager.

10. What supplies do those officers require for themselves?

10. Firewood, grass, milk, fowls, butter, eggs, mutton, rice, flour, ghee, potatoes, &c.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

12. Do you get them from your haris or from banias or from your own house or from other zamindars?

11 & 12. Digri is a big town where the servants of the camping officer get from the bania on the tapedar's slips rice, flour, ghee, onions, spices, &c. The khanda of the bania is paid after the departure of the officer by the tapedars and the supervising tapedars, out of the collections made by them from the zamindars for the purpose of rasai, when recovering land-revenue assessments from them, receipts being taken from the bania. Eggs, fowls, milk, firewood, butter, kids are obtained by the tapedars and supervising tapedar from all of us proportionately. They send these supplies to the officers either through our men or through their own men. We purchase fowls, eggs, butter, firewood and grass and as regards milk we do not get it from our haris.

13. Do you pay for them and, if so, at what average rates?

13. Fowls 8—12 annas each, eggs one anna each, milk 0-1-6 per seer, butter one rupee per seer.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

14. We get milk, stalks and firewood on payment.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?

15. We get firewood from the jungles through our haris. We pay for its carriage to the storehouse from where it is taken to the camp by our haris. I do not know, as the tapedars provide the supplies required by the officers.

16. What is the average daily cost of the supplies required by the officers themselves?

16. No answer.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

17. The private servants and official staff of the officers get provisions from the bania on the slips of the tapedar.

18. What is the average daily cost of such supplies?

18. The tapedar knows about it.

19. Do you have to provide supplies also for the clerks of the officers?

19. The clerks also get their provisions from the bania on the slips of the tapedar. The tapedar also provides kids for roast meat which he gets from us.

20. What is the average daily cost of such supplies?

20. The tapedar knows about this. He takes the money from us, zamindars, in certain proportion.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Yes, jars are obtained from the potters without paying for them, cots are provided by us, stables and landhis are erected by us.

22. What does that cost you for each camp?

22. The cost varies from 10—50 rupees.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

33. We receive no payment from the clerks and servants. The officers make payments on bills but the money is taken back by the butlers.

24. If not, does the loss fall on your haris or on you?

24. The loss falls on us and not on our haris.

25. Do you have to provide quarters for the clerks?

25. No, there are several Government buildings in Digri for the clerks to live in.

26. If so, does it cost you anything, and do you receive payment?

26. No.

27. Do you have to provide camels, horses, carts or carriages?

27. Yes, we supply them free of charge.

28. If so, what does it cost you and do you receive payment?

28. We pay the hire and receive nothing from the officials.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes.

30. If so, what does it cost you, and do you receive payment?

30. How can it be called rasai unless it costs us something. We receive no payment.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. 200—300 rupees.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. The notice to make rasai is addressed by the mukhtiarkar to us. On the receipt of the notice the tapedar gives us a list of the supplies required with the direction that the supplies must be delivered to him. We deliver the supplies accordingly.

33. How do you receive payment? Do you prepare bills or do the tapedars or are payments made through contracting zamindars?

33. The bill is prepared by the tapedar but is presented to the officer by our men to keep up appearances. The payment received by our men is at the very moment handed over to the tapedar.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I do not approve of the system of giving contracts to zamindars nor do I like the tapedar to make rasai. I prefer the appointment of contractors independent of the tapedars and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Many people will come forward to take up such contracts, if they will find it a profitable occupation.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Rasai should neither be made by the zamindars nor by the tapedars. The tours of the officers should be curtailed, and their camps should be confined to big towns. Programme of tour should be communicated to the contractors appointed for the purpose. If a zamindar or tapedar unnecessarily interferes in rasai, he should be severely dealt with. The officers should take a small establishment on tour. Officers should not tour except at fixed seasons.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. No.

38. Do you consider the practice should be prohibited by Government?

38. Yes.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo is a great infliction on us.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. It is levied in all the departments.

41. How is each form of unauthorized 'Lapo' levied ? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue ?

41. It is levied here in fixed rates per block. The tapedar levies 3 rupees, the supervising tapedar one rupee, the abdar one rupee, the canal assistant one rupee per block, the darogha levies 10 rupees, the muccadum a toya of grain, the munshi of the canal assistant 5 rupees, the munshi of the sub-divisional officer 10 rupees, the munshis of the mukhtiarkar 5 rupees each. The tapedar and the supervising tapedar are also given a bag of bajri and a bag of wheat each. The kotars of the tapedars and the supervising tapedars are each given Rs. 8 yearly. The peons of the mukhtiarkar and his private servant are given about 25 rupees. When we take takavi, the munshi and the tapedar levy 7 per cent. If we do not pay the percentage, they make notes so that takavi is refused us. I also pay Rs. 20—30 per year to the police officials.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes ? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers ?

42. Answered under 41.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai' ?

43. I have to pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents ?

44. I have to pay lapo as well as make such presents.

45. What are the usual amounts of such presents and for what purposes are they paid ? Do they take the form of daily allowances ?

45. We make such presents in order that no body may speak ill of us before the officers.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests ?

46. No. It is exacted as a customary payment.

47. What are the usual amounts of such exactions and by whom are they exacted ?

47. This has been answered under 41.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo' ?

48. 300—400 rupees.

49. Has the amount been reduced by the rules of 1914, and the system of giving 'Rasai' contracts to zamindars ?

49. Neither lapo nor rasai has been reduced by the rules of 1914. They have on the contrary increased.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars ?

50. No. It will be no wonder if it has increased.

51. Have you any special recommendations for the prevention of 'Lapo' ? Could it be stopped by modifications of the revenue or police system or any other special orders of Government ?

51. If Government is keen about it, lapo can be stopped. The pay of the tapedars should be increased. The tapedar should be divested of the powers which enable him to levy lapo. The tapedar who takes lapo and against whom evidence is available, should be severely punished. If Government will deal with lapo-takers in this way, lapo will be stopped to the great relief of the zamindars who will pray for Government.

Chher.

52. What do you understand by the term 'Chher' ?

52. Chher is a great nuisance for us.

53. Who are the 'Chheras' ?

53. The chheras are our haris.

54. What kinds of labour are the 'Chheras' called on to perform ?

54. To repair roads, to prepare camping grounds, to pitch tents, to unload kit and to keep everything in its place, to fetch water, to bring firewood, to do all manner of work while a camp lasts and finally to unpitch tents, to reload kit and to do all other work.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars ?

55. No.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars or from the officers of Government ?

56. Nothing except food from the zamindars.

57. How many 'Chheras' are required at the camps of the different officers ?

57. The number varies from 10 to 20.

58. How many are required daily for bringing supplies, water, stalks and wood ? How many more for preparing the ground and pitching and striking the camps ?

58. For ten days previous to the arrival of the officer, the chheras are employed in repairing the roads and preparing the camping ground. They then work at his camp for so long as the camp lasts. In the case of an officer of a lower grade 10 chheras, and in that of an officer of a higher grade from 15 to 20 chheras, are required.

59. Do they get anything for these services from the officers or from the zamindars ?

59. We only give food to the chheras, from the officer we get nothing but abuses.

60. How many 'Chheras' are required for shikar ?

60. There is no shikar here.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars ?

61. They do not come willingly. We force them to work and give them food only. They get nothing from the officers.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards ?

62. Chheras are employed to put in order the roads repaired by the local boards which lead to the officer's camp. I cannot say how many are so employed, as the haris of all the zamindars are made to work as chheras.

63. Are such repairs of benefit to the public as well as to the officers ?

63. Yes, the roads so repaired are closed to public traffic until the officer has passed along them. If any one breaks this rule, he is beaten.

64. Do they get anything for such labour from the officers, zamindars or local boards ?

64. Nothing.

65. How many 'Chheras' are required in case of floods and breaches of canal banks ?

65. No breaches occur here.

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. No answer.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars ?

67. Yes.

68. How far is casual paid labour available in your neighbourhood ?

68. Any number of labourers can be had on payment of wages.

69. Could it be procured by a contractor independently of the zamindars ?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government ?

70. Yes, otherwise there will be no improvement in cultivation.

WRITTEN EVIDENCE OF SYED LALSHAH MAHOMED VARISHAH.

Preliminary.

1. Name.
2. Occupation.
3. Extent of business or zamindari. Give amount of income-tax or land revenue.
4. Residence.
5. Public employment, if any, such as member of municipality, local board or honorary magistrate.

1—5. Syed Lalshah Mahomed Varishah, occupation zamindari, land revenue Rs. 2,500 yearly, local board member and honorary magistrate.

Rasai.

6. What do you understand by the term 'Rasai'?

6. Rasai means the arrangements for providing all kinds of supplies.

7. How many years' experience have you had in making 'Rasai'?

7. 15 years'.

8. What are the camping grounds for which you have to make 'Rasai'?

8. Jamesabad where not only I but all the neighbouring zamindars have to make rasai.

9. What officers frequent those camping grounds?

9. Deputy Collector, Assistant Collector, Collector, Engineer, Police Superintendent, Commissioner, Manager and Deputy Manager.

10. What supplies do those officers require for themselves?

10. Firewood, grass, milk, fowls, eggs, butter, mutton, fish, vegetables, rice, flour, ghee, onions, sugar, potatoes, etc.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

12. Do you get them from your haris or from banias or from your own house or from other zamindars?

11 & 12. There are many shops at Jamesabad. From one of the shops the servants of the camping officers take on credit rice, ghee, sugar, onions, spices, sugar-candy, etc. The khanda of the bania is paid at the time of the officer's departure by the tapedars and supervising tapedars out of the collections made by them from the zamindars at the time of taking land revenue for the purpose of rasai and receipts of the bania are handed over to the officer. Eggs, milk, fowls, firewood and butter are supplied by the zamindars in shares fixed by the tapedars and the supervising tapedars. The zamindars get these things from their haris or from their houses and hand them over to the tapedar and the supervising tapedar. Neither the zamindars nor the tapedars and supervising tapedars pay for them. In case of things which the zamindars cannot so get they buy them from the bazaar. To meet such expenditure the zamindars set apart at the batai a share of the produce both on account of their haris and themselves sufficient for rasai expenses. This is apart from the collections made by the tapedars and supervising tapedars for rasai at the time of taking land revenue.

13. Do you pay for them and, if so, at what average rates?

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?

13—15. We pay for them at the following rates:—Fowls 6 to 8 annas each, eggs from half an anna to one anna each, firewood from Re. 1-8-0 to Rs. 2-0-0 per cart load, stalks from Rs. 10 to Rs. 20 per 100 bundles, besides cart hire from 1 rupee to 3 rupees for 25 bundles according to distance, butter from Re. 1-0-0 to 1-4-0 a seer. We charge the officers according to the following scale:—2 annas a fowl, 1 pice an egg, 8 annas a seer of butter. The amount actually spent is not received nor do the officers accept the bills showing actual charges. The amounts of bills are paid back to the butlers. No charges are, however, made on account of grass, milk and fuel.

16. What is the average daily cost of the supplies required by the officers themselves?

16. 5 to 10 rupees.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

18. What is the average daily cost of such supplies?

17 & 18. In Jamesabad the procedure for them (private servants, official staff and clerks) is the same as that mentioned in 11 and 12.

19. Do you have to provide supplies also for the clerks of the officers?

20. What is the average daily cost of such supplies?

19 & 20. For the private servants it is 4—5 rupees, for the clerks 8—10 rupees and for the peons 4—5 rupees.

21. Do you have to provide water jars, cots or other furniture or material for building stables?
22. What does that cost you for each camp?

21 & 22. Yes. The cost is 10—20 rupees according to the number of the establishment.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. We receive no payment for water jars, cots and stables.

24. If not, does the loss fall on your haris or on you?

24. On us.

25. Do you have to provide quarters for the clerks?

25. As there are Government buildings and musafirkhanas in Jamesabad, no quarters are provided for the clerks. In small villages or in places where there is no village but a bungalow for officers to live in, landhis are erected for the clerks, private servants and peons. In villages houses are provided for the clerks and landhis are erected for the peons and private servants near the place where the officers live, to enable them to be at the beck and call of their masters.

26. If so, does it cost you anything, and do you receive payment?

26. The owners of houses in which the clerks are quartered have to live either in the houses of other people or in the open. They receive no payment for it. But the materials for landhis for peons and servants and the carriage thereof cost Rs. 30—40 according to the number of landhis required.

27. Do you have to provide camels, horses, carts or carriages?
28. If so, what does it cost you, and do you receive payment?

27 & 28. We have to provide camels, horses and carts in case the officer has insufficient transport or in summer when no transport is maintained. And if an officer, munshi or servant has no conveyance we have to supply him with it. No payment is received on this account.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes, when they leave their headquarters and encamp in villages we provide all manner of supplies but receive no payment.

30. If so, what does it cost you, and do you receive payment?

30. No answer.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. 200—400 rupees according to the number of camps and sometimes even more. The cost to other zamindars appears to vary according to the extent of their holdings.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Formerly rasai was done by the tapedars, there being no contractors. Now rasai is made by zamindars under the orders of the mukhtiarkars received through the tapedars.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. Formerly bills were prepared and presented by the tapedars and payment received by them. Now bills are prepared and signed by the zamindars. The zamindars receive payment on the bills from the officers, but the amount is paid back to the butlers and private servants. The clerks, etc., are simply given receipts for the money. The bills are given to them for the amounts for which they want receipts.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I prefer the appointment of contractors independent of the tapedars and zamindars. The contractors should get advances of money from the mukhtiarkar's permanent advance which should be raised for the purpose. The contractors should sell things to officers like merchants, taking into account the actual cost, the wastage and the carriage and pay back their advances into the mukhtiarkar's office for credit to the permanent advance. The permanent advance should be increased with reference to the number of camps and probable expenditure so that the contractor should experience no difficulty in getting money from it.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Every mukhtiarkar can find such a contractor for his taluka.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. *Firstly, that we get reduced payment for the rasai that we make. When rasai is made for an officer, a bill is prepared, taking into consideration the status of* the officer and presented to him as desired by him. The amount of the bill varies from 2—6 rupees which is paid back to the butler and private

servants of the officer. No payment is received from the clerks and private and official establishment of the officer. Secondly, that officers tour in the winter and abkalani seasons so that we and our haris cannot pay proper attention to our cultivation, being busy with rasai for their camps. The result is that our cultivation suffers a great deal, our incomes get reduced, the haris starve and we get into the meshes of the money-lenders. Rasai is thus a great nuisance for us; it interferes with the means of our livelihood.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officer? If so, what does it cost you?

37. We do present dhalis as we cannot get on without the officer's smiling word. Each zamindar presents dhalis according to his means. They cost them from 50 to 200 rupees.

38. Do you consider the practise should be prohibited by Government?

38. I protest against rasai being made by zamindars or officials. So long as officials make rasai so long for, none else can provide supplies free of payment. Officials cannot be expected to meet the expenditure from their pay which is already very small. If zamindars refuse to make rasai when asked by officials to do so, the police will send them or their haris to jail under section 100. The new officers will refuse them lands and harass them in the matter of repairs to boundary marks and reduce them to poverty. The Public Works Department officers will proceed against them for waste of water and unauthorized use of water.

zamindars will be bothered;

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means a fixed amount annually paid by a zamindar to Government officials so that they may not harm him in matters with which they deal.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

40—42. The tapedars at the time of collecting land revenue levy lapo at the rate of 1—3 rupees per cultivated number; for endorsing a note on a kacha parwana (of the grant of land), their charge is 2—10 rupees. On takavi grants they levy 2 per cent. Their mahman (i.e., entertainment fee) is 5 to 10 rupees. For the disposal of disputed matters, such as khatebadal, etc., their charge varies with the nature of the matter. The supervising tapedars are paid lapo on the same scale and in connection with the same matters as the tapedars. The second munshi and the treasurer are given 5 per cent. each on payments and repayments of takavi. The treasurer is paid one rupee per thousand of assessment paid. For the disposal of references and transfer of occupancies the settlement munshi is paid sums which are not fixed. In the Public Works Department the abdars levy one rupee per survey number, the canal assistant 8 annas per survey number, the sub-divisional officer and his clerk, the clerk of the canal assistant, the head munshi of the Executive Engineer and the sub-overseer get 25 to 100 rupees each. For the discharge of the water course the sub-overseer gets sums of money varying from 40—80 rupees from time to time. If no such lapo is paid they over-state the discharges and get the water course reduced or a profile put up. The Executive Engineer without making enquiries orders the water course to be reduced or a profile to be put up and the complaints of the zamindar are not heard. Lapo to the abdar is paid with a view to secure that he does not resort to rotation of water supply on a water course on which there are 3 or 4 zamindars to be supplied with water and that the supply intended for lands which have not been cultivated is not stopped, and that he does not make false reports against the zamindars as having taken water, otherwise than in accordance with the rotation fixed. When such reports are made no inquiry is made from the zamindars and the canal assistant authorizes penal rates to be levied on the entire cultivation. For these reasons it is necessary for the zamindars to pay lapo to the abdar and the canal assistant It is paid also because in the matter of changes in the source of irrigation, the Executive Engineer passes orders on the reports of the abdars and the canal assistant without referring to the statements of contour levels on his records and without making personal inquiries. The lapo to the police is not fixed. The men at the police outposts get from the zamindars for themselves and their officers grain, ghee, grass, firewood, etc., so that they spend very little on their food. The haris also supply them with such things, otherwise they are called, insulted and detained at the thanas. The darogha of the Engineering Department gets Rs. 5—15 and the muccadum and beldar get Rs. 1—5 each. These payments are made by the zamindars. Their haris pay at the time of batai 2 annas per head of cattle, which is distributed between the darogha and the beldar. If this is not done, their cattle are sent to the pound, if they come for drink at canals.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Lapo is levied by subordinate officials, not to meet the cost of rasai for touring officers, but to cover their own personal expenses. A separate charge is levied for rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

47. What are the usual amounts of such exactions and by whom are they exacted?

44—47. The private and official staff of the touring officers are given money presents. These presents are apart from lapo. The mukhtiarkar's cook is paid Rs. 5 at each camp and so are the peons and the havaldar. These presents are made so that they may not find fault with the supplies. The personal munshi of the mukhtiarkar is paid Rs. 5, the havaldar and the peons of the Deputy Collector Rs. 5—10. The private servants of the Deputy Collector (if he is an Indian) are paid on the same scale, while those of the European Assistant Collector are paid Rs. 30—50. The Collector's butler is paid Rs. 100—125, the havaldar and peons 15—20 rupees. The Collector's head munshi and serishtedar and the Assistant Collector's head munshi and serishtedar are paid according to the means of the zamindar from 20 to 100 rupees as entertainment fee.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'

48. Rs. 500—600.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. The withdrawal from officials of powers by means of which they can harass the zamindars and which have been referred to under answers to 40—42, may lead to the prevention of lapo.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means work done without remuneration.

53. Who are the 'Chheras'?

53. The chheras are haris of zamindars.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To prepare camping grounds, to pitch tents, to fetch water, to bring firewood, grass and grain, to repair local fund roads, to unpitch tents and to help in loading kit on camels, etc., etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

56. When so employed, do they receive any remuneration in cash or kind from the zamindars or from the officers of Government?

57. How many 'Chheras' are required at the camps of the different officers?

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

59. Do they get anything for these services from the officers or from the zamindars?

55—59. The zamindars do not give them lands to cultivate on conditions to perform such labour nor do the haris cultivate lands on such conditions. They are simply kept on hopes that concessions will be made to them. When they have cultivated lands and taken loans for the purpose they cannot leave the lands and therefore perform whatever jobs the zamindars put them on. They receive no payment either from the zamindars or the officers of Government. Some chheras even bring flour for their food from their houses but some are fed by the zamindar, if he is a large holder. For the Mukhtiarkar's camp 20 chheras, for the Deputy or Assistant Collector's camp 30—50 chheras, for the Collector's camp 100—150 chheras and for the Commissioner's camp 500—800 chheras, are required. These chheras perform the work referred to in the reply to No. 54.

60. How many 'Chheras' are required for shikar?

60. The chheras required for shikar are taken from among those provided for preparing the camping ground, etc. Additional chheras are provided by the zamindar of the place where the officer shoots. 50 chheras are required for shikar in the case of an officer of low rank. A larger number is required for high officers.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

63. Are such repairs of benefit to the public as well as to the officers?

64. Do they get anything for such labour from the officers, zamindars or local boards?

61—64. The chheras are brought by force. The local fund roads are repaired by the chheras. They repair those roads only which lead to the officer's camp. 200 to 400 chheras are employed for this purpose. Such repairs are of benefit to the public but they are not made for the public. The chheras get nothing from the zamindars, local officers or local boards.

65. How many 'Chheras' are required in case of floods and breaches of canal banks ?

65. From 20 to 1,000 according to the magnitude of the floods and breaches.

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. Nothing.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars ?

67. Yes.

68. How far is casual paid labour available in your neighbourhood ?

68. Such labour can be had to any extent at 8 annas per day in every village.

69. Could it be procured by a contractor independently of the zamindars ?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government ?

70. Chher should be abolished as it interferes with cultivation. Examples regarding questions 39—42. If any occupant has an arrear of 5 to 20 rupees to pay, the tapedar will not demand it from him but will recommend that his grant be cancelled. The higher officers without making inquiries cancel the grant. Such injustice has been done to several people. It is done in the case of lands granted under Act III of 1899.

If the occupant has no arrears to pay but has not paid lapo to the tapedar, the latter will obtain orders for precautionary measures being taken against him and then serve him with a notice not to remove his crops. Thereby the occupant suffers a great loss in respect of rates and otherwise. He, therefore, must pay lapo.

WRITTEN EVIDENCE OF MR. JALALKHAN PARUKHAN.

Preliminary.

I, Jalalkhan, son of Parukhan, by caste Nundani, occupation agriculture, resident of my own village, taluka Jamesabad, pay Rs. 450—550 land revenue per year.

Rasai.

Rasai means to supply provisions, fowls, eggs, milk, butter, firewood, grass, mutton, vegetables, jars and cots to touring officers. I have known of rasai since the opening of the Jamrao canal 16 or 17 years ago. We always make rasai at the camping place of Jamesabad, for the Deputy Collector, the Collector and the Commissioner, for which no payment is made. I also make money contribution for the purpose of rasai. We get fowls, eggs, milk, butter, grass and firewood on payment and not from our haris. We get cots from our haris whenever they are wanted. As for milk we also provide cows or buffaloes at camps. We always supply milk, grass, firewood, butter and ghee to the tapedars and supervising tapedars, the Police and the P. W. D. subordinates, camp or no camp. Even beyond the neighbourhood of large villages milk, butter, grass and firewood have market values. We cannot get these things free of payment anywhere. The rasai costs me Rs. 200 or 250 per year. My income is hardly equal to this amount combined with lapo. It is taken away by force for the purpose of rasai and lapo with the result that I am always in arrears as regards my assessment. Apart from this rasai, the tapedars and the supervising tapedars take mahmani from us. If we do not make rasai we stand in fear of our grants being cancelled, a threat which they always hold out to us.

Lapo.

The tapedar levies lapo at the rate of Rs. 2 and the supervising tapedar at the rate of Re. 1 per survey number. Each of them takes in kharif and rabi for his kotar and cook Re. 1 each. The abdar levies Re. 1 per survey number and the darogha two annas per head of cattle, in addition to mahmanis. If no lapo is paid, false reports about boundary marks are made. Apart from lapo, the tapedar and the supervising tapedar get 5 %, the sub-treasurer and the second munshi 3 % on the amount of takavi. If this percentage is not paid, great difficulty, delay and trouble are the result. On repayments of takavi the sub-treasurer gets 2 % before he receives the money. The tapedar levies Rs. 2 per survey number for making a note on the temporary parwanas for grants of land, he also levies Rs. 2 per survey number at the transfer of khatas. Lapo is levied apart from the contribution for rasai. I have to pay Rs. 150 on account of lapo annually.

Chher.

We always supply chher for repairing the roads when officers come out on tour. The roads are always repaired by the chheras of the zamindars. If we cannot furnish the required number of chheras, we engage ordinary labour to make up the number. The wages are paid by us. We receive nothing on account of the chheras, whom we feed from our own pockets. The employment of the chheras interferes with cultivation especially in the inundation season. Apart from those required for road repairing, we supply chheras for pitching and striking camps, preparing camping grounds and for fetching water for the munshis, peons and private servants. These chheras remain at the camps for 3 or 4 days. The chheras who repair the roads work on them from 5 to 10 days. When an official calls a chhera he calls him with an abusive exclamation. Chheras are beaten frequently.

Sir, we are in a very sad plight. The officials have taken life out of us and ruined us so that we are deeply involved in debts. Our whole incomes are eaten up by lapo, rasai and other expenses. Your Honour has been deputed by Government to inquire into rasai. Your Honour will kindly do something for us. The officials have done us great injuries and blackmailed us. If Your Honour takes pity on us, we shall always pray for Your Honour.

WRITTEN EVIDENCE OF SAYED NAWAZALI SHAH.

Preliminary.

1. Name. — 1. Sayed Nawazali Shah, son of Sayed Mohubali Shah, resident of his own village, taluka Digri.

2. Occupation. — 2. Agriculture.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Seven to eight thousand rupees land revenue.

4. Residence. — 4. As stated above.

5. Public employment, if any, such as member of municipality, local board or honorary magistrate. — 5. Vice-president, taluka local board, Digri.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. It means to provide supplies at officers' camps.

7. How many years' experience have you had in making 'Rasai'? — 7. 25 years'.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Digri camp.

9. What officers frequent those camping grounds? — 9. All officers including the Commissioner.

10. What supplies do those officers require for themselves? — 10. I provide fowls, eggs, milk, butter, firewood and grass. They get the other things from a bania. They get mutton from a butcher. After the removal of the camp we are asked to pay for the provisions and mutton.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. Answered under No. 10. Some of these things are obtained from a bania's shop and others from the neighbouring villages.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. I get them on payment.

13. Do you pay for them and, if so, at what average rates? — 13. Fowls 8 annas to 10 annas each; eggs one anna each; butter one rupee a seer; grass 15 rupees a 100 bundles; milk 6 pice a seer; firewood cartage one rupee a cart, besides cutting charges.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. All things have market values.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. I get firewood from my lands; pay cartage at the rate of one rupee a cart.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. The supplies are made over by me to the tapedar, who probably knows what is the daily cost, as he distributes them; my man is simply in attendance along with the chheras.

17. Do you have to provide supplies also for the private servants and official staff of the officers?

18. What is the average daily cost of such supplies?

19. Do you have to provide supplies also for the clerks of the officers?

20. What is the average daily cost of such supplies?

17—20. Answered under No. 16.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. Yes.

22. What does that cost you for each camp? — 22. Sometimes it is Rs. 50, sometimes Rs. 100 and sometimes exceeds Rs. 200.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Payment is made by the officers only, the money being appropriated by the tapedars. Others do not pay at all.

24. If not, does the loss fall on your haris or on you?

24. On me.

25. Do you have to provide quarters for the clerks?

25. No.

26. If so, does it cost you anything and do you receive payment?

26. No.

27. Do you have to provide camels, horses, carts or carriages?

27. Yes.

28. If so, what does it cost you and do you receive payment?

28. I receive no payment. I provide camels, horses, carts and carriages without payment.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes.

30. If so, what does it cost you, and do you receive payment?

30. The cost varies. I receive no payment.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. From 800 to 900 rupees.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. It is made in my name. It is actually made by the tapedar, I pay for it.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. Payment is made by the officers, but the money is taken back by the tapedar. The clerks, etc., do not pay at all.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I prefer the appointment of contractors independent of the tapedars and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes, on favourable terms.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. My objection to making rasai is that I am not paid for the supplies. I fear the officials out of regard for my respect and with a view to escape pecuniary loss. Besides, it means much loss of time to myself and my haris, which interferes with cultivation. I shall pray for Government if I am freed from the evil of rasai.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. No.

38. Do you consider the practice should be prohibited by Government?

38. Yes.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means an unauthorized charge imposed upon the zamindar, which is paid even before the land revenue is paid.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. Lapo is levied in all the departments. It is levied in a high-handed manner as if it was a debt which zamindars had to pay. It is looked upon as a legacy.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. The tapedar levies lapo from big zamindars at Rs. 3 per block and from small zamindars at Rs. 5 per block. Besides, he takes from big zamindars a bag or two of grain and some cotton in cotton season for quilts. He also takes Rs. 4 from big zamindars and Rs. 2 from small zamindars for his cook and peon. A cart load of grass is also given, besides goats for milk. The supervising tapedar levies a rupee per block. From big zamindars he also takes a bag or two of grain from each crop. Besides, he takes grass from each zamindar. For his cook and peon he takes Rs. 4. If any of these payments are delayed by a zamindar the tapedar sends his peon next morning with a few workmen with instructions to put his boundary marks in order even though they may be larger than the regulation size. These men will on the contrary scrape the boundary marks and make them thinner.

By this time, the zamindar will realise that he will be put to a heavy loss if all his boundary marks are so repaired. He will therefore pay the lapo and something more to appease the tapedar. He will also pay the men engaged. If the zamindar complains of this to the mukhtiarkar, nothing comes out. What can the zamindar do then? He suffers patiently. If the tapedar and the supervising tapedar are displeased with a zamindar, they can enter his wheel cultivation as wheel aided by flow at the number shumari. Moreover, if they are angry with a zamindar, the mukhtiarkar too gets angry with him. If the Mukhtiarkar is displeased the Assistant Collector is displeased, and if the Assistant Collector is displeased, the Collector is displeased. The zamindar must therefore put up with the exactions. The zamindar pays 7% on the takavi obtained by him to the tapedar, besides fees to the munshis. The abdar levies from big zamindars 1 to 2 rupees and from small zamindars 2 rupees per block and the canal assistant a rupee per block. Besides, they get from them goats for their milk which they subsequently sell. If delay is made in the payment of their lapo, they remove a brick from the zamindar's sluice and then make a report so that their cultivation on the entire water course is penalized. That is to say, if one of the zamindars on a water course does not pay lapo, all the others suffer for it. These subordinates have other ways also to harass the zamindars. They will make cuts in the water course so as to cause an overflow of water from it and then report that the water course should be provided with a sluice, there being excessive water in it. If a sluice is made, the zamindar is ruined. If a sluice is not made, the zamindar is ordered to repair the banks of his water course, within a fortnight and warned that if he does not do the work, it will be done by Government. The zamindar knowing that his banks are sound will take no notice of the order, and after the expiry of the 15 days the abdar will arrive with a few chheras who will on the contrary begin to level down the banks. This will bring the zamindar to his knees and he will pay all lapo as well as defray the cost of the work done.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Answered under No. 41. There are no subordinate officials who are honest. They resort to various means to squeeze as much as possible out of the zamindars.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. It is levied by them for their own use and not for the rasai of touring officials. At the time of collection of land revenue, tapedars levy from small zamindars some money in the name of rasai, which is, however, devoured by them.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. When calling on touring officers, we make money presents to their servants. The tapedar does not make these payments out of his lapo. The tapedars pay fees on account of inspection of records to the munshis. They also pay for fruit sent for the munshis.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. We make money presents to keep them from prejudicing superior officers against us. If the servants are dissatisfied with a zamindar, they will not announce his name to their master, when he calls, so that the zamindar after a long waiting will go away. They will not even offer him a chair. To preserve our respect we make presents to them. In all the departments, the naik gets 4 or 5 rupees and the peon rupee one. The munshis of all the departments receive money for the provisions they purchase. Besides, they take fowls, eggs, milk and butter for making cakes, and other milk preparations. The expenses of the rasai of the officers are not very great. But the rasai of the munshis has ruined us.

46. Is unauthorised 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. It is paid to officials in every department to save one's respect and to escape from pecuniary losses and not for any special favours.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. It is exacted by the tapedar, the supervising tapedar, the abdar, the canal assistant, the darogha, the beldar, and the peons and naiks.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. It varies with the extent of cultivation. I pay at a rate not exceeding Rs. 7 per block.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Lapo can be prevented, provided the officers are in earnest to suppress it. Secondly, in each taluka there should be a committee of elected zamindars to watch things and to report irregularities to superior officers who will investigate them and punish the wrong-doer. If this is done lapo and rasai will abate. Thirdly, the rules in the Punjab should be followed in the matter of collection of land revenue and of remission, etc.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means haris employed to repair roads, to prepare camping grounds, to pitch tents for officers, to fetch water for the camp, etc., etc., without payment.

53. Who are the 'Chheras'?

53. Chheras are haris employed as stated under No. 52.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Answered under No. 52.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. No. They perform it because every one is bound to do Government work.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. The chheras are simply fed by the zamindars. They get nothing else.

57. How many 'Chheras' are required at the camps of the different officers?

57. The number of chheras required for the camp of each officer is shown below.

The Collector 25 chheras. The Deputy Collector 8 cherras. The Assistant Collector 15 chheras. The Superintendent of Police 20 chheras. The Commissioner-in-Sind 200.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. This has been answered under No. 57.

59. Do they get anything for these services from the officers or the zamindars?

59. Nothing.

60. How many 'Chheras' are required for shikar?

60. There is no shikar in my neighbourhood.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. The chheras get nothing and they do not come willingly.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. The zamindars make repairs to the local board roads each in his own beat. The beldars cannot do the whole work.

63. Are such repairs of benefit to the public as well as to the officers?

63. Yes.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. Nothing.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. No breaches occur in my part of the country.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Nothing.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Chher is employed from October to April. In the months of October to December however it interferes with cultivation and the harvesting of crops.

68. How far is casual paid labour available in your neighbourhood?

68. It is available everywhere.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Yes. Government should be pleased to suppress chher and rasai altogether.

WRITTEN EVIDENCE OF MR. BAKHSH ALI KHAN.

Preliminary.

1. Name. — 1. Bakhsh Ali Khan, son of Mangan Khan, Duagoo.

2. Occupation. — 2. Zamindari.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Land revenue Rs. 500.

4. Residence. — 4. Village Vaghriji, taluka Jamesabad, district Thar and Parkar.

5. Public employment, if any, such as member of municipality, local board or honorary magistrate. — 5. No answer.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. It means to make cash payments and to provide free supplies of milk, butter, kids, fowls, eggs, grass, firewood, cots at officer's camps. Also to make cash payments.

7. How many years' experience have you had in making Rasai'? — 7. About 10 years'.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Dero Gorchani, the Puran 10th-Mile, Jamesabad.

9. What officers frequent those camping grounds? — 9. The Collector, the Assistant Collector, the Mukhtiarkar, the Engineer and other officers.

10. What supplies do those officers require for themselves? — 10. Butter, milk, mutton of goats, eggs, fowls, firewood, grass, etc.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetable, bajri or jowari stalks and firewood?

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 11 & 12. I get them mostly from my own house and partly from my haris.

13. Do you pay for them and, if so, at what average rates? — 13. No.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes, and I pay for them.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Zamindars provide firewood at their own expense. It costs them 3 or 4 rupees to do so.

16—20. No answer.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. Yes.

22. What does that cost you for each camp? — 22. The cost varies from Rs. 40 to Rs. 50.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks? — 23. No.

24. If not, does the loss fall on your haris or on you? — 24. The loss falls partly on the zamindars and partly on the haris.

25—26. No answer.

27. Do you have to provide camels, horses, carts or carriages? — 27. We provide camels, horses and carts, but receive no payment.

28. If so, what does it cost you and do you receive payment? — 28. No answer.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

30. If so, what does it cost you, and do you receive payment? — 29 & 30. Yes. I have to make rasai for mukhtiarkars, Public Works Department supervisors, engineers and other officials, the cost depending upon the numerical strength of the establishment.

31. What is the aggregate cost to you each year of making 'Rasai'? — 31. Rs. 150 or more.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Rasai is obtained by the tapedars from the zamindars in proportion to the means of each zamindar.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. The zamindars receive no payment. The bills are prepared by the tapedar and banias, and the payment is made by the zamindar.

34 & 35. No answer.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. If the zamindars do not make rasai, the abdars and tapedars subject them to penalties twice or even four times as large as the amount of rasai demanded from them. They make false entries in their forms and assess them if stubbles of cotton plants get green on a slight rainfall.

In order to put a stop to rasai the powers of the tapedars should be curtailed and as is the case in the Punjab, they should not be entrusted with any work except the number shumari. They should have nothing to do with applications for takavi, and the zamindars should be informed by Government of the time when the repayments of takavi advances are due.

The period for the recovery of land-revenue assessments should be extended. The appointments of tapedars and canal assistants should be abolished. Facilities should be afforded to the zamindars in the matter of water supply so as to enable them to water their lands from whatever source they like.

37 & 38. No answer.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means fixed annuities paid to Government officials with a view to save oneself from harm which they can do because of their powers.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

40 & 41. It is levied in the Revenue Department, Public Works and Police Departments. There are various forms of lapo. The tapedars and abdars levy from some 2 rupees and from others 4 rupees per number of cultivation.

42—49. No answer.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. It has been reduced slightly. The postal commission however should be remitted.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. To prevent lapo, I suggest that a commission of honest men should be appointed which should try to save helpless people from lapo-takers. The people should not be entirely left to the mercy of rasai-making and lapo-taking officials. The tours of officials should be curtailed. They should encamp in large villages only and should they have any business outside large villages, they should attend to it and return to their camps. The zamindars should have nothing to do with rasai and contractors should be appointed to collect supplies.

Chher.

52. What do you understand by the term 'Chher'?

52. Chheras are men collected at officers' camps.

53. Who are the 'Chheras'?

53. They are haris and others impressed by Government officials.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To fetch water, to cut firewood and grass, to drive pegs and to construct landhis for haris and munshis.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. Chheras are not bound by zamindars to work as chheras. They receive no payment for such labour. The zamindars feed them. The Government officers give them nothing.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. Casual labour can be procured, if Government officials will pay for it.

57—70. No answer.

WRITTEN EVIDENCE OF MR. MISRIKHAN.

Preliminary.

1. Name. — 1. Misrikhan, son of Ghulam Hyderkhan.

2. Occupation. — 2. Zamindari. Also chairman of the co-operative credit society at Lashari.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3. Land revenue for both kharif and rabi, Rs. 400.

4. Residence. — 4. Village Vaghreji, taluka Jamesabad.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. It means to provide free supplies of milk, butter, kids, fowls, grass, firewood, cots and vegetables, at officers' camps, also to supply provisions to their establishments and to make money presents.

7. How many years' experience have you had in making 'Rasai'? — 7. About 17 years'.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Vaghreje Dero, the Puran 10th-Mile, Jamesabad.

9. What officers frequent those camping grounds? — 9. The Collector, the Assistant Collector, the mukhtiarkar, the Engineer, and other officers.

10. What supplies do those officers require for themselves? — 10. Butter, milk, mutton, eggs, fowls, firewood, grass, etc.

11. Whence do you get those supplies; namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 11 & 12. I get them mostly from my own house and partly from my haris.

13. Do you pay for them and, if so, at what average rates? — 13. No.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes, and I pay for them.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Zamindars provide firewood at their own expense. It costs them Rs. 2 or Rs. 3 to do so.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. Yes.

22. What does that cost you for each camp? — 22. The cost varies from Rs. 20 to Rs. 30 with the establishment. Sometimes it goes up to Rs. 100.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks? — 23. No.

24. If not, does the loss fall on your haris or on you? — 24. The loss falls partly upon the zamindars and partly upon the haris.

27. Do you have to provide camels, horses, carts or carriages? — 27. We provide camels, horses and carts, but receive no payment.

30. If so, what does it cost you, and do you receive payment? — 30. Yes, zamindars have to make rasai for mukhtiarkars, P. W. D. supervisors, Engineers and other officials; the cost depending upon the strength of the establishment.

31. What is the aggregate cost to you each year of making 'Rasai'? — 31. Rs. 100 or Rs. 150.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars? — 32. Rasai is obtained by the tapedars from the zamindars in proportion to the means of each zamindar.

33. How do you receive payment? Do you prepare bills or do the tapedars, or are payments made through contracting zamindars? — 33. The zamindars receive no payment. The bills are prepared by the tapedars and the banias, and the payment is made by the zamindars.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. If the zamindars do not make rasai, the abdars and the tapedars subject them to penalties, twice or even four times as large as the amount of rasai demanded from them. Sometimes they make false entries in their forms against zamindars and sometimes they levy assessment on cotton stubbles which get green on a slight rainfall. The poor zamindar is helpless. In order to put a stop to rasai, the powers of the tapedars should be curtailed, and as is the case in the Punjab, they should be entrusted with no work, except the numbershumari. They should have nothing to do with applications for takavi. The zamindars should be informed when the repayments of takavi are due from them. The period for the recovery of land revenue assessments should be extended and the zamindars should be informed of it. The zamindars should not be entirely left to the mercy of the tapedars. The appointments of abdars and canal assistants should be abolished. Facilities should be afforded to zamindars in the matter of water supply so as to enable them to water their lands from whatever source they like.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means fixed annuities paid to Government officials, with a view to save oneself from harm, which they can do because of their powers.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

40 & 41. It is levied in the Revenue, P. W. and Police Departments. There are various forms of lapo. The tapedars and abdars levy from some 2 rupees and from others 4 rupees per number of cultivation.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. It has been reduced slightly. The postal commission however should be remitted.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. To prevent lapo I suggest that a commission of honest men should be appointed, which should try to save helpless people from the lapo-takers. The people should not be entirely left to the mercy of rasai-making and lapo-taking officials. The tours of officers should be curtailed. They should encamp in large villages only, and should they have any business outside large villages, they should attend to it and return to their camps. The zamindars should have nothing to do with rasai, and contractors should be appointed to collect supplies.

Chher.

52. What do you understand by the term 'Chher'?

52. The chheras are men collected at officers' camps.

53. Who are the 'Chheras'?

53. They are haris and others impressed by Government officials.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To fetch water, to cut firewood and grass, to drive pegs, and to construct landhis for horses and munshis.

55. Do the 'Chhéras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. They receive no payment for such labour. The zamindars feed them and sometimes pay them. The Government officers give them nothing. Casual paid labour can be procured by Government officials on payment; chher and begar should therefore cease.

WRITTEN EVIDENCE OF HAJI SUMROKHAN.

Preliminary.

1. Name. — 1. Haji Sumrokhan, son of Ghulam Mahomedkhan.

2. Occupation. — 2. Zamindari, shop-keeping and contracts.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3. Both for kharif and rabi year, land revenue Rs. 600. Income tax Rs. 28.

4. Residence. — 4. Village Vaghreji, taluka Jamesabad.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. It means to provide free supplies of ghee, kids, stalks, chheras, fowls, eggs, firewood, grass, cots, milk, vegetables, and to make money presents at officers' camps and also to provide for two or three days bullock carts, camels and horses to carry kit to the next camp. Rasai is taken by tapedars and supervising tapedars, abdars and canal assistants, and police subordinates for their respective officers' camps. In case I refuse to make rasai, the tapedars harm me, disrespect me and even beat me.

7. How many years' experience have you had in making 'Rasai'? — 7. About 15 years'.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Vaghreji Dero, 10th-Mile off the Puran Mori, Jamesabad.

9. What officers frequent those camping grounds? — 9. The Collector, the Deputy Collector, the mukhtiarkar, the Engineer and the police officers.

10. What supplies do those officers require for themselves? — 10. Butter, mutton, milk, fowls, eggs, grass, firewood, bajri for horses, etc.

11. Whence do you get those supplies; namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 11 & 12. I get them partly from my own house and partly from the haris. I give cash for payment to the bania.

13. Do you pay for them and, if so, at what average rates? — 13. The zamindars and haris do not receive payment for supplies provided by them.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes, they have market values and I pay for them.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Zamindars pay from their own pocket for firewood. It costs them 2 or 3 rupees as is necessary.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. The zamindars and haris have to provide cots, water jars and other stabling material.

22. What does that cost you for each camp? — 22. From Rs. 15 to Rs. 25 according to the strength of the establishment.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks? — 23. Zamindars receive nothing from officers and their official staff.

24. If not, does the loss fall on your haris or on you? — 24. The loss falls on the zamindars and haris.

27. Do you have to provide camels, horses, carts or carriages? — 27. Yes, but we receive no payment.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

30. If so, what does it cost you, and do you receive payment? — 29 & 30. Yes, zamindars have to make rasai for mukhtiarkars, supervisors and others, the expenses varying with the strength of the establishment.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. From Rs. 150 to Rs. 200.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Supplies for rasai are collected by the tapedars who obtain them from the zamindars according to the means of each zamindar.

33. How do you receive payment? Do you prepare bills or do the tapedars, or are payments made through contracting zamindars?

33. The zamindars receive no payment. Payment is made to the bania on the bill presented by him or the tapedars and other subordinates on the bills presented in the name of the zamindar.

36. What are your special objections to 'Rasai', and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. If the zamindars do not make rasai, the abdars make false entries in their forms and subject them to heavy penalties. If a zamindar wants to change his source of irrigation, the abdar sees to it that he is not allowed to do so. The tapedar will find fault with his boundary marks and bring labourers to put them in order. If an instalment of land revenue is not paid, the tapedar will seize the cattle and horses of the zamindar and insult him. The appointments of abdars and canal assistants therefore should be abolished. It should be left to zamindars to water their lands from whatever source they find convenient. If the abdar or canal assistant is consulted in such matters, rasai or lapo will not cease. The tapedar should have nothing to do with the collection of the land revenue and the repair of boundary marks. Amins should be appointed for this purpose, if it is intended that no lapo or rasai should be taken.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I present dhalis of fruit, etc. It costs me from Rs. 2 to Rs. 5, according to the nature of business.

38. Do you consider the practice should be prohibited by Government?

38. Government may by all means prohibit the practice of giving dhali, provided that its officers dispose of matters with justice and care.

Lapo.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number, or per assessment of land revenue?

41. Lapo is levied at the rate of rupees 2 per cultivated acre by the tapedar, of rupee 1 by the supervising tapedar, of annas 4 by the kotar, of rupee 1 and annas 8 by the abdar, and of annas 2 by the servant of the tapedar and of annas 2 by the sub-treasurer. If lapo is not paid, the zamindars are made to pay fines and subjected to various kinds of ill-treatment. To give an instance: about 4 or 5 years ago, the mukhtiarkar and the supervising tapedar of Jamesabad sent for certain zamindars, stripped them of their clothes, beat them, tied them and left them in the sun, ostensibly because they were in arrears to Government. In view of such occurrences, the poor zamindars, moved by fear, give rasai and lapo to the tapedars and other officials.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Lapo is levied when the payment of land revenue is made, when the transfer of a khata is made and when the source of water supply is changed. If a theft is committed, woe be to the complainant. The police will come down and force him to entertain them.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials, or do you have to pay 'Lapo' as well as make 'Rasai'?

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials, or do you have to pay 'Lapo' as well as make such presents?

43 and 44. We pay lapo as well as make rasai. If we do not pay lapo, the subordinate officials disrespect us.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. The system of direct payment to mukhtiarkars, while it involves the payment of the money-order commission, leads to the zamindars being beaten by the tapedar. To avoid this two-fold trouble, the zamindars make payments to the tapedars. If, however, Government remits the postal commission, zamindars will be benefitted pecuniarily.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. In order to stop lapo, the powers of tapedars, supervising tapedars, abdars and canal assistants should be curtailed. Unless this is done, lapo will not cease.

Chher.

52. What do you understand by the term 'Chher'?

52. Chheras are required at officers' camps to fetch grass, firewood and water, to carry cots, to load and unload kit, to prepare camping grounds and to repair roads.

53. Who are the 'Chheras'?

53. Chheras are those who work at officers' camps.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To repair roads, to prepare camping ground, to fetch water, to give grass to horses, to carry firewood, etc., etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. The chheras, other than haris, are paid by the zamindars; the haris being employed without remuneration.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. When ordinary labourers are employed their wages are paid by the zamindars. The haris engaged as chheras receive no remuneration whether from the zamindars or from Government officers.

57. How many 'Chheras' are required at the camps of the different officers?

57. According to the requirements of each camp.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. The labourers employed as chheras are paid for their labour by the zamindars, but the haris are compelled to work.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. The employment of chheras seriously interferes with cultivation.

68. How far is casual paid labour available in your neighbourhood?

68. Casual paid labour is available to a great extent in small villages.

69. Could it be procured by a contractor independently of the zamindars?

69. It could be procured by anybody independently of the zamindar and the contractor on payment of adequate wages.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. I consider that chher and begar should be abolished. The zamindars and the haris, thus relieved of their sufferings, will pray for Government.

WRITTEN EVIDENCE OF SAYED HAJI MAHOMEDSHAH.

Preliminary.

1. Name. — 1. Sayed Haji Mahomedshah, walad Haji Mir Adalshah.

2. Occupation. — 2. Zamindari.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3. About 5,000 or 6,000 rupees, both in Karachi and Hyderabad districts. This includes my father's assessment also.

4. Residence. — 4. Village Matiari, taluka Hala, district Hyderabad.

5. Public employment, if any, such as member of municipality, local board or honorary magistrate. — 5. Chair-holder in Karachi and Hyderabad districts. Magistrate of the bench of honorary magistrates in Kotri taluka.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. To provide supplies for the officers and their private and official staffs free of payment or on part payment.

7. How many years' experience have you had in making 'Rasai'? — 7. Ten or eleven years' personal experience. I have also learned a good deal about rasai from my father who has large experience of it.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Matiari in Hyderabad district; Budhapur, Unarpur, Manjhan and Petaro in Karachi district.

9. What officers frequent those camping grounds? — 9. Officers of all ranks of all departments encamp at Matiari. But the camping places of the Karachi district are frequented by some.

10. What supplies do those officers require for themselves? — 10. Rasai is made for the officers and their establishments collectively.

11. Whence do you get those supplies; namely grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. As regards provisions, such as rice and flour, a modi is arranged for by the tapedars and zamindars to supply these. The payment is made by the zamindars through the tapedars. As regards eggs, fowls, milk, butter, vegetables, lambs, bajri or jowari stalks, I get these from my own house. Failing this I get them on payment. As regards mutton, a butcher is sometimes kept to keep up appearances. He too is paid by us, zamindars. I get firewood from my haris. My haris cut it and bring it to camp. They are only fed in return for their labour.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. I get them from my own house or from banias as their account books will testify.

13. Do you pay for them and, if so, at what average rates? — 13. Fowls at 6 annas or 8 annas each. Eggs at 9 pies each in the villages and at 6 pies each in large towns. Mutton at 4 annas or 6 annas a seer according as it is soft or tough. Milk at 1 to 2 annas a seer and stalks (jowari and bajri) from Rs. 15 to Rs. 30 per 100 bundles.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes; but the rates are slightly lower.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Generally, I get firewood from my haris, through my haris or from the forest contractors on payment. Sometimes tapedars or supervising tapedars get it from their friends of range forest officers. The carriers are my haris who are fed by me.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. Rs. 2 to Rs. 3. Sometimes even less.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. Yes.

18. What is the average daily cost of such supplies? — 18. It is not always the same, but depends upon the position of the officer.

19. Do you have to provide supplies also for the clerks of the officers?

19. Yes.

20. What is the average daily cost of such supplies?

20. It depends upon the numerical strength of the establishment.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Yes. The articles supplied are not returned to us sometimes. Jars and mats however are not returned at all, as they are appropriated by the subordinate officials in charge of rasai.

22. What does that cost you for each camp?

22. In Kotri taluka, in the district of Karachi, the cost is excessive. In Hyderabad district it has considerably decreased since the time of Mr. Beyts, a former Collector of the district. In Kotri taluka, the Collector's camp costs me alone Rs. 100 or more. Other zamindars also contribute to the expenses. In the case of officers of lower grades, more especially those of the Revenue Department, the expenditure is gradual and certainly smaller.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. I receive payment from none, except the officers. The tapedar gets back the money from me and pays it to the butler.

24. If not, does the loss fall on your haris or on you?

24. The loss falls on me and the tapedar.

25. Do you have to provide quarters for the clerks?

26. If so, does it cost you anything, and do you receive payment?

25 & 26. I do not provide quarters for munshis, as there are many Government quarters at Matiari. In Kotri taluka, however, houses of small zamindars and haris are sometimes made available for them; landhis being erected for stables and kitchens.

27. Do you have to provide camels, horses, carts or carriages?

28. If so, what does it cost you, and do you receive payment?

27 & 28. I sometimes provide camels and horses; but receive no payment.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. I have to make rasai for sub-divisional officers and Police inspectors. The Police officials take rasai by force and so do officials of the Forest Department. These two departments harass our haris to a great extent.

30. If so, what does it cost you, and do you receive payment?

30. The cost is not the same in each case. I receive no payment.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. Rupees 300 or Rs. 400 every year.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Supplies are generally handed over to the tapedars, who make rasai. Sometimes rasai is made by my agent. At the camp of the Collector of Karachi this year, my agent, Allah Bachayo, who was appointed a contractor, made the rasai.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. The bills are prepared by the tapedars. I receive no payment.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. Neither zamindar contractors nor tapedars should make rasai. There should be independent contractors.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. It would be possible to find such contractors in big towns.

36. What are your special objections to 'Rasai,' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Rasai is a great nuisance for zamindars as well as haris, and should be stopped immediately. Indeed no contractors should be appointed for making rasai. Every officer should take with him his supplies. What he cannot take out, his servants should obtain on payment locally. The tours of officers should be curtailed and their camp establishments should be reduced. They should as far as possible camp in big towns only where they can have every convenience. From there they can go out and see any site, leaving their establishment behind.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I present no dhalis.

38. Do you consider the practice should be prohibited by Government?

38. Government should stop this practice immediately. So long as it continues, no one, who fails to make rasai, can be safe. He loses his respect and suffers many injuries at the hands of the tapedar. Sometimes he has his haris assessed at full rates. Sometimes he is not informed of his time-expired fallows, so that the land is forfeited. If he appeals, he is not heard; because the higher officials, who themselves make rasai for their superiors, do not countenance a zamindar who makes no rasai.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means a customary payment made to any official of the Revenue, Forest, Police or other departments.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. There are various forms of lapo, such as ears of corn, grain, cash, grass and ghee. It is levied in all departments: Revenue, Police, Engineering, Forest and others.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. The tapedars levy lapo from big zamindars like me at the rate of 8 annas a number (whether small or large), and from small zamindars at the rate of 1 rupee and rupees 2 a number. Officials of other departments levy it at a certain rate per wheel or per hari.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Lapo is levied by tapedars and their kotars, daroghas, muccadums, forest subordinates and others. The tapedar's lapo has been mentioned in answer No. 41. Besides that, the tapedar takes a load of stalks and a bag of ears of corn. The kotar takes on each wheel a basket of ears of corn and a toya (4 seers) of corn and a heap of ears of wheat and a toya of wheat on rabi cultivation per wheel; and a quantity of jambho for oil, if there is jambho cultivation. The darogha levies it at the rate of one rupee per wheel; besides, one kasa of corn, 2 baskets of ears of corn, and a quantity of stalks of grass. If a second wheel is put up to feed the first wheel on a canal the darogha levies Rs. 5 for it. The sum of Rs. 5, deposited as security for covering in the second wheel-pit, is also encroached upon by the munshis. The forest subordinates levy, on the wheels in the neighbourhood of forests, Rs. 3 per wheel; besides, 2 kasas of corn and a bag of ears of corn (i.e., 3 or 4 kasas of corn). The sub-rangers and forest guards do not get their pay which is taken away by the range forest officer. They, therefore, exact 2 or 3 rupees from every one every month. They also obtain tins of ghee for the range forest officer. When they clear paths, they employ haris as chheras, whom they do not even feed. All this trouble of the forest subordinates is for the haris and cattle-owners.

For the camps of high officers, however, fowls, kids, cots and other articles are obtained from the zamindars and haris. The range forest officer takes from big zamindars for his own use a bag of bajri, a bag of wheat and a bag of rice; while the police officials take bags of ears of corn from some zamindars or well-to-do haris. As regards grass required for their animals, they obtain it by force, paying nothing for it The police munshis take cash payments from complainants when the complaint is lodged. When the police go out for investigation, they are fed by the complainant or accused. or, if both complainant and accused are poor, by the local zamindar, who provides grass, and other things too.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials, or do you have to pay 'Lapo' as well as make 'Rasai'?

43. I pay lapo as well as make rasai. If I fail to do so, I am disrespected.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials, or do you have to pay 'Lapo' as well as make such presents?

44. I have to pay lapo as well as make money presents to the private and official establishments of touring officials.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. When I call on the mukhtiarkar, I pay 1 rupee to his peons, sometimes I pay them nothing; some peons take an annuity of Rs. 5 from each zamindar. Deputy collector's peons are paid 1 rupee at each call. Sometimes the private servants, i.e., butlers and cooks of these officers, are also paid.

These payments are made to them, because otherwise when a respectable zamindar wishes to call on an officer, they reply that the officer is busy with a case or is in sleep, or is having his meals, or that it is not his time to see visitors. They will tell the visitor to wait outside until he is called, and will not even allow him to sit in the verandah. If they will at all allow him to sit there, they will contemptuously tell him to sit on the floor. No one can see even the taluka head munshi, without first announcing himself. If he does, the head munshi will tell him that he has committed a contempt of the court, as he was writing a judgment. In other departments also peons take tips. If zamindars do not pay tips, they find their respect gone and suffer great troubles.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. Lapo is paid, not for particular favours, but in order to prevent officials resorting to their tricks. For non-payment of lapo, a man, who has land in the neighbourhood of a forest, is charged with having changed the boundary of his land, and if he cuts babul and lai trees on his land for the purpose of cultivation, he is charged with having brought the timber from the forest. For instance: this year the forest guards exacted Rs. 50 from my haris, whereupon the latter filed a complaint against them. Mr. Mewaram, range forest officer, Unarpur, intervened and, with the aid of my kamdar, brought about a compromise, as a result of which the sum of Rs. 50 was returned to the haris. Subsequently, Mr. Mewaram filed a complaint against my kamdar, accusing him of having made a path through a rabi cultivation in the neighbourhood of the forest by cutting down babul and lai trees. He then asked me how the matter stood. I informed him that the path lay within my limits and that the trees in question were on my lands. But he would not relent, although he had no evidence. His sole object in prosecuting the men was to harass them. I understand that I too am among the accused, and that the head munshi of Kotri, a second-class magistrate, is related to Mr. Mewaram. All this is the result of non-payment of lapo. Similarly, other departments harass us, so that we lose our respect. These harassments are endless, and it is not possible to recount them.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. I have said above by whom and from whom lapo is exacted. It is levied in all departments.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. Rs. 300 or Rs. 400, or even more.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. Rasai has not been reduced by the rules of 1914. The zamindars, who are appointed contractors, make greater rasai than before.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. Yes, to some extent.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. If the revenue and judicial functions are separated, lapo will decrease. It will decrease considerably, if judicial work is taken out of the hands of the head munshi and mukhtiarkar. Under the present system, in case lapo is not paid, the kotar files a complaint, the tapedar and supervising tapedar become his witnesses, and the head munshi tries the case. It must be remembered that the head munshi keeps rasai account-books, and receives lapo from the tapedar. How can he then be expected to do justica in such cases?

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means labourers who are only fed, but receive no wages.

53. Who are the 'Chheras'?

53. Haris, abadgars and other residents in zamindars' villages.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To prepare camping grounds, to pitch tents, to do odd jobs for the cooks of the munshis, to close breaches, and to repair roads.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. They do not hold their lands on such conditions. They work as chheras, simply because they are asked to do so. The police and forest subordinates even compel decent men to work as chheras.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars or from the officers of Government?

56. Government pay them nothing. The zamindars only feed them. The P. W. D. officials also feed them, when they employ them to remove the dams of canals.

57. How many 'Chheras' are required at the camps of the different officers?

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

57 & 58. The number of chheras required depends on the status of the officer. On the first night they all help to unload kit. On the remaining days, they attend in turns for bringing grass, firewood, etc., and helping the cooks.

59. Do they get anything for these services from the officers or from the zamindars?

59. They get food only from the zamindars. On rare occasions they get their wages when they get no food. The zamindars make special concessions to haris, who work as chheras, at the time of batai.

60. How many 'Chheras' are required for shikar?

60. Eight or 10 men are required for bird-shooting. While 50 or more are required for pig-shooting.

61. Do they come willingly or not, and do they get anything from the officers or from the zamindars?

61. Sometimes they get something from the officers. At all events, the zamindars bring them willingly.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. A very large number of chheras is required to repair the roads. The number varies from year to year. If there is only a rumour (true or false) of the Commissioner's passing along the roads, woe be to the people. The crops suffer and the haris prepare and sweep the roads for 7 or 8 days together.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are of benefit, not so much to the public as to the officers.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. They get food only from the zamindars. They get nothing else.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. The number of chheras required for closing breaches varies.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They are only fed by the zamindars.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. Casual paid labour is available everywhere, except perhaps in small villages.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Chher should be stopped at once. The touring officers should take khalasis with them. If they want more men, these should be supplied by contractors, appointed to make rasai. Labour required for closing breaches and on other occasions should also be supplied by rasai contractors.

WRITTEN EVIDENCE OF MR. LACHMANDAS.

I, Lachmandas, son of Nensi, Arya, resident of Chachro, state as follows :—

Lapo, chher and rasai are in existence in the Thar country. Rasai is made for the following officers :—the tapedar, the supervising tapedar, the mukhtiarkar, the Deputy Collector, the Collector, the Commissioner, the sub-inspector, the inspector, the Police Superintendent, and lastly the Abkari inspector. At the camps of the tapedar, the supervising tapedar, the mukhtiarkar, the sub-inspector, the inspector, the Abkari inspector, milk, grass, firewood, cots, jars, butter, kids, &c., are supplied free of payment. Excepting the mukhtiarkar and the inspector, the whole establishment is given food also in addition to money presents to the servants and peons. The rasai for the Collector, the Deputy Collector and the Commissioner is made through the tapedar and the supervising tapedar. Milk, grass, firewood, butter, jars, cots and kids are provided by the haris. Fowls and eggs are sent for from Sind by the tapedar. Money presents are made by the tapedar in consideration for which he levies 4 annas per number when recovering land revenue. Vegetables are also sent for from Sind. Riding and baggage camels are also provided by the people. The former are generally provided for all, from the officers down to the subordinates; and the latter for the subordinate officials, free of payment. The officers pay something on account of the hire. The loss is made good by the panchayat. For this purpose a panchayati fund has been instituted. It is made up of certain dues levied on marriages. Formerly there was a contractor to provide camels to all officers and was called the begar contractor. This arrangement cost about Rs. 4,000 for the whole of the Thar. The system was abolished when some articles appeared in the papers. Under the present system, the hire is paid in part only by the officers, the deficit being paid by the panchayat. Each village contributes Rs. 200—300 to make up the deficit. Similarly for the decoration of the landhis, cloth is sometimes provided by the cloth-merchants. There is none in Thar who makes rasai willingly. The people of Thar are so poor that they can hardly maintain themselves. They have no savings to spend to get honours. For instance, there is no Khan Sahib, Rao Sahib, Rao Bahadur or Khan Bahadur in the whole of Thar. There are, no doubt, some chair-holders, but they have obtained the privilege, not because they made any rasai, but because they were the agents of officials. In Thar rasai is taken by force from the people. Without personal experience no correct idea can be formed of the sufferings of the people when rasai is taken from them. The call for rasai is as it were a death call to the people, not only because they have to provide things without payment, but because it is difficult for them to save their respect in spite of their rasai. The subordinate officials are not to blame. They get mochras from above, if they do not make proper rasai. The tapedar thanks his stars who saves himself from the ill-treatment of the butler. There is wasteful expenditure in connection with rasai. If the officer and his establishment were to spend from their own pockets, the expenses would be ten times less than the cost of rasai! No body minds the waste. On the pretext of rasai, peons, naiks and other evil-minded persons harass people. If they are asked to impress one camel, they will impress all the camels in the locality, release them all, on receiving bribes from the owners, retaining one animal only. Their tactics in the case of other supplies are similar. The system of rasai owes its origin to big officers. They consider rasai as a mark of their dignity and themselves as the masters of the country. It has been observed that the officers, who take bribes, take less rasai than those gentlemen officers who dress like Europeans. These latter pride themselves upon taking rasai. The people get nothing in lieu of rasai. The Europeans pay their bills, but the money hardly reaches the tapedar.

Lapo.

The tapedar and the supervising tapedar.—The tapedar levies rupee 1 per number at the time of numbershumari, the supervising tapedar 8 annas. The vaccinator levies from 4 annas to 8 annas per child. There is no fixed amount for the police. They have other ways. The postal officials levy 8 annas per every registered letter, whether received or despatched. Their rate for parcels is from 8 annas to 1 rupee. The abkari officials exact sums of money from the contractors also. Although the tapedars have gained notoriety in this respect, the havildars of mukhtiarkars are in no way less exacting. The havildar is the master of his taluka, while the tapedar is the master of his tapa. The houses of the naiks are full of gold. For mutations and new kabuliats, the munshi's charge is rupee one per number. The tapedars in their turn pay annuities to the taluka peons, the head munshi's servant, the mukhtiarkar's servant, the sub-treasurer, the personal munshi of the mukhtiarkar, the second munshi, the head munshi and the supervising tapedar. Both at the jamabandi and inspection of records, each member of the establishment of the officer, who makes the jamabandi or the inspection, from the head munshi down to the peon, gets a fixed lapo.

Chher.

Chher is required to construct landhis, to put in order camping grounds and roads, to load and unload kit, to be in constant attendance in camp and to bring the post, &c.

Chheras get no food at all, as there are no big zamindars here, and all are khatedars themselves. Besides this, chher is resorted to, when any official wants anything done. The system of chher is very bad. As the tours are made during the cultivation season, the employment of men as chheras causes great injury to their crops. The evil is more marked in the case of those who work as chheras at the headquarters town, where one camp is followed by another, and where, apart from camps, there are permanent local officials for whom chher is required all the time of the year.

The following are my suggestions for the stoppage of lapo, rasai and chher :—

(1) There ought to be compulsory education.

(2) Education should be imparted on the lines of Gurukul, at Kangri.

(3) The mukhtiarkars and the deputy collectors should be graduates of the Gurukul.

(4) The revenue and the judicial functions should be separated. For petty offences, honorary magistrates should be appointed. For big offences, there should be resident magistrates for each division.

(5) Revenue matters should be decided by honorary judges.

(6) There should be a separate collector of income tax.

(7) The tapas should be made smaller to enable the tapedar to do his work regularly.

(8) There is no need for the supervising tapedars.

(9) The tapedar's pay should be from Rs. 30 to Rs. 60.

(10) Milk, butter, flour, &c., can be had from the bazaar everywhere, and should be purchased by the officials.

(11) Officers should take fowls and eggs with them on tour.

(12) Officers should engage khalasis at the expense of the State to fetch water and firewood and to load and unload kit at their camps, as they engage khalasis for punkha-pulling. Pattawallas and havaldars should also be made to work.

(13) Every touring officer should have his own riding camels, which should be certified by his superior, from time to time.

(14) Officers should engage baggage camels by the months themselves.

(15) To suppress lapo there ought to be at least one inquiry officer in every district. Failing this the C. I. D. might be entrusted with the work. The partal work of the mukhtiarkars and deputy collectors should be increased, and the results of their partal should show in how many cases they inquired about lapo.

WRITTEN EVIDENCE OF MR. KHUDABAKHSH KHAN BHURGRI.

I give below a detailed description of rasai, lapo, &c., as they obtain in this province. I hope that it will receive proper consideration.

REVENUE DEPARTMENT.

Tapedars.

Tapedars levy lapo at different rates in different places. The rates are one rupee a number, two rupees a number and four rupees a number. Besides this, they take Rs. 15 to Rs. 25 according to area at the time of numbershumari. They also take grain for their horses from 15 kasas to 1 kharar, besides provisions by way of hospitality. The quantity of provisions supplied at his camp is large enough for 20 or 25 men, while the tapedar's camp consists of himself and two more men including the peon.

Supervising tapedar and the mukhtiarkar.

The supervising tapedar's levies are half as large as those of the tapedar. If the mukhtiarkar camps at the time of partal, the rasai costs from Rs. 50 to Rs. 100. This amount includes the cost of provisions for the munshis, peons, havaldar, and the hire for the animals engaged for them. Fifteen to twenty zamindars' men attend upon them. Sometimes the camp lasts for one day, sometimes for five days, and all this time the men must be present, no matter if their attendance interferes with their zamindars' cultivation. Besides, the mukhtiarkars take cash from Rs. 100 to Rs. 500 according to the status and extent of zamindari of each zamindar.

Deputy Collector.

When a Deputy Collector camps at a place, our chher is employed for 10 or 15 days previously to repair the roads, to prepare the camping ground, and for the purposes of rasai. Whether the Deputy Collector camps for a day or for five days, all the same, from 10 to 30 chheras of zamindars remain in attendance. The chheras are also required to watch at night. They are given food by the zamindars. Even if the cultivation suffers owing to the absence of haris from their fields, not a single man can be let off. For provisions to the munshis, peons and camelmen, each zamindar is made to pay from Rs. 15 to Rs. 100. Such exactions are made by the tapedar and the supervising tapedar according to the pecuniary circumstances, extent of holdings and status of each zamindar.

The Collector.

One month's notice is given of the Collector's camp. On receipt of the notice, from 15 to 40 chheras are employed to repair the roads and to get in firewood, grass, butter, eggs, kids and milk. These men continue to work till the Collector arrives. They then remain in attendance at his camp and are not permitted to go until the camp moves and they have stowed what remains over from the supplies at the places indicated by the tapedars and supervising tapedars. During this time no thought is paid to the cultivation of zamindars. This is the one reason why the zamindars' crops suffer great injuries, and they are always in debt. Every zamindar makes a cash payment, varying from Rs. 25 to Rs. 200, according to his status on account of rasai. This payment is received by the tapedars and the supervising tapedars for the purpose of supplies to peons, munshis, camelmen, coolies and butlers. Apart from these payments, the zamindars have to provide fruit for dhalis and sheep for mutton.

Commissioner-in-Sind.

One or two months' notice is given of the Commissioner's camp. From 25 to 200 chheras are obtained from the zamindars to repair the roads for motor cars and carriages, and to keep off traffic from these roads and to watch them at night. The haris of the zamindars, all the while, cannot attend to their agricultural operations; and the zamindars or their kamdars are also in attendance to get work from the chheras. The food for the chheras is provided by the zamindars. Besides this, the zamindars are responsible for preparing new roads at shikargahs, for preserving game therein and for constructing and taking care of landhis and shooting stands. The shikari, who is in attendance on the sportsman officer, gets from Rs. 100 to Rs. 400 from the zamindars, if the officer goes pleased with his shooting. The zamindar, who refuses to make such payments, is ill-treated, and his cultivation flooded with water. Apart from these, the zamindars provide fowls, eggs, kids, firewood, grass, sheep, fruit, butter, riding camels, cows, buffaloes for milk and chheras for shikar. Every zamindar also makes cash payments on account of rasai, which vary from Rs. 100 to Rs. 500, according to the status of the individual concerned. The Revenue Department is for the protection and care of the people, but what care is taken of the people at the time of tour is described above. When the Commissioner holds a durbar, he awards afrin-namas, lungis and lands first to his shikari. Of the zamindars, one is selected for such honours to please the whole lot. If a zamindar is not accommodating, he runs the risk of being asked to

repair his boundary marks, or being charged with wastage of water. Besides this, he is charged with having cut down without permission trees on the banks of karias. The tapedar becomes the complainant and the kotar the witness or vice versa. The judge is either the mukhtiarkar or the resident magistrate. If he makes a new channel from his water-course in the interests of his cultivation, he is prosecuted for doing so unauthorizedly. To save themselves from such penalties and to preserve their respect, the zamindars incur the expenses referred to above. The tapedars and the supervising tapedars speak ill of zamindars, who do not make rasai, to the head munshis and the mukhtiarkars. The mukhtiarkars in their turn complain of them to the deputy collectors who again represent to the Collector that they are proud and do not help the administration. Thereupon a warning is issued to them by the Collector. If this does not produce the desired effect and if the individual concerned is not a man of respectability, a hint is given to the police who hauls him up as a badmash. If, however, the individual concerned is a respectable zamindar, he is deprived of his privilege of a chair and a gun-license. It is therefore that the zamindars put up with the exactions of officials.

Fowls, eggs, butter, kids, grass, &c., which we purchase for rasai, we purchase at high rates sometimes. Sometimes a fowl costs us from Re. 1 to Rs. 2, an egg from annas 2 to annas 4, butter from Rs. 2 to Rs. 3 or Rs. 4 a seer, a kid from Rs. 2 to Rs. 4, a sheep from Rs. 10 to Rs. 25, and milk from annas 2 to annas 4 a seer. We receive no payment for these supplies. Sometimes bills are preferred, which we sign against our will, because there is none to listen to us.

I have referred above to the results of the transfer of rasai for the last 2 or 3 years from the tapedars to the zamindars.

The zamindars are not at all willing to make rasai with their own hands. I have explained above to what extent rasai is made by the zamindars.

Eggs, fowls, vegetables, &c., are sometimes obtained locally and sometimes from large towns, owing to the convenience of railway communication.

What justice is done to the people by officers during their tour, I have stated above.

I shall be very glad, if rasai is made by contractors who are not zamindars.

The daily allowances paid to butlers, naiks and peons have been referred to above. As in Gujrat, Bengal, Madras, Punjab, etc., so in Sind the zamindars should have nothing to do with rasai. The rasai, lapo, etc., prevalent in the Revenue Department, have been referred to above. I state below what is the state of things in the Police, Engineering, Postal and Sanitary Departments. Whatever proposals may be made by the rasai committee for the suppression of rasai and lapo should be submitted to us for criticism.

Police Department.

There is no practice of levying lapo at a certain percentage on the assessment in the Police Department. The levies in that department are as follows :—

The constable	levies from	Rs.	10	to Rs.	15	as an annuity from every zamindar according to his status.
,, jamadar	,,	,,	40	to ,,	60	
,, sub-inspector	,,	,,	60	to ,,	100	
,, inspector	,,	,,	100	to ,,	1,000	

Besides these, the zamindars pay the expenses in connection with the camps of all officers from the jamadar to the District Superintendent of Police. Fowls, eggs, butter, kids, dumbas, milk, provisions, etc., are also provided. Every zamindar must also pay Rs. 25 to Rs. 200 as an annuity for the orderlies, butlers, servants, munshis of the officers. Chheras are also provided to repair the roads, to be in attendance in camp, to bring firewood, grass, to keep watch at camps, and to make arrangements at shikargahs ; as for the officers of the Revenue Department, horses or camels or men are provided to bring the post.

If a poor and indebted zamindar does not make the above payments, the following troubles befall him :—The police will make false entries in their diaries against him. If theft is committed, even at a distance of 20 miles, the zamindar and his men will be suspected, and entries to that effect made in the diaries. These entries will from time to time be brought to the notice of the superior officers to whom the police will also complain of him, and his men, and finally reports will be made to the officers that the zamindar harbours thieves, causes thefts to be committed and obstructs the administration. When all this has been reported to the District Superintendent of Police, sanction will be obtained to initiate proceedings under section 110. If the zamindar pays something to the police, the sanction will be held in abeyance. If he pays nothing, he will be proceeded against as a badmash and convicted on written statements of other zamindars of the locality who dare not offend the police. To avoid all these troubles, zamindars make the payments referred to above. Again the police

have a good time, if a theft is reported to them. They have no tracing of footprints and no investigation. They will tell the complainant that either he has made a false complaint or that his own people have committed the theft. They will then proceed under section 110 against his relatives or haris ; and if they knock out some money, they will drop the matter to the great dismay of the complainant. Before section 110 was enacted, the police took great pains in tracking offenders. Now they do not do so, as will be seen from the returns of the offences traced and untraced before and after the enactment of that section. That section has proved a curse for the people. The people suffer both ways. Such is the protection afforded by the police.

The Engineering Department.

The following are the annuities levied in this department :—

Beldar from Re. 1 to Rs. 4 or 5 from every zamindar according to the extent of his cultivation and holdings.

Muccaddum from Rs. 5 to Rs. 15. do. do. do.

Abdar from annas 8 to Rs. 2 per number according to circumstances.

Darogha from Rs. 20 to Rs. 30 from every zamindar according to the extent of his holdings.

Overseer from Rs. 30 to Rs. 60 do. do. do.

Canal officer from Rs. 30 to Rs. 100 do. do. do.

When the Executive Engineer camps at a place, the zamindars provide from 10 to 60 chheras 15 days previously ; no matter whether they or their chheras suffer thereby. They also provide fowls, eggs, milk, kids, sheep, fruit and dhalis for the peons, munshis, butlers, cooks, etc., they supply provisions and make money presents varying from Rs. 10 to Rs. 50 according to the circumstances of each zamindar. The zamindars put up with such exactions on the following considerations :—When it has rained, the abdars, daroghas, canal officers and overseers, etc., move out for inspection. If there is excessive water owing to the rains, it will naturally overflow. Sometimes rain water alone is seen on the roads. Rains also cause grass to grow on lands. When they observe such cases, they forthwith make entries in form 8, showing that water has been wasted, though no waste has really occurred. Again if they find from discharge calculations that a karia intended to have 20 feet of water has 10 or 15 feet of water only, they will report to the higher authorities, in order to harass the zamindar that there are 30 or 40 feet of water in the karia. The higher authorities will then give orders for reducing the supply by narrowing the mouth or putting up a profile. If the crops of the zamindar fail owing to insufficient water supply and he applies for remission, the revenue officials refuse him remission on the report of the Public Works Department officials, stating that the water supply was adequate and that the failure of the crops was due to the zamindar's own negligence. These reports are based on the false entries made by them regarding the discharge of water. The Public Works Department officials also threaten zamindars that they will close their karias with a view to repairs, because they have not hooked them or because they have injured their sluices. If the karias are closed, the cultivation of the zamindar is ruined. If a zamindar, whose karia has been closed, gets water supply from a neighbouring zamindar, the latter's karia is also closed.

Postal Department.

Zamindars who have no post office in their villages get their post from a neighbouring post office. The postmaster levies an annuity from them which varies from Rs. 5 to Rs. 15 according to their circumstances. In some cases he presents himself at the batai and gets either money or 2 or 3 maunds of rice or 5 to 6 maunds of paddy. If any body refuses to pay, woe be to him. If he sends a man to the post office to get his post, the postmaster sends the man away with such excuses as that the office is closed, that he does not know him, or there is no post to be delivered to him. Similar excuses are given by the postmaster when he is asked to sell cards, envelopes or quinine to the man. What is worse is that the letters and the newspapers addressed to the recalcitrant zamindar are suppressed. Remonstrations with the postmaster simply make matters worse for the man who remonstrates. When any value-payable parcels and money orders addressed to the latter are received, the postmaster does not inform the addressee of it and returns the articles with a note, either that the addressee did not present himself to take delivery thereof, or refused them.

The Sanitary Department.

The vaccinator charges from 5 annas to 1 rupee per child in the case of the poor, and from rupee 1 to rupees 5 per child in the case of the rich. Even if a child is on mother's breast or is ill, he insists upon vaccinating it. When the child has been vaccinated, he wants the parents to produce it before him at another village to enable him to vaccinate other children from it. The plea put forth for doing so is that his

supply of lymph has run short. This he does with a view to knock out some money again. He pays no regard to the parents of the child being pardah-nishin or poor. If people refuse to pay such exactions, false reports are made against them, with a view to injure them. They therefore submit to such exactions.

The ruin of the country at the hands of the officials.

If a zamindar goes to an office on business, the munshis demand their fees from him. If he pleads poverty, he is referred to the head of the office. When he goes to the latter, the peons at the door demand their fees and abuse him and turn him away, if he does not pay them. Such is the treatment which a zamindar receives, when he goes to an office to apply for takavi or the grant of land on malkano or of fallow-forfeited land or of land on eksali tenure, etc. The result is that he loses the season or has impediments put in his way to the loss of Government revenue. In order to avoid such troubles, zamindars spend all that they have or can obtain on loan to defray the expenses referred to above. This is the cause of their ruin. The officials maintain themselves and their families, meet all expenses connected with their ceremonials, build palatial houses for them and live in comfort. The zamindars do not have enough to maintain themselves and their families let alone palatial houses as is well known to touring officials. They spend all their lives in litigation arising from mortgages or under the management of the Encumbered Estates Department, and their families live in misery. We have been asked to point out evils and to make suggestions. It is hardly necessary to refer to evils which can be seen with one's own eyes. Government has made proper arrangements to establish its rule throughout its Empire, but it cannot hit upon any law to protect its subjects and asks the people to make suggestions.

WRITTEN EVIDENCE OF MR. ABBASKHAN BHURGRI.

I, Abbaskhan, walad Haji Mir Mahomedkhan Bhurgri, of taluka Jamesabad, request that rasai, lapo and chher have, to some extent, been the bane of the zamindars, if not directly, indirectly; and setting aside the fear of the officials and not minding the badmash section 110 for the moment, I lay before you some of the grievances of the people.

Rasai.

(1) In my village the cost of rasai is as follows :—

Daily rasai for the	Commissioner-in-Sind	Rs. 600 to Rs. 1,000
	Collector	„ 200 „ „ 300
	Deputy Collector	„ 100 „ „ 150
	Mukhtiarkar	„ 20 „ „ 30.

The money required to meet this expenditure is previously collected by the tapedars and supervising tapedars from the zamindars, with reference to the extent of their holdings and their respectability. From the collections so made money presents are also made to the munshis, naiks and peons. What remained over is pocketed by the tapedars and supervising tapedars. Besides this, the abdars and thanedars make rasai for officers of their respective departments. They too charge the zamindars more than the rasai actually costs them, and appropriate the remainder to themselves. Sir, whence will poor zamindars like me bring so much money? They perforce borrow money to save their honour and die by slow degrees under the burden of their indebtedness.

(2) Fowls, eggs, butter, vegetables, aerated waters and ice are provided for the officers. These supplies are easily obtainable from the markets in big towns; but here in the mofussil they cannot be obtained without much difficulty. Of the above-mentioned articles butter alone is available locally; the rest are sent for from big towns, such as Hyderabad and Mirpurkhas. These articles are obtained at the following rates :— 1 dozen eggs, 12 annas to 15 annas; 1 dozen fowls, 6 rupees to 9 rupees, both sent for from towns. Butter is obtained at the prevalent rates. Aerated waters, ice and fruit are ordered from Hyderabad with much difficulty, and special arrangements are made to get them to camp in time. Zamindars post sowars at the railway station to carry these articles as soon as they arrive by rail to their destination like the post. The trouble involved is ten times as great as the expenditure. Sir, the above articles are used, not only by the officers, but also by their clerks and peons who play havoc with them. The worst of it is that they eat them, but never pay a single pie for them.

(3) At what rate are cash contributions for rasai made? Well, all is left to the tapedar and the supervising tapedar. They levy lump sums or Re. 1 per number as it suits their purpose.

(4) The transfer of rasai work from the tapedars to the zamindars, a change which has been introduced during the past 2 or 3 years, has increased rather than lightened the burden of the zamindars and enhanced rasai. Under this arrangement a zamindar who is in the bad books of the officials is called upon to make rasai. He has to deal with the supervising tapedars, tapedars, clerks, naiks, and peons; whereas formerly he had to deal with the supervising tapedar and tapedar only. This has made matters worse for the rasai-making zamindar.

(5) Sir, but for the fear of losing my respect, and of displeasing the officers, I would not make rasai. As the matters stand I am helpless. There is no way out of the difficulty.

(6) Some men of experience say that if the period of tour is shortened, rasai will be reduced. I am of the same opinion. The tours of the Commissioner-in-Sind and the Collectors should be altogether stopped. Their touring is of no use; they simply shoot and waste their time. As regards the lower officers, such as deputy collectors and mukhtiarkars, these should take out small establishments (whether official or private) with them, and see that their men do not trouble the people.

(7) I shall be glad if independent merchant contractors are appointed to make rasai. Care must be taken to see that these contractors are in no way connected with the clerks and subordinate officials.

(8) Sir, the butlers, naiks and peons of the officers harass the zamindars at the camps. If the zamindars do not give them tips when demanded by them, they prejudice their masters against them and complain to them that no proper arrangements

for rasai have been made, that there is sand in the butter and water in the milk, that the eggs are stale and the fowls sickly. Thereupon the tapedar is sent for by the officer and reprimanded as follows:—

"You are not fit for the post of a tapedar. You have not been able to make rasai properly. You deserve to be dismissed." The tapedar in his turn treats the zamindar similarly, exacts money from them, pays tips to the officers' butlers, naiks and peons and thus puts an end to the trouble. Sometimes, the peons, when not tipped, start the game that they will not pitch the tents, as the intended camping ground is bad or close to the village, or in a crowded place. When the zamindars have tipped them, the camping ground is approved, and the tents are pitched. Otherwise the zamindars are disrespected and turned out and another camping ground is prepared and another place chosen for the landhis.

Lapo.

We pay the lapo to the supervising tapedar, the tapedar, the abdar, at 8 annas a number; besides, Rs. 10 per karia to the darogha and the surveyor each. The police officials have a different way of exacting lapo from that in vogue in the revenue and engineering departments. All the officials from the sub-inspector to the sepoy will assemble the zamindars and tell them that their officers' camp has cost them about Rs. 500, and ask them to pay Rs. 100 as their contribution. In fact, this is not rasai, but lapo, which is exacted in the shape of rasai.

(2) We, zamindars, are very much handicapped by the rules and regulations. Lapo will be stopped if these are modified. The following suggestions are made:—

(a) The system of dividing numbers and blocks into groups did not exist before. This should be stopped because of the following evils arising therefrom:—If any mound or ridge is larger than the regulation size, it is simply thinned by the contractor; if it is smaller, no fresh earth is put on it, it is simply scraped so that it may appear to have been renewed. The charge levied for the purpose is Rs. 35 or Rs. 40 per block which is equal to or a little less than the Government assessment. If so much money will be levied on an uncultivated number, how will the zamindar thrive? If a zamindar does not pay lapo to the tapedar and other officials, he is reported as having neglected his boundary marks which he has as a matter of fact already repaired. The result is that the poor zamindar has to bear the cost of repairs for the whole group. The group system is not wanted also because the zamindars must necessarily repair the mounds and ridges of the survey numbers which they desire to cultivate in order to retain water on the land. Unless they do so, cultivation is impossible. For this reason boundary marks are always kept in repair.

(b) Trees on the banks of zamindari karias are Government property. The karias are cleared by the zamindars, the trees thereon are looked after by the zamindars and yet the trees are Government property and cannot be used by the zamindars! Such trees should be the property of the zamindars who require wood therefrom for their agricultural operations or for building a house. It takes months to obtain sanction to the cutting of such trees, and the zamindars have to knock about and waste very valuable time to get the sanction. If the trees on karias are regarded as the property of the zamindars, the lapo of the tapedars and supervising tapedars will disappear.

(c) Our superior officers unnecessarily refer us to the tapedars. For instance, the mukhtiarkar before sanctioning takavi insists on the zamindars getting him certain particulars from the tapedars; the Deputy Collector, when issuing kacha parwanas regarding grants of land, tells the zamindars to take them for the tapedars to record their rates thereon before paka parwanas can be issued by him. What can we do? The superior officers themselves deliver us into the mouths of the wolves. Are not such particulars available on their own records?

The lapo of the abdars will be stopped, if the measures suggested below are adopted:—

(1) If the source of water supply of survey numbers is from karias and nalis only. According to the present system, if water is required from an out-let in one subordinate number for irrigation of another subordinate number, no out-let can be opened without erecting a sluice and except at the marked place. This restriction should be removed. This will cause no loss to Government, inasmuch as the zamindar draws off water by means of an out-let from one of his numbers to another.

(2) There is inadequate supply of water in the Jamrao canal. Consequently its branches get water by turns. When a branch is not working the wet mud on the banks of karias gets dry and cracks. When the supply is restored the water runs through those cracks, making a breach in the nali or karia, as the case may be. The zamindars, however careful they may be, cannot prevent this, as the nalis' banks break in many places.

It is therefore suggested that no action should be taken for waste of water, unless the area affected exceeds 2 acres.

The levy of lapo by the abdars and canal assistants will be stopped, if the two suggestions made above are adopted. The Executive Engineer, Jamrao Canals, should, like the other Executive Engineers of Sind, have no power of fining for waste and unauthorized use of water, as the zamindars do not get proper justice in such cases when the complainant is the judge. What a travesty of justice! Such cases should be investigated and tried by the Judicial Department. Then only the offenders may be fined.

Suggestions to suppress lapo of the daroghas and overseers :—

The levy of the lapo by the daroghas and overseers will not be stopped, unless the karias and nalis on the Jamrao and Mithrao have their mouths fixed once for all with reference to the area to be cultivated on them. It is not good to widen or narrow down their mouths frequently; for it gives an opportunity to the subordinates to close the mouths of karias by making false allegations against the zamindars with a view to knock out something from them.

(2) People should not be prevented from passing along the banks of canals or from watering their cattle at a canal. If these two suggestions are adopted, the lapo of the daroghas and overseers will be stopped.

Suggestions for the suppression of the lapo of the police :—

The police officials should be severely warned not to practise high-handedness. If a theft is committed, say at Mirpurkhas, police make their investigation in our village (20 miles off), where they are entertained at the cost of our poor haris. Grass, water, firewood, food, grain for the horses, all these have to be provided by the poor haris. At last they obtain tips from the haris and go away. This causes loss to the zamindars, as their haris are detained from work. The police get their tips by threatening the haris with proceedings under section 110 of the Criminal Procedure Code and with the displeasure of their chiefs. It is therefore suggested that the badmash section 110 should be repealed.

Honoured Sir, now, your honour's attention is drawn to chher :—

Chher is obtained here for the convenience of the officers, for repairing the roads, putting in order the camping grounds, building landhis, pitching tents, closing breaches of the canals, helping the officers at shikar, etc., etc. The chheras are poor haris of the zamindars. They prepare the roads for the officers only, so that they may walk along such roads and have rest from work. The roads are not prepared for the public and the zamindars. If the roads were to be prepared in the interest of the zamindars, they would be prepared at the time when the produce of the crops is carried to the railway station. When an officer has to go out on tour, he issues his programme 10 or 15 days in advance. Thereupon the tapedars under the direction of the mukhtiarkar get in chher from their respective charges and make the roads as good as paka roads for the traffic of motor cars, motor cycles and horse carriages. Thorns are swept off the roads so that they may not puncture the rubber tyres of the motors. After this is over, the chheras are made to bring grass and firewood, to put in order the camping ground which is about 16 acres in area and to build landhis for horses and carriages. Each munshi of the officer is given a chhera orderly. The chheras are haris. The zamindar engages a labourer in the place of a chhera who is absent, the wages being paid by the absentee. The chheras work without any remuneration. They do not get even a single pie. The zamindars give them food only.

The following is the scale on which chheras are required at the camps of different officers :—

For Commissioner-in-Sind about 800; for Collector about 500; for Deputy Collector about 150; for mukhtiarkar about 10.

In the case of the police, 5/6ths, and in the case of the Public Works Department, ½, of the chher, required for the Revenue Department, is to be provided.

I have strong proofs in support of what has been stated above, and I am ready to produce them, if the members of the committee will inquire.

In conclusion, I pray that the grievances referred to above may be redressed as early as possible. If that is not possible the account, which I am submitting of my woes, may be sent back to me to save me from further oppression and enmity.

WRITTEN EVIDENCE OF SAYED ZENILABDINSHAH.

I, Sayed Zenilabdinshah Sayed Haji Miran Muhammadshah of Tikhur, taluka Guni, submit this my written statement in connection with rasai, lapo and chher.

These three evils are common throughout Sind as every fair-minded man will admit. If any man denies their existence, he does so wilfully with a view to conceal things.

I make rasai in deh Mihrani, taluka Hyderabad. From the 10 years' experience that I possess, I can say that whatever rasai and lapo we, zamindars, give, we give, not willingly, but to save our respect. If we do not make rasai or pay lapo, we undergo losses as will be seen from the following two instances :—

In the year—I do not remember what—probably 1913-14, Mr. Talati, the then mukhtiarkar of Hyderabad, was encamped in deh Mirani for 3 or 4 days. All manner of rasai was made for him. At the time of removing camp he asked for a cart which was provided late and his cook was not given the usual lapo. These incidents made the mukhtiarkar angry and he harmed us as stated below :—In the year 1914-15, there was a low inundation but a great rainfall. I made rabi cultivation in deh Mihrani, tapa Gidu Bunder, but before starting cultivation I made an application on 2nd of October, stating that the number in question had received rain water and asking that the fact may be verified to prevent the tapedar entertaining any doubts regarding the mode of irrigation at the numbershumari. The result was that Mr. Talati inspected the numbers and ordered the numbers to be assessed at the bosi rate, in consequence of which I had to pay an extra 14 annas on each number. He entered only those two numbers as barani which the tapedar had already entered as such. I made an appeal to Mr. Sadhusing, the then Deputy Collector, who gave me hopes that he would inspect the land and do me justice, but eventually told me that he would not inspect the land on account of the hot weather. I could not help paying the assessment. Now it is for consideration whether it is possible to determine the mode of irrigation in May when water is allowed to flow into canals for the next year's cultivation.

(b) I used to pay 8 annas lapo to the supervising tapedar. One year I refused to pay it to him. In that year a contract was made by Government for repairs to boundary marks in deh Mihrani; I got my boundary marks repaired at my expense before the contract was given. The supervising tapedar refused to give the certificate of my boundary marks being in a state of repair. Finding no way out of the difficulty I paid him Rs. 8 as his lapo when he gave me the required certificate. If I had not paid I would have undergone a loss of Rs. 65 to Rs. 75.

2. I pay lapo to the tapedars at the rate of 8 annas per number. On my unsurveyed land at Kotri, I pay one anna per rupee. But the greatest lapo is that of the Forest Department and the town police. When I take fuel from my hura for sale to Gidu Bunder or Hyderabad, I am required under Government orders to take it under passes to be obtained from the Forest Department. For each boat, cart or camel, a separate pass is required, or a pass book obtained on application. The pass book contains from 25 to 100 pages according to the quantity of firewood to be removed. The zamindar issues passes under his signature. The fee levied for a pass book is Re. 1 for a hundred maunds of firewood. This money goes exclusively to the munshis of the divisional forest officer. The range forest officer who inspects the spot and recommends the grant of a pass book is to be paid a fee at the same rate. When my firewood arrives at Gidu Bunder by boat, the bunder munshi levies a rupee on each boat. Passes are also required for carts removing firewood from Gidu to Hyderabad. These are obtained on payment of a rupee for 3½ passes (formerly 6 passes could be had for a rupee-and-a-quarter). If, however, firewood is taken to Hyderabad direct, the fees levied are 4 annas per camel-load, 8 annas per cart-load and 2 annas per donkey-load; these fees are shared by the naka munshi and range forest officer.

The fee levied for a boat pass varies from Rs. 2 to Rs. 4 according to the size of the boat. Similar fees are to be paid to the revenue subordinates. Application for a pass book is in the first instance made to the mukhtiarkar who sends it to the supervising tapedar for report. When the supervising tapedar has made a favourable report, the mukhtiarkar forwards the application with his recommendation to the divisional forest officer. The mukhtiarkar's munshi exacts a sum not exceeding Rs. 10. The supervising tapedar who is the master of the situation levies the same fees as are levied by the Forest Department before he makes his recommendation. In the case of individual passes the fees of the revenue subordinates are the same as those of the forest subordinates. Moreover the town police of Hyderabad also get something. When carts laden with firewood are sent, a cash lapo is paid to the police besides a quantity of firewood for their consumption. If lapo is refused to them they allege that the carts are carrying a load of more than 16 maunds and insist on their contents being weighed. To avoid the trouble of weighing, loading and unloading, lapo is paid to the police. The amount of lapo so levied by the police is not fixed, but varies with the whim of each individual officer. I enclose a copy of the "Alamin," dated 24th November 1916, in which I have briefly explained what difficulties and expenses are undergone in the matter of the sale of firewood.

(3). The daily cost of rasai for officers is approximately as follows :—

The Collector with his establishment	Rs. 30 to Rs.	40
The Deputy or Assistant Collector with his establishment	„ 25 to „	30
The mukhtiarkar	„ 10 to „	15
The Superintendent of Police with his small establishment	„ 30 to „	35
The tapedar with his kotar	„ 2 to „	4
The supervising tapedar with his kotar ...	„ 2 to „	4

Rasai for the Executive Engineer is made by the darogha.

(4.) I give to the darogha a lapo besides ears of corn and grain at the reaping of crops, grain at the batai, and firewood, jars, milk, fowls, etc., in certain proportion, at the time of rasai. I don't pay him a fixed cash lapo. Sometimes I give him money in lieu of the supplies referred to above, rasai for the officers of the Forest Department is made by the sub-rangers at the cost of the haris.

I have never made rasai for the Commissioner, nor have I had any experience of it. As regards the thanedars and the sub-inspector, these are the masters of my destiny, and no fixed principle is followed in the matter of payments to them. When they come down for local investigation more elaborate rasai is made for them than is made for the Collector. The indignities to which we are subjected are too horrible to describe.

(5.) I experience great difficulty in collecting chher for the camping place in deh Mihrani, for there is no large village in the vicinity. There are a few houses of haris there, from which only 8 or 10 able-bodied men can be obtained. Sometimes even these are not available owing to their absence from home. Under such circumstances chher is obtained from other villages. The men are given food only. They are employed to repair roads, to prepare camping grounds, to construct landhis, to fetch water, to bring firewood, to pitch and strike tents, to load and unload kit.

(6.) There is no bania shop at the camping place of deh Mihrani. Consequently all provisions, fowls, eggs, vegetables, jars, grass, &c., including liquor, bhung and opium are procured on payment, either from Hyderabad which is 9 miles off, or from Tikhur which is 6 miles off. I pay for all the things sent for from Tikhur and obtained locally, my haris contributing to the expenses in certain proportion. The tapedar pays for the things brought from Hyderakad as well as daily cash allowances and money presents. I only pay one rupee to the servant of the munshi and 2 rupees to the naik and peon.

Suggestions for stopping the above-said practices :—

The present system of administration compels us to make rasai, to pay lapo, to supply chher and to incur other expenses. Until it is modified the evil practices will not disappear.

The following modifications are suggested :—

(1.) A committee of respectable zamindars selected by the people should be appointed for the purpose of advising the officials of all departments.

(2.) Judicial functions should be separated from revenue functions.

(3.) The rules which enable officials to harm us, zamindars, should be modified as follows :—

Revenue Department.—(a) There should be no settlement for barani or kacha lands. These lands when cultivated should be assessed on the bigoti system as is done in the tapas of Jherruck and Jhona in taluka Kotri, district Karachi, and in deh Dhandobi in Guni taluka. As for the rest, boundary marks should be of stone and not earthen mounds.

(b) The fallow rules which are so injurious to the zamindars should be cancelled.

(c) No assessment should be levied on huris until the trees are cut down and are sold by the zamindars. The income from the produce of the trees is hardly sufficient for the expenses incurred on the care of the trees.

(d) The present practice started 5 or 6 years ago is to assess a number at the huri rate, if there are in it 35 years old trees per acre. This should be abolished, as it affords great opportunities to the tapedars to harass the zamindars.

(e) Assessment should be made payable, both by money order, free of commission, and direct to the mukhtiarkar.

(f) The tapedar should furnish bills of assessment to the zamindars in time and obtain their receipts and forward these to their superior officers. They should be held responsible, if such receipts are not obtained.

(k) Eksali lands which have been granted to a zamindar for 3 successive years without any objection should be granted to him permanently, to save him the trouble of correspondence and the payment of lapo to the tapedar and the supervising tapedar and of fees to the munshis for kabuliats every year.

(l) No proceedings should be taken on reports of waste of water, because the zamindar is helpless in such matters.

(m) The remission rules should be modified considerably; when the inspection of crops is delayed, the reaping should be allowed.

2. Assessors for the purpose of the inspection of crops should be appointed in consultation with the above-mentioned committee.

3. When large areas have been affected, the mukhtiarkar should have an assistant to assist him in the remission work.

4. Grass should not be included in the danabandi of the crops.

5. Inspection of the crops for the purpose of remission should be completed by a date to be fixed. If some of it remains over after that date, the officer-in-charge of the work should be taken to task.

(n) All trees standing on the boundaries of survey numbers or banks of karias should be regarded as the property of the zamindar concerned.

(o) No criminal prosecution should be filed against a man who cuts down trees or gathers firewood on an unassessed number. In the case of a tree cut down, its price should be recovered from the man who cut it down, as is the case now in the Forest Department.

(p) If an unassessed number is unauthorizedly cultivated, no proceedings under form 8 should be taken, unless some body objects to such cultivation.

(q) Such other modifications as may appear suitable may also be made.

(r). Forest Department.—The zamindar should not be bound to obtain books of printed passes. A pass written in his hand should be regarded as sufficient.

(s) Cattle-owners should not be fined if they were not tending their cattle when they strayed into the forest.

(t) Cattle-owners should not be called upon to supply forced labour, to put up hedges round blocks, to prepare camping grounds, to clear paths in the forests.

(u) Cattle-owners who have their cattle grazing in the forest on payment of the grazing fees should be granted some land to enable them to build kacha huts on it, live there and graze their cattle.

(v) Same as question above.

Police.—(w) The police officials should take no proceedings except in consultation with the above-said committee. Nor should they search any body's house on their own initiative. If it is necessary for them to do so, they must proceed in consultation with the committee.

(x) The proceedings under section 110, Criminal Procedure Code, should also be taken in consultation with the committee.

(y) The rule, which is in force in Hyderabad restricting the load for a bullock-cart to 16 maunds, should be cancelled, as its operation causes losses to the poor.

WRITTEN EVIDENCE OF MR. JAN MAHOMED.

I submit the following facts as regards rasai which is a burden on us, zamindars, and pray for its removal :—

RASAI QUESTIONS PUT BY THE HONORABLE MR. BHURGRI AND ANSWERS THERETO.

1. How is 'Rasai' made in your tract, what is the daily cost of 'Rasai' for the Commissioner, the Collector, the Deputy Collector, the mukhtiarkar, etc., etc., there ?

1. Rs. 1,000 for the rasai of the Commissioner, Rs. 300 for that of the Collector, Rs. 150 for that of the Deputy Collector, Rs. 30 for that of the mukhtiarkar.

These amounts include money presents and daily allowances given to butlers, naiks, peons, munshis and camel drivers. These sums are subscribed by zamindars each according to his capacity under the orders of the tapedar and the supervising tapedar on the spot. Besides this, there is the rasai for the Police and Public Works Departments. Their charge is half of what is levied in the Revenue Department. Generally abdars and thanedars make rasai for their respective officers from their own pockets and then recover the amounts from us, zamindars.

2. At what rates are fowls, eggs, and butter purchased, and at what rates are they paid for ?

2. Eggs at 12 annas a dozen, fowls at 6 Rs. a dozen and butter same rate as for ghee. These articles are supplied by us to every officer and his camp. We receive no payment for them.

3. How are money contributions on account of rasai levied, per acre or in lump sum or per assessment ?

3. It depends upon the tapedar and the supervising tapedar. They levy these contributions in whichever form they think would be most advantageous to them.

4. Has 'Rasai' been reduced by the system of giving contracts to zamindars ?

4. The trouble has on the contrary increased, as the contracting zamindar has to make rasai for the tapedar, the supervising tapedar, the butler, the naik, the peons, the munshis of every officer individually, and on a larger scale than before.

5. Are you willing to make 'Rasai' yourself ?

5. I am not at all willing to make rasai myself. I am compelled to do so. If I refuse to make rasai, I lose my respect. There is no one to hear me.

6. Are vegetables, fruit, eggs, fowls procured locally, or are they sent for from large towns ?

6. Fowls and eggs are sometimes procured locally, sometimes from large towns. Vegetables and fruit are always ordered from large towns. A mounted man is sent to the station to bring them to camp with the expedition of the post. This is a very troublesome and expensive proceeding.

7. Do you agree with those who think that 'Rasai' will be reduced, if the tours are curtailed ?

7. Rasai will be reduced, if the tours are curtailed, and camps confined to large towns. I am also of opinion that the Commissioner and the Collector should not tour at all, as both of them tour for shikar only. This will lead to reduction in rasai.

8. Are you in favour of the appointment of contractors independent of the tapedars and zamindars ?

8. My opinion is that rasai work should be transferred from the zamindars and officials, not to men connected with them, but to independent contractors to be appointed by Government.

9. Are money presents made to butlers, naiks and peons in the form of daily allowances ?

9. Yes. If I do not make them such presents, they prejudice their masters against me. They will complain that the butter has sand in it, the milk is bad, the eggs stale and the flour mixed with lime.

Thereupon the sahib bahadur will send for the tapedar and rate him for the bad rasai. The tapedar in his turn will make us pay the daily allowances. Moreover, the peons will refuse to pitch the tents on the ground that the camping ground is bad and is in a crowded place. It is difficult to prepare another ground at such a short notice. To avoid all this trouble we pay them daily allowances. The mukhtiarkar will insult us on the spot, if we displease the peons.

Lapo.

1. How is 'Lapo' levied on your side ? By what officers and at what rates ? Are the tapedars, supervising tapedars, abdars, canal officers and public works officers paid 'Lapo' at a certain percentage on assessment or otherwise ?

1. The tapedars, the supervising tapedars, the abdars and the canal officers are each paid lapo at the rate of 8 annas a number, and the darogha and the overseer each Rs. 10 per water-course. The police levy it in the form of rasai contribution, for the camps of their officers. They levy it on the plea of rasai. We must pay it, if we wish to save our respect.

2. Have you any suggestions to make for the suppression of 'Lapo'?

2. We, zamindars, are greatly handicapped by rules and regulations. If the following reforms are made, lapo will disappear :—(1) The system of dividing numbers and blocks into groups did not exist before. This should be stopped, because of the evils arising therefrom. If any mound or ridge is larger than the regulation size, it is simply thinned by the contractor. If it is smaller, no fresh earth is put on it ; it is simply scraped, so that it may appear to have been renewed. The charge levied for the purpose is Rs. 35 or Rs. 40 per block, which is equal to or little less than the Government assessment. If so much money will be levied on an uncultivated number, how will the zamindar thrive ? If a zamindar does not pay lapo to the tapedar and other officials, he is reported as having neglected his boundary marks, which he has, as a matter of fact, already repaired. The result is that the poor zamindar has to bear the cost of repairs for the whole group. The group system is not wanted also because the zamindars must necessarily repair the mounds and ridges of the survey numbers, which they desire to cultivate to retain water on the land. Unless they do so, cultivation is impossible. For this reason, boundary marks are always kept in repair.

(2) Government should not retain the right of ownership over trees growing on the banks of zamindari karias. The karias are cleared and the trees are looked after by the zamindars. The zamindars should therefore be the owners. Moreover, when we want wood for ploughs, water wheels or other agricultural purposes, we have to knock about for 4 or 5 months for permission to cut, with the result that we cannot cultivate our lands in time. If these trees are vested in the zamindars, the lapo of the tapedars and supervising tapedars will cease. There is no other way to stop lapo. Moreover, officers should not deliver us into the hands of the tapedars in matters which they have to dispose of. For instance, when the nukhtiarkar grants takavi, he first asks the applicant to get certain particulars from the tapedar. The Deputy Collector, when issuing paka parwanas for land grants, first refers the grantee to the tapedar. This should stop. The information obtained from the tapedar is on the records of the higher officials.

(3) The lapo of the abdars will stop, if the source of water supply of survey numbers is from karias and nalis only. According to the present system, if water is required from an outlet in one subordinate number for irrigation of another subordinate number, no outlet can be opened without erecting a sluice and except at the marked place. This restriction should be removed. This will cause no loss to Government, inasmuch as the zamindar draws off water by means of an outlet from one of his numbers to another. If this is done lapo will stop automatically. Owing to the deficiency of water in the Jamrao canal, its branches flow in rotation, with the result that the wet banks when they get dry crack. In spite of our care, water runs to waste through the cracks. It is therefore suggested that no proceeding, for waste of water should be taken unless the area so watered exeeeds two acres.

(4) The Executive Engineer of Jamrao Canals like other Executive Engineers should have no power to fine zamindars for waste of water or unauthorised use of water. He is the complainant as well as the magistrate. Such cases should be tried by regular magistrates. If these three changes are made, the lapo levied by abdars and canal assistants will cease.

Lapo levied by the daroghas and the overseers will only be stopped when the karias from the Jamrao and Mithrao have their mouths fixed once for all. These should not be widened or narrowed from time to time, nor closed by subordinate officials with ulterior motives. Moreover, there should be no restriction as regards people passing along the bank of a canal, or watering their cattle at a canal.

SUGGESTIONS FOR THE SUPPRESSION OF THE LAPO OF POLICE.

If a theft is committed at Hyderabad, the investigation is made here. Our haris are beaten and removed from their villages with a view to cause loss to us, zamindars. To avoid such troubles, they give the police grass, firewood, ghee, and also entertain them for the days they are with them. The police levy lapo because they threaten us with proceedings under section 110.

Chher.

1. How is the 'Chher' obtained on your side and for what purposes? Are the roads repaired by the zamindars' 'Chheras' and, if so, when? On the occasion of a camp, or before it? Do zamindars provide hired labour in the place of absentee 'Chheras' and are the wages of such labour recovered from such absentees? How many and for how long 'Chheras' are required for each camp on an average?

When an officer is about to start his tour, he fixes his programme and informs his subordinates of it, 12 or 15 days in advance. Then the tapedar immediately collects chheras and employs them on repairing the roads for the traffic of carriages and motors. When the roads have been repaired, the chheras are required to collect grass and firewood, then they are asked to prepare the camping ground and to build landhis for horses and cooks. Then tents are pitched. When the officer arrives, every subordinate is given a chhera in attendance. The chheras are zamindars' haris who

are withdrawn from their fields and employed on rasai work. We get chher from haris, as officials get it from us. If any hari is absent, he is asked to pay the wages of the substitute kept for him. We give the chheras food from our own pockets. They are called in 10 or 12 days in advance of a camp and released after the removal of the camp. The average number of chheras required for the Commissioner's camp is 800; for the Collector's camp, 500; for the Deputy Collector's, 150; for the mukhtiarkar's, 10; for the camp of police officers, $\frac{1}{5}$ of the chher required for the Revenue Department is supplied.

For officers of the Public Works Department, the chher required is half of that provided for revenue officers.

I can, if the committee so wish, produce evidence in this behalf.

I pray either that early steps may be taken to redress our grievances, or that this statement of my woes may be sent back to me to save me from further oppression and enmity.

WRITTEN EVIDENCE OF MR. VAGHJI DHAMANI AND OTHERS.

1.. The impressment of camels.—When the programme of the Collector or any other high officer is received, the tapedars or the peons of the mukhtiarkar ask the zamindars and patels within their charges to supply one camel each. The peon or the village official who is responsible for the supply then calculates how many animals will be actually required and how many will remain over and how many should therefore be asked to make cash payment in lieu of camels. All this is settled by the village officials in consultation with their kotars or by the peons of the mukhtiarkars. Having determined this, they go to the patels and coax each of them into paying Rs. 8—10 on account of hire of a camel in lieu of the animal to be supplied by him. The poor patels of Thar who have received nothing but abuses all their lives readily accept the arrangement. Each patel assembles the haris and holds a council. The patel explains to them the situation. He tells them that the mukhtiarkar wants every patel to supply 2 camels in connection with rasai for a certain officer and his munshis but that he has managed through the tapedar, supervising tapedar and mukhtiarkar's naik to undertake to pay Rs. 15—20 in lieu of the camels. Thereupon the haris, who have no camels, grumble ; while those, who have, agree with the patel. When all agree, the bania is called in to make the payment. The bania, who is always in league with the patel in rasai matters, makes the payment. The patel pays Rs. 8 to the officials, Rs. 2 to the bania and pockets the rest. The patel is then brought to the mukhtiarkar. The peons will offer him a cot to sit on and cigarettes to smoke. They will entertain him. When he has satisfied his hunger, he will be asked by every peon to give him a tip. The poor patel pays Re. 1 to each and, having emptied his pocket, returns home. As soon as he comes home the kotar comes to him and tells him that the sahib is coming on the next day and asks him to send the supplies and also chheras to build landhis. The patel would put him off till the evening. When at nightfall the haris return home, tired with work in the fields, the patel takes the kotar to every hari's house. Those who are in their houses are asked to go with the kotar to work as chheras and told that they will be relieved next day by another batch. The poor haris with sleepy eyes cry that they cannot be spared from their fields, as their crops will be eaten by birds in their absence. But no body listens to them and they are marched off with their hatchets, to the camping place, thanks to the combination of the peons and the patel. In the morning the patel wakes up and goes round to the mistress of every household to set apart her butter for the purpose of rasai. The whole supply of butter of the village (8—10 seers) is taken away to the great inconvenience of little children and is deposited with the bania. The patel then visits each field which has none to look after it, the owner having been taken away overnight to work as a chhera at the camping place. He levies loads of guar (a kind of vetch) and ears of corn from each field and brings them home in the evening. Then comes the tapedar who rates him for collecting an insufficient supply of ears of corn, &c. He then asks him to send 3 cows and 30 goats immediately and all supplies before next morning to the camp. The patel who is generally a poor man goes to the haris who are still in the village, gets from them the cows and goats, and sends them in the charge of two men to the camping ground. The women and children of the haris, who have been sent to the camp, curse the patel for it. The patel is helpless in the matter. If he pleases the people, he is beaten by the officials. People are not willing to make rasai or to obey the patel. But they cannot help it. They suffer from day to day for refusing to make rasai. And next day the patel also goes to the camping place. There being very few haris left behind, the crops are eaten by birds. Rasai lasts for a whole month and all the time the haris and the patel are at the camping place. What will be the extent of injury to the crops when the haris are away for a month, remembering that birds can injure them in no time? Such cases occur everywhere and complaints are made to officers in some cases but who is going to hear the poor? Now think for a while of the losses which poor people sustain in connection with rasai for a single camp. They supply camels or money in lieu of them, ears of bajri, guar, &c., goats and cows for the supply of milk and leave their crops to be injured by birds.

On what are they to live? In this country people live on duth (wild grains) also. But this too is not spared them. The duth trees are lopped four or five times a year to provide wood for landhis. Owing to this constant cutting even firewood has become scarce in the Thar. In large villages firewood is obtained from a distance of 18—20 miles, where trees still exist owing to the kindness of former officers. During recent years all trees, young and old, have been cut down. If this state of things continues, there will be difficulty in obtaining firewood after 8 or 10 years, and people will have to use coal or kerosine oil as fuel. Apart from their use as yielding firewood, trees are useful in other ways. The kambhat tree produces a kind of gum and the gugar tree gugar (bdellium). These gums are exported to Europe and the industry supports the poor and the rich. There are other trees, the fruit of which serves as food to men and fodder to cattle throughout Thar. Officers in the past did a great deal for the preservation of these trees and it is owing to that that some people can still maintain themselves on the produce of trees. It is said that Colonel Tyrwhitt never had landhis built at his camp, but always

camped in groves of trees. The other officers in the past were like the officers of the present generation, but had to follow the example of Colonel Tyrwhitt. Even now if the head of the district were sympathetic to the people, no other officer would venture to trouble them. We have stated above that each patel brings supplies to the camping place. The supplies that are collected, those are far in excess of the requirements of the camp. One-fourth is set apart for rasai and the remaining three-fourths is appropriated by the village officials.

The owners of cattle kept at camp bring pails of milk, both morning and evening, to the cook who abuses them, if the pails are not full up to the brim, as if he was the owner of the cattle.

As regards the chheras brought to the camping place by the kotar as stated above, these work all day to prepare the camping ground, to repair the roads, to build landhis, and to water the animals of the officials. With all that no body feeds the chheras. The patel brings every chhera's meal from every chhera's house. Should the patel fail to do so, the chheras starve and are not allowed to go home to have their meal. We have seen chheras going without food for one or two days, not being allowed to go home. If any body happens to take pity on a chhera and allows him to go home, he first asks him to leave his clothes behind and to give security. Such is the oppression. We know of the Hurs of Sanghar but the troubles of the chheras caused to them by the rasai-making officials are even greater than were those from the Hurs.

Rasai in towns.—If an officer camps in a town, the above-said patels of villages are required to make rasai at his camp. The people of the town are also laid under contribution. When the programme of tour is received, the mukhtiarkar or his vazir or other influential subordinate calls the panch and asks them to procure camels for the sahib's camp. Being unable to procure camels the mukhis undertake to pay money in lieu of them, a proposal which the officials only too readily accept, having already secured the required number of animals from people in the villages. The officials at the same time warn the mukhis to arrange for other supplies including cloth coverings for landhis. From every cloth-dealer they obtain on loan the finest coverings that are in his stock. If any dealer dares to raise his head he is insulted, threatened with income-tax assessment and even proceeded against criminally for one offence or another. Such is the rule of the officials or Angrez bahadur. The coverings, when they are returned, are in an abominable condition and yet the owners make no grievance of it.

Rasai for taluka officials.—What has been said above refers to rasai made for the Collector's camp. We now come to rasai for taluka officials. The haris, after the Collector's camp is over, have hardly thought of reaping their crops partly damaged by birds and partly utilised for rasai as stated above, when the tapedars come down with a retinue of patels, peons and cooks to recoup himself for what he spent on rasai at the Collector's camp. He is treated right royally during his stay. When he has gone receiving lapo then comes the supervising tapedar. The supervising tapedar who is superior to the tapedar has more men with him and has therefore more rasai than the tapedar. When he has taken his lapo which is certainly less than that of the tapedar who makes rasai, he goes back. Then comes the intimation of the mukhtiarkar's camp which has its own peculiarities. Every peon takes up any angry attitude. As soon as they arrive they tackle the patel with a view to getting money presents. The patel, who dare not refuse, gets the money on loan from the bania and transfers it to the haris to enable them to pacify the peons. As soon as he has done so he gets orders for provisions to be supplied. He instructs the bania to supply provisions. The peons have a jolly time. If they want a seer, they demand four seers. The patel is in their attendance to do their biddings but is never offered a morsel of bread. He is addressed politely only when the time comes for him to pay the bania's khanda. Elated by being so addressed he readily undertakes to pay Rs 20—25, the amount of the khanda, which is ultimately paid by the haris. The mukhtiarkar's camp is a source of constant trouble to the people. During the past four years the mukhtiarkars have been for the most part of the year out of their headquarters, camping 3 or 4 times a year in each village. The peons are given money presents at every camp, and the annual expenditure on account of khandha on such camps is Rs. 200 in each village. The banias in the villages can testify to this. We know it for certain that these banias always have outstandings amounting to Rs. 200—300 on account of khanda. So much about the Revenue Department. Of the police the less said the better. With handcuffs tacked on to their waistbands, they always threaten people with proceedings under section 110. They must have rasai on the same scale as the Revenue Department. The excise people also demand rasai and money presents. If a patel refuses to make rasai for them, his house is searched and some illicit opium is made to appear to be his. If he is not let off as a result of his entreaties, he is prosecuted. The excise officials are even worse than the police.

The vaccinators too are troublesome. Formerly the practice was for lymph to be extracted from vaccinated persons. Although lymph is now obtained from Belgaum, they still hold out threats of extracting lymph from vaccinated children, unless they are paid their fee of 8 annas on each child. They also threaten to revaccinate, not males, but females. As the operators do not come of good families, how can people consent to their females being revaccinated by them? As a matter of fact the vaccinators do not care to revaccinate females. They only want money. The people put up with their pranks also as no single man dare oppose them. If a man does oppose the whole lot of officials will get annoyed with him and will give no rest until they have ruined him. Nor can any justice be hoped for from the magistrates. Consequently rasai must be made for the vaccinators also. It will thus be seen that it is not possible for the cultivators in the Thar and Parkar district to prosper. A part of their grain goes to the officials, a part is eaten by birds and a part is given to the bania on account of the khanda, and a part is taken by their creditors. For them a year of plenty is practically a year of famine, with this difference that in the former they have grass in abundance on which to graze their cattle and to make a living from the sale of milk, ghee, &c., of course this source of livelihood does not last them for more than two months, on the expiry of which period they go to the banias who simply squeeze them. We can say with certainty that no cultivator in this district is free from debt.

2. Expenses of fowls, eggs and butter.—As for butter, it is shown in answer to question 1 that the patels bring it from their villages. Fowls and eggs however are sent for direct at the cost of rasai fund. It is not known if anything is paid to the tapedars on this account.

3. Expenses of rasai.—We have already stated in answer to question No. 1 that all supplies, except provisions, are provided by the patel who gets them from the haris. The cost of the provisions and the daily allowances are paid by the tapedar who exacts double the amount from the cultivators. Apart from lapo which he levies at the time of numbershumari, the tapedar receives annas 8 or annas 4 per field to meet the rasai and taluka expenses. The lapo is wholly his.

4. Rasai-makers.—In spite of the Commissioner's circular, neither rasai nor lapo has in any way decreased. Nor has rasai been taken out of the hands of the tapedars. From the facts mentioned above, it will be seen that the burden of rasai still falls on the patels, i.e., the zamindars.

5. Rasai on contract system.—We know of no patel in this district who can provide all supplies. Formerly the patel was listened to by the people of his village. Now, thanks to official instigation, there is disunion everywhere and every one is master of himself. No patel can therefore make rasai single-handed. Of course it will be a different thing, if they get honours and privileges.

6. Rasai will be reduced to some extent if the tours are curtailed. We do not suggest that the officers should not tour at all. We think that it is necessary for them to tour to keep in check their subordinates. We however are of opinion that the officers should camp in large towns only. The tours of the subordinate officials should also be curtailed in the interest of the people. Another suggestion that we can make is that touring should be done in winter, and not in the cultivation season, to save the crops of the haris from the exactions of the officials and the damage caused by birds.

7. We have already shown that it will be very difficult for the patels to provide all supplies. They may procure articles which can be had from people in the villages, but they must go to the banias for provisions. We therefore are of opinion that an independent contractor should be appointed to make rasai at rates fixed by Government. The rates should be so fixed as to leave him some profit. Of course the contractor cannot provide things, such as brandy, fowls, eggs, etc.; firstly because they are not available here; and secondly because he must be an abstainer from meat and drink as all merchants in this district are. Such articles should therefore be obtained from the patels, either on the contract system, or on the ordinary system of payment.

The trouble in connection with cots is even greater than that in connection with supplies. When an officer comes the whole village is laid under contribution for cots. When he has left, the cots are returned to their owners damaged. We suggest that a number of cots should be maintained at every village, big or small, at the expense of the local fund, and should be let out to officials on hire. In a short time the cost of the cots will have been recovered. The cots should be kept in the custody of the mukhi or official of the village, who will keep account of them.

8. As is well known, the burden of rasai for all officials from the lowest to the highest falls on the people.

Lapo.

There is no uniform practice here. Where the haris are unintelligent, the charge is from one rupee to two rupees. Where there are intelligent haris, the charge is rupee one levied at numbershumari and four or eight annas levied along with the assessment. The tapedar looks upon this levy as a sort of payment to which he is entitled as a matter of right. He therefore receives extra payments for particular favours. Lapo has increased four-fold since 1892-93. If any body complains of the tapedar in the matter of lapo, no officer takes notice of the complaint, because the tapedar makes rasai.

In order that lapo should be stopped, it is suggested that all land disputes should be settled on the recommendations of a committee of local cultivators. The patels should also be consulted by officers during their tour.

2. The pay and allowance of the tapedar should be raised.

3. The haris should from time to time be warned by the officers from the mukhtiarkar to the Collector not to pay lapo or make rasai.

Patels who go out of their way and make rasai should be punished, and those who do not do so should be honoured.

4. The supervising tapedars should be held responsible for any lapo or rasai taken by the tapedars.

5. Bills of assessment should be given to zamindars at the time of numbershumari and the assessment should be recovered through the patels. The trouble arises from the fact that the assessment is recovered by the tapedar. If a zamindar refuses to pay lapo, his assessment is not received with the result that he is charged notice fee. If for the present the mukhtiarkar is hard upon the tapedars in the matter of numbershumari and recovery of assessment, lapo will disappear.

Chher.

Zamindari chher does not obtain here as it obtains in Nara. The reason is that there are peasant proprietors here. These peasant proprietors respect their patel and go and work as chheras when called upon by him or the officials. The chheras are required to repair the roads, to prepare the camping grounds, to provide supplies, &c., &c. They receive no payment for their labour. If a chhera runs away, he is brought back by force. The patel also is held responsible for any chhera who runs away. For further particulars, please refer to the answer regarding rasai.

WRITTEN EVIDENCE OF MR. SOBHRAJ SHAMDAS.

Preliminary.

1. Name. — 1. Sobhraj Shamdas.

2. Appointment. — 2. Mukhtiarkar, Khipro.

3. Headquarters. — 3. Khipro.

4. Length of service. — 4. 20 years.

5. Length of service and special experience in Sind. — 5. All the service in Sind; 4 years, mahalkari in the Karachi district; 6 months, mukhtiarkar in the Karachi district; 6 months, mukhtiarkar in the Sukkur district; and 3½ years, mukhtiarkar in the Thar and Parkar district.

General.

6. What is the area covered by your charge. — 6. 2,260 square miles.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. Fowls, eggs, fuel, butter, milk, meat, grass, jars, pegs, fish, cots, curds and potatoes, sometimes ices and ærated waters.

8. What are their requirements in the way of cots, water jars, or other furniture at their various camps? — 8. No cots are supplied, if officers use bungalows which are furnished; but, in out of the way places, 2 to 4 cots are supplied to Indian officers, but for both European and Indian officers' official and private establishments, 30 to 60 cots are supplied and about 30 to 75 water jars.

9. What arrangements are made for accommodating their private and official establishments? — 9. In case of camps in bungalows no arrangements are necessary, otherwise kacha landhis are put up for accommodating private establishments while the official establishments put up in tents.

10. What arrangements are made for stables at their various camps? — 10. Kacha landhis are put up, except in the case of camp at Sindhri, where the bungalow is provided with stables.

11. What arrangements are made for their office at their various camps? — 11. In winter, offices are held in office tents; but in summer, they are held in tapedars' deras, musafarkhanas or mukhtiarkars' kacheris at headquarters.

12. What labour do they require to be provided locally at their various camps? — 12. On the day of pitching and unpitching tents, 20 to 40 men are required, otherwise 10 to 15 men.

13. What is the condition of the roads in your charge? — 13. Fair, on the whole. There is a good deal of cart traffic which spoils the road.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The taluka local board is responsible for the roads and 10 to 15 beldars are employed to repair them.

15. Do they require to have special repairs made and, if so, by what agency, to the roads to their various camps? — 15. Special repairs are necessary when the Commissioner and the Collector tour about in motor cars or horse carriages. The zamindars' men and the beldars do the repairs jointly.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters? — 16. Generally they engage permanent camp equipage, sometimes and specially in summer months, they hire bullock carts and riding camels locally.

17. What are their postal arrangements and means of communication with headquarters? — 17. In the case of deputy collectors, post is received for them at taluka headquarters and forwarded to them through kotars or zamindars' men. Higher officers have their own arrangements. Even the deputy collectors arrange for their post at places where there are post offices.

18. What are the usual camping places in your charge? — 18. Khipro, Sindhri, Atna, Khahi, Dilyar, Phulahdyun, Hingorno, Khori, Leikpir, Dahroro, Runjho, Girhor and Lunkhan.

19. What arrangements are made for preparing or keeping in order the camping grounds? — 19. Labour is employed in case of large camps being got ready. The zamindars supply men for the purpose.

20. Which of them are within practical reach of villages with bania shops or bazaars?

20. Except Atna and Dahroro, there are bania shops at all camping places. Atna and Dahroro are not within practical reach of banias' shops, which are temporarily removed to officers' camps.

21. To which of them are attached vegetable gardens?

21. Khipro and Sindhri.

22. Which of them are provided with bungalows?

22. Atna, Khahi, Khipro and Sindhri.

23. What permanent establishment is maintained at such bungalows?

23. There is a chowkidar in charge of each of the bungalows.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Supplying articles without payments and taking trouble to look after officers' comforts.

25. What are the average daily requirements of officers on tour in the matter of supplies?

25. Milk 1 to 6 seers, chickens 1 to 2, eggs 6 to 12, butter 1 to 3 pounds, one leg of mutton, 4 to 8 bundles of karbi, ½ to 2 maunds of fuel, ½ a seer of potatoes.

26. What are the average daily requirements respectively of their private servants and of their official establishment?

26. Private establishment—2 to 4 seers of meat, 1½ seers of ghee, 5 seers of flour, 5 seers of rice, 10 seers of milk, 4 maunds of fuel, potatoes and spices worth one rupee. Official establishment—4 to 8 seers of meat, 3 seers ghee, 8 seers flour, 8 seers rice, 10 seers milk, 2 maunds fuel, vegetables and spices worth Rs. 1-8-0.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

27. Average price of articles supplied daily in a lump sum Rs. 35 for Collector's establishment and Rs. 20 for Deputy Collector's establishment. This includes cost of gram, bajri and bran supplied to officers' horses, although some of them carry themselves.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. There is no market value for firewood, but for milk and stalks there is.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. Vide para 27 above.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. Zamindars supply the requirements and tapedars collect them.

31. How are they paid for?

31. On bills.

32. Do the payments reach the actual providers, or are they retained by the collecting agency or repaid to members of their camp?

32. Formerly the amounts did not reach the providers. They were mostly retained by officers' butlers. Since Mr. Moysey's appointment as Collector of this district, things appear to be different.

33. How does their estimated average daily cost compare with the actual payments?

33. On an average about ⅓ or even less is recovered.

34. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

34. At some camps by zamindars and at others by tapedars from the lapo that they receive.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. As far as I know, no rasai fund is maintained, but all deficit is met by tapedars and zamindars.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. No.

37. Do they obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

37. As a rule, vegetables from gardens are not paid for.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. Very little. In most cases tapedars obtain supplies and hand them over to zamindars to pass them off as their own under the contract system.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. I have no suggestions to make in the shape of modifications to the rules of 1914. They are excellent, if practically worked and rigidly enforced. It would not be possible to obtain an independent contractor in this taluka.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. As a rule only intimation about camps is given, and not of requirements. Even the tour programme is seldom adhered to.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. No.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

42. Yes, to officers who take them, and not to those who dislike them.

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

43. A dhali costs about 15 rupees. A sheep about 10—15 rupees.

44. What are the orders of Government on the subject?

44. The orders are against dhali being given, but the general impression appears to have been that the greater the rasai, the greater the chances of promotion.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Unauthorised collections of money by Government servants from zamindars.

46. How many forms are there of unauthorized 'Lapo'?

46. One in this taluka.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. By tapedars, supervising tapedars, P. W. D. subordinates, forest subordinates, from zamindars, lessees of estates and maldars. For making rasai, and supplementing their inadequate pay.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. Tapedars at the rate of one rupee per survey number, and supervising tapedars at the rate of eight annas only per survey number. Daroghas and sub-overseers levy a lump sum, but all zamindars do not pay and some pay at reduced rates.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. About half the amount of lapo levied by tapedars goes towards rasai and cash payments to office establishments. No rasai fund is formed.

50. If so, who manages the 'Rasai' fund?

50. There is no rasai fund, but whenever necessary the tapedars concerned meet the expenses by contribution from their pay and lapo.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. Collector's inspecting office, rupees 250. Deputy Collector's office for inspection of taluka records, rupees 100; jamabandi, Rs. 300. Fixed payments to butlers, private servants and peons, rupees 40. Each munshi, 8 annas daily; each head peon, 8 annas daily; each peon, 4 annas daily; each head servant, 8 annas daily; each servant, 4 annas daily. Each supervising tapedar has to pay for inspection of his record by the Deputy Collector or Collector's office, rupees 7; to divisional tapedar, Rs. 9. Each tapedar pays to divisional tapedar, Rs. 12 per annum; to supervising tapedar of his circle, one month's pay; 5 rupees to second munshi; 2 rupees to record munshi; 5 rupees to mukhtiarkar's peons; 5 rupees to mukhtiarkar's servant; 2 rupees to head munshi's servant; 2 rupees to taluka office peons. Monthly contingent allowance sanctioned for the supervising tapedar and tapedar never reaches them, as it is pocketed by the treasurer who also charges the tapedars one rupee for every thousand rupees of assessment credited to Government; and besides, each tapedar has to pay 3 rupees yearly to the head record office, Hyderabad. Apart from

that, the butlers and peons of the officers doing the jamabandi have to be paid extra sum for jamabandi, and the Deputy Collector's butlers and peons recover annuities at the rate of 10 rupees per each tapedar, in whose tapa the Deputy Collector has not encamped throughout the year.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

52. To conceal the true state of boundary marks out of repairs, to connive at waste of water. In case of irrigation, to divert rotation, to permit to stray cattle on canal bunds.

In the case of police, to let go real badmashes, to seize property under the pretext that it is stolen and several other matters. In the case of forest, to permit the cutting of timber and allowing grazing in their forest's limits.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53. To a great extent.

54. Has the levy of unauthorised 'Lapo' been affected by the rules of 1914?

54. To some extent.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

55. No.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modification of the rules of the Land Revenue Code?

56. There is no possibility of permanently stopping lapo until rasai is done away with, and this is only possible, if the tours of officers are curtailed and their camps confined to taluka headquarters or other big places. The establishment on tour must be limited. The inspection of the Deputy Collector and the Collector in the same year must be stopped. The jamabandi work must be done by the mukhtiarkar and his position must be recognized with reference to other departments, his duties must be defined and his independence in the matter of rasai appreciated. Supervising tapedars, tapedars, munshis and menials' pay must be raised to a living wage, taking into consideration that he is a married man with a family to support. In the case of officers, their daily requirements should be communicated to the providing agency under their own signature. And in the case of their establishment, they should be signed by them and attested by their officers in whose presence all payments must be made.

Chher.

57. What do you understand by the term "Chher"?

57. Labour, whether voluntary or otherwise.

58. Who are the "Chheras"

58. Generally they are zamindars' haris and men.

59. What kinds of labour are the 'Chheras' called on to perform?

59. Road-making, preparing camping grounds, pitching and unpitching tents, fetching water, driving shikar, loading and unloading kit, clearance work and other such duties.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. Yes.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

61. No cash remuneration is paid by zamindars, but food is sometimes given to them; sometimes officials do pay them, though not adequately.

62. How far is casual paid labour available in your charge?

62. To a moderate extent.

63. Is any considerable staff of 'Beldars' maintained in your charge either by Local Funds or Government?

63. There are 10 to 15 beldars maintained by local funds in this taluka.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. They are not legally bound to provide labour, but they do so to please officers.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No.

66. For what purposes do touring officers require labour ?

66. Vide para. 59 above.

67. How many labourers do they require daily in camp ?

67. Ten to 15.

68. How many more do they require when pitching or striking camps ?

68. Vide para. 12 above.

69. Whence do they obtain them ?

69. From the zamindars, or where they cannot supply them, the tapedars engage coolies on wages.

70. Are they paid anything for their labour or are they given anything by the zamindars ?

70. Zamindars sometimes feed them, cash payment is seldom made.

72. How do they obtain labour for shikar ?

72. Zamindars supply it.

73. What do they pay the men ? Is there difficulty in making them accept payment ?

73. Vide para. 70 above. There is no difficulty in making labourers accept payment.

74. Are they given anything by the zamindars ?

74. No.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities ?

75. Zamindari labour whenever necessary.

76. Are the labourers given anything for this work by the zamindars or the local officials.

76. In the case of haris, zamindars feed them ; in the case of hired labourers, they are paid by zamindars.

77. What labour is required in case of floods and breaches of canal banks ?

77. Zamindari labour according to requirements. The least number is 20 and the highest perhaps 1,000.

78. Are the labourers given anything for this work by the zamindars or by Government ?

78. Zamindars pay nothing. Government orders payment, but it is doubtful whether payment is actually made in full.

79. How far, if at all, does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves or the zamindars ?

79. Requisition of labour at the time of cultivation or harvesting does cause some slight loss, say, 2 annas out of a rupee.

80. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards ?

80. To no appreciable extent.

81. Have you any special reports on 'Chher' or local orders ?

81. No.

82. Do you consider 'Chher' should wholly or partly be suppressed, and, if so, what orders would you recommend to be passed by Government.

82. It is desirable to stop chher wholly except in the case of floods and breaches, when care must be taken to see that full payment is made. No legal steps are necessary.

WRITTEN EVIDENCE OF MR. RIJHUMAL TOURMAL THADHANI.

Preliminary.

1. Name. — 1. Mr. Rijhumal Tourmal Thadhani.

2. Appointment. — 2. Honorary Assistant Engineer-in-charge, Upper Mithrao Sub-division.

3. Headquarters. — 3. Phulahdyun, taluka Khipro.

4. Length of service. — 4. 29 years.

5. Length of service and special experience in Sind. — 5. 29 years and special experience of irrigation.

General.

6. What is the area covered by your tour? — 6. 630 miles.

7. What is the period of your tour? — 7. Whole year.

8. What private servants accompany you on tour? — 8. I take one private servant with me, sometimes two.

9. What official establishment accompanies you on tour? — 9. I take 1 clerk, 1 peon, 2 khalasis and one post-runner with me on tour.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. I take all provisions for full period with me. Clerk also takes with him all provisions. Peon and khalasis take for about 2 days provision with them; if the camp is for more than two days, they purchase locally.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. I and clerk require only ghee, grass and fuel; and peons and khalasis only flour and rice and milk.

12. What private and official furniture do you take on tour? — 12. I take 3 chairs and two tables and 2 boxes, 3 carpets and 2 salithas, Government furniture and 1 cot, 1 teapoy, 2 boxes and 2 jars, private furniture.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. My camp is always in the P. W. D. bungalows where the furniture is already provided, and there is no need of other furniture and cots.

14. What tents do you take on tour? — 14. I do not take tents on tour, as bungalows are every where provided.

15. What arrangements are made for accommodating your private and official establishments? — 15. There are peons' quarters attached to each bungalow where all servants put up.

16. What arrangements are made for stables at your various camps? — 16. There are stables and syces' rooms attached to the bungalow.

17. What records do you take on tour? — 17. One year's current record.

18. What arrangements are made for your office at your various camps? — 18. I hold my office in bungalow.

19. What labour do you require to be provided locally at your various camps? — 19. No labour is required for my camp at any place.

20. What is the condition of the roads in your charge? — 20. The inspection paths along canals are in my charge. They are in good condition. One local fund road along Mithrao from miles 9 to 42 is also in my charge. It is in good condition.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. I am responsible and piece-workers are employed for repairing inspection path and road.

22. Do you require to have special repairs made and, if so, by what agency, to the roads to your various camps? — 22. Special repairs are never made to paths or roads. Ordinary repairs are made once a year through piece-workers and sometimes by departmental labour.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?

23. In the cold season, camels are engaged for 7 months, and in hot weather, carts which are available are engaged.

24. What are your postal arrangements and means of communication with headquarters?

24. One post-runner is given by Government. He brings the post. In case of urgent business, the beldars attend it. Besides, there is canal telegraphic communication.

25. What are the usual camping places in your charge?

25. Atna, Sindhri, Kanhar, Khipro, Khahi, Pithoro and Shadipali are camping places in my charge.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. There are bungalows at all camping places. There are chowkidars in their charge who keep the compound which is used as camping ground in good condition.

27. Which of them are within practical reach of villages with bania shops or bazaars?

27. All are within practical reach of villages with bania shops.

28. To which of them are attached vegetable gardens?

28. Vegetable gardens are attached to Sindhri and Kanhar; vegetables are sold in the bazaar at Khipro and Pithoro and Shadipali.

29. Which of them are provided with bungalows?

29. All are provided with bungalows.

30. What permanent establishment is maintained at such bungalows?

30. One chowkidar is maintained at each bungalow, and wherever there are gardens, malhis also are engaged.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai means supplying provisions on payment.

32. What are your average daily requirements on tour in the matter of supplies?

32. I do not use milk. I require only one bundle of grass, firewood and ghee.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. The average daily requirements of my private and official establishment are only 1 lb. of milk for each, and firewood.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. The average prices of various supplies are as under:—

Grain at present Rs. 6 per maund; rice Rs. 7 per maund; eggs annas 6 per dozen; fowls annas 4 to annas 6 each; sheep Rs. 3 each; milk anna 1 per seer; butter Re. 1 per 1¼ seers; bajri grass Rs. 10 per 100 bundles. There is no juari grass in the sub-division; firewood 1½ annas per maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. Yes, there is market value for milk, grass and firewood beyond the neighbourhood of large villages or towns; if there are good rains in the season and there is good crop, grass has no value.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. The daily aggregate cost of my requirements is about 6 annas for ghee, grass and firewood, and that for clerk and establishment about 7 annas.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Grass and milk are supplied by darogha. They are brought to camp by muccadum. The firewood is collected and brought by beldars.

38. How are they paid for?

38. In Sindhri, I pay directly for the grass. In other places, grass and milk are not paid for.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. Payment for grass and milk is not made by any.

40. How does your estimated average daily cost compare with the actual payments?

40. The estimated average daily cost of my requirements is 6 annas only. Whereas actually I pay 4 annas for ghee only.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. The excess 2 of annas is the cost of grass and firewood. The grass is supplied by darogha who gets it gratis from zamindars. The firewood is collected by canal establishment.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. There is no rasai fund maintained in P. W. D.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Furniture and cots are already provided in bungalows. Pacca stables are already built at every camping place. The jars are supplied by darogha who accepts nothing for them.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

44. I get vegetables from P. W. D. gardens and pay Rs. 5, yearly fee. From local fund gardens I do not get any vegetables.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. My requirements are practically nil. My private establishment is limited to one servant. The official establishment cannot further be curtailed, as it is required to guard cash.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. My tour for the period specified above is necessary. It cannot be curtailed.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. Rules of 1914 have no practical effect. I know nothing of tapedars.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. Any modifications in the rules of 1914 will not improve the matter. The contract system will also not be satisfactory. If patels and village servants like Deccan be appointed, the evils of the present rasai system will disappear.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. I had no occasion to give such intimation of camp to contractor. But it can be given.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. None.

51. Do you receive 'Dhalis' of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. I do not receive any dhali of fruit or vegetables or present of game or sheep from any subordinate or zamindar.

52. What do you estimate to be the average cost of such 'Dhalis' and sheep?

52. I cannot say, as I do not receive.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. Government orders are not to accept any rasai without payment. There is no difficulty in carrying out such Government orders.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo literary means giving handful of grain while making batai. Now it means cash payment per acre or per survey number so far as I have learnt from zamindars.

55. How many forms are there of unauthorized 'Lapo'?

55. In the P. W. D., there is no lapo custom. But I have heard that in Revenue Department there are two forms of it. In P. W. D., daroghas take mutto, lump sum.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. I have heard that lapo is levied by tapedars on zamindars for themselves, and mutto lump sum is taken by daroghas from zamindars for themselves.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. One form of lapo is about annas 2 per acre and the other form is rupee 1 per survey number. In some cases lump sum is taken from big zamindars by tapedars. There is a third form of mutto lump sum, Rs. 2 to Rs. 5 on moki karia and Re. 1 on nar and annas 8 on hurla, taken by daroghas from zamindars.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. Lapo and rasai are two separate things, so far as I know the rasai fund is separately levied at annas 8 per acre independent of lapo.

59. If so, who manages the 'Rasai' fund?

59. I do not know exactly who manages it, but I think it is managed by tapedar or supervising tapedar.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I have heard that money presents are made to private and official establishment of touring officials from rasai fund. I do not know the exact amount.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. In matters of irrigation, daroghas connive at the wastage of water. For police and forest, I do not know. In revenue matter, it is exacted to generally connive at poso, banas and darrees. According to my knowledge special fees are levied for particular favours.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. I have heard that establishments of touring officers in Revenue Department get something in cash while examining the record. It is paid from lapo to overlook the mistakes or irregularities.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Rules of 1914 have not affected lapo.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. I have no special reports on lapo or any local orders.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. For stopping lapo or mutto, co-operation of zamindars is required. It is a known fact that zamindars of Sind are very lazy. They have no value of water. Therefore any rules or regulations will not have so much effect. It all depends upon the moral courage and straightforwardness of zamindars. If they make good use of water and take pains for maintenance of karias, darrees and banas, etc., like Deccan and Punjab zamindars, the lapo system of its own accord will stop. The increment in the pay of establishment and strict eye of officers may do good.

Chher.

66. What do you understand by the term "Chher"?

66. Chher means collection of men employ work.

67. Who are the 'Chheras'?

67. Chheras are zamindars' haris.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Chheras are called for clearance, repairing roads and closing breaches.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Chheras are given land for irrigation on express and implied conditions to perform such labour when demanded by their zamindars.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

70. When they are called to do work for some days continuously, they are paid annas 8 per day by P. W. D. The food is also given but its cost is deducted. If they work for only few hours, they are not paid anything But if any hari fails to attend the call, the zamindar by P. W. D. or by zamindars. engages a cooly at his cost.

71. How far is casual paid labour available in your charge?

71. The casual paid labour is available from November to end of May. It is sufficient for works, if there are no rains in Thar. In case of good rain in Thar there is scarcity of labour.

72. Is any considerable staff of "Beldars" maintained in your charge either by local funds or Government?

72. Thirteen muccadums and 25 beldars are maintained in my charge by Government.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. When there is no local labour available, zamindars are bound under Irrigation Act to provide labour (their haris) for work.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. As far as I know no lands are held like those of the village servants of the Deccan for rendering help to Government.

75. For what purposes do you require labour on tour?

75. I do not require labour on tour.

76. How many labourers do you require daily in camp?

76. I do not require any labour in camp.

77. How many more do you require when pitching or striking camp?

78. Whence do you obtain them?

79. Do you pay them anything for their labour or are they given anything by the zamindars?

77—79. Vide No. 76.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Casual labour would cost annas 6 to annas 8 per head per day. It can be obtained from rasai contractor, if he is informed and paid for liberally for the days he will detain them without work.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. By the temporary increase of the establishment the work can be done.

82. How do you obtain labour for shikar?

82. Muhanas who are good shikaris are obtained directly.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. They are given annas 8, daily wages, and food directly by officers. They never go out from their village till they take some advance. They never work without payment.

84. Are they given anything by the zamindars?

84. They are not given anything by zamindars.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. To supplement the repairs of the local fund road along Mithrao from miles 9 to 42, I engage departmental labour.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. The departmental labour repairing the road is paid by me.

87. What labour is required in case of floods and breaches of canal banks?

87. Number of labour depends upon the size of the breach. In case of bund breach, from 100 to 1,000, or even more; and in case of canal breach, 20 to 100. For this purpose chheras are supplied by zamindars.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. The labourers are given daily wages 8 annas per day; when food is given, its cost is deducted.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. The chher is generally required at the time of breaches during rainy season when cultivation is practically over. At that time there is no loss to any one, as zamindars bring chheras batch by batch. In November and December, if they are engaged continuously for number of days, they and zamindars are in loss. From January to March, they are not in loss. April to June, they are in loss.

90. How far does the employment of 'Beldars' interfere with their ordinary work under the Local Boards?

90. It concerns with Revenue Department. I cannot say how far the employment of beldars will interfere in their ordinary work.

91. Have you any special reports on "Chher" or local orders?

91. I have no special reports on chher or local orders.

92. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

92. The interior inspection of officers is sometimes to such parts where there is no road or path. It has to be made for him with the help of chher. Such inspections are sometimes necessary. Therefore in such cases officer should personally pay the chher. Sind is known for want of casual labour. The harvest is also done by the outside labour. For want of labour the cultivation system is not improved. When there is good crop in the Thar, the harvest of Sind crop lingers on. Therefore I do not consider the chher should be suppressed. But the liberal payment should be made for employing it.

WRITTEN EVIDENCE OF MR. R. C. MOTWANI.

1. Name.	1. R. C. Motwani.
2. Appointment.	2. District Medical Officer.
3. Headquarters.	3. Mirpurkhas.
4. Length of service.	4. Three-and-a-half years.
5. Length of service and special experience in Sind.	5. One-and-a-half-years.
	General.
6. What is the area covered by your tour ?	6. District Thar and Parkar.
7. What is the period of your tour?	7. Not fixed.
8. What private servants accompany you on tour ?	8. One servant.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour ?	10. All, excepting mutton, vegetable and milk.
11. What supplies do you and they respectively require to be provided locally, at your various camps ?	11. Mutton, milk and vegetable.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps ?	13. Two cots, two jars, one or two chairs and one table.
15. What arrangements are made for accommodating your private and official establishments ?	15. Accommodating arrangements in P. W. D., or local board bungalows or dharamsala or police thana.
20. What is the condition of the roads in your charge ?	20. Good.
21. What authority is responsible and what agency is employed for the repair of the roads ?	21. I don't know.
23. What are your means of transport ? Do you engage transport locally or for the whole period of your tour at headquarters ?	23. Camels hired locally.
25. What are the usual camping places in your charge ?	25. In taluka town generally.
27. Which of them are within practical reach of villages with bania shops or bazaars ?	27. Everything needed is bought from bazaar.
28. To which of them are attached vegetable gardens ?	28. Not known.
29. Which of them are provided with bungalows ?	29. Sanghar, Umarkot, Khipro, Jamesabad.
30. What permanent establishment is maintained at such bungalows ?	30. I don't know.
	Rasai.
31. What do you understand by the term 'Rasai' ?	31. Procuring of necessary materials on payment.
32. What are your average daily requirements on tour in the matter of supplies ?	32. One rupee.
33. What are the average daily requirements respectively of your private servants and of your official establishment ?	33. Private servant takes food at my expense.
34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?	34. Milk two annas a seer, firewood four annas a load.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. One rupee.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Purchased from bazaar by my servant.

38. How are they paid for?

38. Bazaar materials through servant.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. Things directly purchased from bazaar cannot be had gratis.

40. How does your estimated average daily cost compare with the actual payments?

40. Equally.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Purchased from bazaar.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No period fixed. Dispensary inspected once a year.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Certain amount paid by zamindars to the tapedar for favourable treatment.

55. How many forms are there of unauthorized 'Lapo'?

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

55 & 56. I don't know.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. One rupee per number.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I don't know.

59. If so, who manages the 'Rasai' fund?

59. Head munshi or tapedar of headquarter.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I don't know.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. Tapedar helps in minor ways, e.g., he will not object to cutting of trees for making temporary hurla for irrigation, he will help in making for favourable rates of assessment. Abdar helps in giving extra water; if dissatisfied, he will by various devices so arrange that land-holder is fined. Police helps in getting honours, chairs. Badmashi section is a good instrument in their hands. Forest, for prohibiting cattle from grazing.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. I don't know.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

63 & 64. I don't know.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. Revenue Department.—(1) Raising of pay of lower subordinates, tapedars, minimum for clerks being Rs. 30 and tapedar Rs. 30, plus Rs. 20, horse allowance.

(2) Various rates of assessments which are fixed to type of irrigation should be done away with, because tapedar can manipulate changing peech from lift to flow and from flow to lift. Therefore fixed assessment per acre may be levied.

(3) Zamindar should have control over trees in his karia, so that minor uses of fuel, etc., be left to him.

(4) Tour days should be decreased. More attention should be paid by officers to the welfare of the public. The whole record of the taluka office should be brought for inspection at the close of the year to the headquarter.

P. W. D.—(1) As regards abdars, these are a superfluous lot.

(2) Main canals should be under control but minor karias and distributaries should not be at the mercy of low-paid subordinates who can either ruin or benefit a zamindar if not paid.

Police.—(1) Power of Badmashi Act should be vested directly in the judiciary.

(2) For honours, chairs, guns, etc., Collector should directly deal with the subject.

Forest.—(1) Free pasture grounds, whereever practicable.

66. What do you understand by the term 'Chher'?

66. Labour provided by zamindars.

67. Who are the 'Chheras'?

67. Generally cultivator.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Camp work. Assisting P. W. D.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I don't know.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

70. Only food.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. Chher can be called in emergency cases by the mukhtiarkar, but it should be paid for.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. I don't know.

87. What labour is required in case of floods and breaches of canal banks?

87. Chher is needed but it should be paid for.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. I don't know.

89. How far, if at all, does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves or the zamindars?

89. Sometimes cultivators suffer.

90. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards?

90. They are usually made to do miscellaneous work which does interfere with their ordinary work.

91. Have you any special reports on 'Chher' or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

92. Strictly, work of public utility should be done with the assistance of chher. This should be requisitioned in cases of emergency, but it should be paid for.

WRITTEN EVIDENCE OF MR. KISHINCHAND LEKHRAJ WASWANI.

Preliminary.

1. Name.	1. Kishinchand Lekhraj Waswani.
2. Appointment.	2. Sub-divisional Officer, P. W. D., Dalor.
3. Headquarters.	3. Tillashah.
4. Length of service.	4. About 5½ years.
5. Length of service and special experience in Sind.	5. Do.

General.

6. What is the area covered by your tour?	6. The area covered by my tour is nearly 200 square miles.
7. What is the period of your tour?	7. I have to tour for all the twelve months of the year.
8. What private servants accompany you on tour?	8. I take only one private servant on tour.
9. What official establishment accompanies you on tour?	9. I take one clerk, one peon, one post-runner, two khalasis, one punkha-puller, two camelmen on tour.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. I and my clerk take flour, rice, ghee, dhal, potatoes, onions, sugar and spices. My peons and khalasis take flour, onions on tour.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. I require to be provided with fuel, grass, vegetables; my clerk requires fuel, mutton, milk; and my peons and khalasis require fuel, milk and mutton on occasions.
12. What private and official furniture do you take on tour?	12. I take 2 table camp pieces, 3 chairs, 1 teapoy, 4 camel trunks and 1 safe on tour.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. I do not require any cot for myself, as the P. W. D. bungalows are already furnished; but my clerk, peons and khalasis require about 8 cots at each camp.
14. What tents do you take on tour?	14. I do not take any.
15. What arrangements are made for accommodating your private and official establishments?	15. I occupy the P. W. D. bungalows, and my clerk occupies the clerks' quarters, and my servants occupy the out-houses attached to bungalows.
16. What arrangements are made for stables at your various camps?	16. Pucca stables are attached to every P. W. D. bungalow.
17. What records do you take on tour?	17. I take records of the current, and the previous, year on tour.
18. What arrangements are made for your office at your various camps?	18. My clerk stays in the clerk's quarters attached to every bungalow.
19. What labour do you require to be provided locally at your various camps?	19. I do not require any.
20. What is the condition of the roads in your charge?	20. The service roads in my charge are in a good condition.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. The P. W. D. is responsible for the maintenance and repairs of the service roads. The work is generally carried out by departmental agency.
22. Do you require to have special repairs made and, if so, by what agency, to the roads to your various camps?	22. No special repairs are made.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?	23. I maintain one horse, one private baggage camel and three baggage camels for official purposes for all the twelve months of the year.

24. What are your postal arrangements and means of communication with headquarters?

24. My headquarter is at Tillashah, which is 3 miles from Patoyun post office. I generally encamp at Bobi, Dalor, Mitho Machi, and get my post from Bobi, Tando Adam and Patoyun post offices, respectively, through my post-runners.

25. What are the usual camping places in your charge?

25. Tillashah, Bobi, Dalor and Mitho Machi are the usual camping places in my charge.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. Our camping grounds are maintained by one garden establishment, which consists of one head malhi, 2 to 5 coolies and one chowkidar.

27. Which of them are within practical reach of villages with bania shops or bazaars?

27. All of them are within the practical reach of villages with bania shops.

28. To which of them are attached vegetable gardens?

28. Vegetable gardens are attached to all the bungalows in my charge.

29. Which of them are provided with bungalows?

29. There are P. W. D. bungalows at all the above mentioned camps.

30. What permanent establishment is maintained at such bungalows?

30. A permanent establishment, consisting of one malhi, one chowkidar, 2 to 5 garden coolies, is maintained at every camp.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai is the term which means providing supplies free of cost or at a nominal price.

32. What are your average daily requirements on tour in the matter of supplies?

32. I and my private servant require fuel, 2 bundles of grass and vegetables daily.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. My clerk requires ½ seer mutton, fuel, 1 lb. milk daily, and my peons and khalasis and camelmen require fuel and 3 seers of milk daily.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. The following are the average prices of the various supplies :—

Flour, Rs. 7 a maund; rice, Rs. 9 a maund; eggs, 1 anna each; fowls, 8—10 annas each; sheep, Rs. 6 each; milk, 2 annas per seer; butter, Re. 1 to Rs. 1-4-0 a seer; bajri or jowari stalks, annas 2 per bundle (we get grass from P. W. D. plantations free of cost); firewood we get from P. W. D. plantations.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. Milk and fuel are not sold in mofussil.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. The average cost of my requirements comes to rupee 1 daily. The average cost of my clerk and my khalasis is 8 to 12 annas, annas 3 to 4 per head respectively.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Firewood is supplied by the chowkidars of respective bungalows, milk is brought by muccadums from goatmen, cots are provided by zamindars and sometimes by villagers, and carried to the site by the chowkidars and muccadums. In some bungalows, there are P. W. D. cots available for peons and servants.

38. How are they paid for?

38. No payment is made for milk; no rent is paid for cots.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. No payment is made for cots and milk, but all other supplies are purchased from bania shops on cash payment.

40. How does your estimated average daily cost compare with the actual payments?

40. My estimated average daily cost is equal to my actual expenses.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. There is no excess.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. No rasai fund exists.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Water is fetched by means of buckets, but I take jars for drinking purposes on tour and have not to purchase any.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Vegetables are obtained from P. W. D. bungalows on a fixed payment to Government.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. I do not think the state of affairs has improved in any way.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. I have no modifications to recommend, but I believe it is possible to find an independent contractor for arranging supplies in place of zamindars and tapedars.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. There are no such contractors.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive 'Dhalis' of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. No.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. Each dhali costs Rs. 5 to 10 and each sheep costs about Rs. 6.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. The orders are that dhalis should not be accepted, and I have not experienced any difficulty in carrying them out.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo may be defined as an illegal exaction from zamindars.

55. How many forms are there of unauthorized 'Lapo'?

55. There are two forms of unauthorized lapo:—

(1) Cash. (2) Kind.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Lapo is exacted from the zamindars by the tapedars, supervising tapedars, divisional tapedars and abdars. The ostensible purpose is that they want lapo for making rasai.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. Lapo is levied at the rate of annas 8 to rupee 1 per each survey number, but in case of block, they exact Re. 1 to Rs. 2 per square (16 acres), depending upon the produce of an individual zamindar.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I think a certain portion of lapo is utilized to cover the cost of rasai for touring officials. There is no rasai fund in existence.

59. If so, who manages the 'Rasai' fund?

59. No such fund exists.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. The unauthorized lapo is partly utilized for money presents to private and official establishments of touring officials.

Kharchi is paid to private and official establishments of touring officials.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. If an abdar or a tapedar get lapo from a zamindar, he occasionally connives at his irregularities.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. No records are examined in P. W. D.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. I do not think so.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. Not to my knowledge.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. I think it hard for an abdar or a darogha to maintain himself, his family, his horse on an income of Rs. 30 per mensem. I think they should get an additional conveyance allowance of Rs. 25 per mensem. It is universally known that the Punjabi khatedars never pay any lapo or make rasai to any abdar or tapedar or supervising or divisional tapedar. This is due to the fact that they never cause any waste of water or excavate unauthorised nalis. I am of opinion that it will be hard to put a stop to this evil, as long as all the zamindars do not abide by the rules.

Chher.

66. What do you understand by the term 'Chher'?

66. Chher means forced labour obtained from zamindars without any remuneration.

67. Who are the 'Chheras'?

67. Chheras are the haris of zamindars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Chheras are made to close breaches in the canal banks, sometimes they prove to carry out the clearance of minors. They also carry out repairs to roads occasionally.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

70. In the case of breaches, chheras are supplied provisions by the P. W. D.; in the case of clearance, the work is measured and paid for at the sanctioned rates.

71. How far is casual paid labour available in your charge?

71. The casual paid labour is not available in my charge.

72. Is any considerable staff of 'Beldars' maintained in your charge either by Local Funds or Government?

72. A permanent establishment of about 44 muccadums and plantation coolies is maintained in my sub-division.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. The zamindars are bound to provide labour in case of emergencies, such as breaches, floods.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Not to my knowledge.

75. For what purposes do you require labour on tour?

75. I do not require any.

76. How many labourers do you require daily in camp?

76. None.

77. How many more do you require when pitching or striking camp?

77. No tents are pitched. We have sufficient canal establishment for striking camp.

78. Whence do you obtain them?

79. Do you pay them anything for their labour or are they given anything by the zamindars?

78 and 79. I do not require any additional men.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. There is no casual paid labour in my sub-division.

81. Would it not be possible to get all the work done by a temporary increase, while on tour, of your own private and official establishments?

81. Temporary increase is not necessary.

82. How do you obtain labour for shikar?

82. I have never done any shikar, nor obtained chheras for this purpose for officers.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

84. Are they given anything by the zamindars?

83 and 84. I do not know.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. The roads are occasionally repaired by zamindari labour.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. I think they are only fed by the zamindars.

87. What labour is required in case of floods and breaches of canal banks?

87. Zamindari chher.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. Yes, the labourers are fed by Government, and occasionally paid on muster rolls at the current rates.

89. How far, if at all, does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves or the zamindars?

89. Sometimes they undergo losses owing to their absence for a long time; but in case of breaches and floods, I think, it is to their advantage to stop water. Absence of 2 or 3 days from their fields does not matter much.

90. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards?

90. I do not know.

91. Have you any special reports on 'Chher' or local orders?

91. I do not know of any.

92. Do you consider 'Chher' should wholly or partly be suppressed, and, if so, what orders would you recommend to be passed by Government?

92. I think chher should be used in case of emergencies, such as breaches, floods, clearance; as all such repairs benefit zamindars. It is fair that they should be paid fully on all such occasions.

WRITTEN EVIDENCE OF MR. WAHID BAKHSH.

1. Name. — 1. Wahid Bakhsh walad Gul Mahomed.

2. Appointment. — 2. Deputy Collector.

3. Headquarters. — 3. Mirpurkhas.

4. Length of service. — 4. 22 years (of this 7 years as mukhtiarkar and 11 months as deputy collector).

5. Length of service and special experience in Sind. — 5. Served all the time in Sind only.

General.

6. What is the area covered by your tour? — 6. 5,012-22 square miles.

7. What is the period of your tour? — 7. Seven months.

8. What private servants accompany you on tour? — 8. One butler, one cook and one sweeper.

9. What official establishment accompanies you on tour? — 9. Seven clerks and munshis, 1 naik and 3 peons, 1 mounted orderly and 2 armed policemen.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. I take ghi, rice, flour, sugar, spices, tea and biscuits with me; while my establishment, in addition to these articles, take with themselves dhal, potatoes and onions. My pattewallas take nothing with themselves. My butler and cook are fed by me, while the sweeper takes nothing with himself. Those who take no provisions with themselves purchase them locally at each camp. The stores when run short in my case as also in the case of my establishment are replenished from time to time by making purchases at the headquarter towns or at places where these articles could be had.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. I require fowl, eggs, mutton, milk, fuel, grass, and sometimes butter; while my clerical establishment also require these articles, except butter, grass, fowl and eggs. Pattewallas, policemen and my sweeper require these provisions, except fowl, eggs, butter and grass. Other things they purchase locally on cash payment.

12. What private and official furniture do you take on tour? — 12. Private furniture—two deck chairs, 2 armed chairs, 2 teapoys and 2 carpets, 2 camp table pieces. Official furniture—six camp table pieces, 6 chairs, 7 camel trunks, 13 small boxes, 8 cotton carpets, 8 woollen carpets, 5 pillows and cushions, and one office tent (Government one).

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 18. I need 3 cots and 8 jars at each camp and nothing else, while my clerical and menial establishments require 15 cots and 15 jars at each camp.

14. What tents do you take on tour? — 14. I take two miniature Swiss cottages with me.

15. What arrangements are made for accommodating your private and official establishments? — 15. Private and official establishments have got rowtis to stay in.

16. What arrangements are made for stables at your various camps? — 16. At places where there are bungalows there are permanent stables. At other places a landhi is built for my horse.

17. What records do you take on tour? — 17. English records—records of preceding two years and those for the current year. Vernacular records—records of circular files of all previous years, record of the Hiral tract.

Judicial record—for one year in addition to that of the current year.

18. What arrangements are made for your office at your various camps? — 18. Office is held in tent.

19. What labour do you require to be provided locally at your various camps? — 19. Twelve men are required for the days on which tents are pitched and unpitched. If the office is held in bungalows, 8 men are required on the day of arrival and on the day of departure. On the intervening days, three men remain in the camp for fetching water, fuel, etc.

20. What is the condition of the roads in your charge? — 20. Fairly good.

21. What authority is responsible and what agency is employed for the repair of the roads?

21. The local fund department maintains the roads. Beldars do the repair work.

22. Do you require to have special repairs made and, if so, by what agency, to the roads to your various camps?

22. No special repairs are done to the roads for me, as I go on horse or camel and can go along any road.

23. What are you means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?

23. Private—one riding camel, 1 horse and 5 baggage camels. Official—eight baggage camels. Establishment—one riding camel, each munshi; and 5 baggage camels. Horse is my own; while the rest of the transport is employed for the whole period of the tour at headquarters.

24. What are your postal arrangements and means of communication with headquarters?

24. At the taluka headquarters my orderly brings the post, while outside taluka headquarters tapedars' kotars bring the post from the places where the post is delivered.

25. What are the usual camping places in your charge?

25. Sanghar taluka:—(1) Sanghar—(i), (ii) and (iii), district bungalow, 1 chowkidar; (2) Bakhoro—(i), (iii), P. W. D. bungalow; (3) Kot Nawab, (i); (4) Kanhar—(i), (iii), P. W. D. bungalow; (5) Tando Mithakhan—(i), (iii), P. W. D. bungalow; (6) Chotaryun—(i); (7) Perumal's village—(i); (8) Kandiari—(i); (9) Rachar—the nearest bania shop is about ½ a mile distant. Pithoro taluka:—(10) Shadipalli—(i), (iii), L. F. bungalow, 1 chowkidar; (11) Bareji—(i), (iii), P. W. D. bungalow; (12) Akri—(i), (iii), L. F. bungalow, 1 chowkidar; (13) Khari Kirpaldas—(i); (14) Husain Bhambhro—a small shop, managed by a woman, exists, but all supplies not procurable. The nearest village of Saleh Bhambhro is about 1½ miles distant; (15) Ghulam Nabi Shah—(i), (ii); (16) Samaro—(i), (iii), P. W. D. bungalow; (17) Tibuhi—(i); (18) Ram Jago—(i), (iii), P. W. D. bungalow; (19) Padhrio—(i); (20) Char—(i); (21) Darelo—(i), (iii), P. W. D. bungalow; (22) 1st-Mile Hiral (i.e., Farash)—(i), (iii), P. W. D. bungalow; (23) 8th-Mile Hiral—(i), (iii), P. W. D. bungalow; (24) 13th-Mile Hiral (Satryun). Khipro taluka:—(25) Khipro—(i), (ii), (iii), district bungalow—1 chowkidar; (26) Khori—(i); (27) Dhilyar—(i); (28) Hathungo—(i), (ii); (29) Khahi—(i), (iii), P. W. D. bungalow; (30) Kathoro—(i); (31) Runjho—(i); (32) Bhit Bhaiti—(i); (33) Mathun—(i); (34) Laik Pir—(i); (35) Hingorno—(i); (36) Sindhri—(i), (iii), P. W. D. bungalow; (37) Phulhadyun—(i), (ii); (38) Atna—(iii), the nearest village of Kambhu Choro is 1½ miles distant, P. W. D. bungalow. Umarkote taluka:—(39) Dhoro Naro—(i); (40) Sufi—(i), (ii); (41) Chhor—(i); (42) Umerkote—(i), (ii), (iii), district bungalow—1 chowkidar; (43) Jauhrio—(i); (44) Sapardal—(i); (45) Kunri—(i); (46) Walidad Pali—(i); (47) Vilhet—(iii), the nearest village of Abdul Hakim Pali is about 2 miles distant, P. W. D. bungalow; (48) Nabisar—(i), (ii); (49) Rahmore—(i).

NOTE.—(i) denotes existence of bania shops or bazaars; (ii) denotes existence of vegetable gardens; (iii) denotes existence of bungalows.

ABSTRACT.—Three district bungalows at Sanghar, Khipro and Umerkote. Two L. F. bungalows at Pithoro and Shadipalli. Thirteen P. W. D. bungalows as under:—

(1) Bakhoro, (2) Kanhar, (3) Sindhri, (4) Atna, (5) Bareji, (6) Ram Jago, (7) Samaro, (8) Darelo, (9) Tando Mitha Khan, (10) Khahi, (11) Farash, (12) Vilhet, (13) 8th-Mile Hiral.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. At headquarters usually the local fund beldars prepare the camping grounds. If the work is heavy, zamindari men are employed. Outside headquarters, zamindari men are employed.

27. Which of them are within practical reach of villages with bania shops or bazaars?
28. To which of them are attached vegetable gardens?
29. Which of them are provided with bungalows?
30. What permanent establishment is maintained at such bungalows?

27—30. *Vide* answer 25.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai means providing supplies.

32. What are your average daily requirements on tour in the matter of supplies?

32. Two eggs, 1 seer mutton, 1 seer milk, one-and-a half maund of fuel, 2 bundles of grass daily, and one chicken and 2 chattaks of butter once in a week. Other articles of provisions I take with me; when run short, these are replenished by purchases on payment locally.

32. What are the average daily requirements respectively of your private servants and of your official establishment?

33. I feed my two servants. Sweeper requires ¾ths of a seer of flour and a pice worth of dal and a pice worth of ghee daily. The requirements of the official establishment are as under:—Clerical staff—flour 2 seers, rice 2 seers, ghi 1 lb., 2½ lbs. mutton, milk 4 seers, 1 maund fuel, vegetables, spices and onions all not exceeding 4 annas a day. Menial establishment—flour 3 lbs., rice 3 lbs., mutton 1½ lbs., dhal ½ lb., milk 2 seers, fuel ½ maund, ghi 3 chattaks; spices etc., worth anna 1 daily. Requirements of policemen are a little less than those of the menial establishment.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Wheat flour 7 Rs. per maund, rice 8 Rs. per maund, eggs 6 pies per one, fowl 6 annas, chicken 3 annas, milk 1 anna and 6 pies, or sometimes 1 anna per seer, mutton 4 annas and at places 3 annas per seer, butter 10 annas per lb, bajri Rs. 6-4-0 per maund, firewood 4 annas per maund, jowari grass 1 anna a bundle and sometimes 1 anna and 6 pies.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Estimate of the cost is as under:—My own expenditure varies between 7 to 10 annas a day for the articles purchased from zamindars alone. Clerical establishment—Rs. 2-12-0 per day. Menial establishment—Rs. 1-4-0 per day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Zamindars provide various supplies and they collect these at the camps; where the zamindar shows unwillingness to make arrangements, official interference becomes necessary to avoid inconvenience to the touring officers and tapedars then have a hand in the matter under the supervision of the mukhtiarkar.

38. How are they paid for?

38. Supplies are paid for on bills by me and so by the establishments.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. The zamindars or their kamdars usually receive payment personally from me, and they are invariably asked, if their bills are paid fully by the clerical as well as menial establishment. The bania from whom articles of provisions are purchased and also the butcher, if any, are invariably asked about the payments made to them.

I cannot say whether the money paid reaches the actual providers or not, as I do not run after my establishment as a spy. The general impression is that the expenditure incurred by the clerical and menial establishments is defrayed by the tapedar or the zamindar, i.e., the tapedar or the zamindar pays them something in cash to cover their expense.

40. *How does your estimated average daily cost compare with the actual payments?*

40. I think I am not undercharged in the case of articles supplied by the zamindar.

41. *If it is greater, by whom is the excess borne, by the haris or zamindars or tapedars or mukhtiarkars?*

41. Zamindars generally collect the supplies from haris, who always own cattle and fowls, and they do not sell milk or eggs. It is on this account that these articles are sold at cheaper rates in the mofussil than at the big towns. I pay nothing for fuel and grass. Fuel is generally brought from revenue jungles, while grass has no value at all in the division.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. There exists no rasai fund at all after the issue of the orders of the Commissioner-in-Sind in 1914.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. I pay nothing for the vegetables I obtain from the local fund gardens or the gardens attached to camping grounds.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. Yes, the period can be reduced to 5 months and 2 weeks.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The rules of 1914 are being followed in practice, but there is still room for improvement. An uneducated zamindar would consider it a humiliation to look to the things for himself and thus tapedar would get a chance for interference in the rasai matter. At places where zamindars come forward willingly to provide supplies, tapedars have no hand whatever in the rasai; but at places where the zamindars are unwilling to make arrangements or where there is no suitable zamindar, tapedar has to make arrangements.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. I wish the zamindars were educated to realize their interests well. The rules of 1914 are thorough in themselves, and it rests entirely with the zamindars to put these in practice, though the co-operation of officials is also necessary. It would not be possible to find an independent contractor for each taluka or division in place of tapedars or zamindars.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. I have been giving intimation about the camps, but not of the requirements, as the supply zamindars have known for many years past the requirements of officers and their establishments.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. There are reports for the years 1914-15 and 1915-16, during which time rules of 1914 are reported to have worked satisfactorily. There are no local orders on the subject in any of the preceding years, except 1917.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. I receive dhalis of vegetables and fruits and presents of game, but not of sheep, from zamindars of standing and respectability, and not from subordinates.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. The cost of *dhalis* varies between Rs. 5 and Rs. 10.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. The dhalis when offered as complimentary presents alone are to be accepted from very respectable zamindars. I have not experienced any difficulty in carrying out the orders of Government, as I have on several occasions refused accepting such presents. I have, however, failed in my efforts in refusing the presents of dhalis wholesale, as some of the zamindars consider it a dishonour, if the present is not accepted.

Lapo.

54. What do you understand by the term 'Lapo'?

54. It originally means the cash rent that the zamindar recovers from his tenants.

Now-a-days it means a gratification which a tapedar receives from zamindars on cultivated lands.

55. How many forms are there of unauthorized 'Lapo'?

55. Such gratifications are: anaki, numbrano and mutto.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. The lapo is levied by the tapedars from zamindars as an illegal gratification for their gain alone.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. It is recovered in the following forms as under:—Anaki, one anna in a rupee of assessment at the recoveries' time; numbrano, at the time of doing numbershumari, or at the time of revenue recoveries, the rate being Re. 1 to Rs. 2 for one survey number, or anna 1 to annas 2 per acre; mutto, lump sum, generally recovered at the time of revenue recoveries.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. The lapo is not converted into a rasai fund, and, in fact there is no rasai fund. The tapedars recover it for their own benefit rather than for that of the officials. They, however, defray the cost of feeding, etc., of the establishments (both clerical as well as menial), and also pay nazranas to the

establishment at the times of inspection of records, etc., and this amounts to only 20 per cent. of the entire lapo.

59. If so, who manages the 'Rasai' fund?

59. No rasai fund is maintained.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. As said above, nearly 20 per cent. goes to the official and menial establishments. Between 1 and 2 per cent. may be going to private establishments of the touring officials as well. I cannot say the amounts of such presents, but they are surely exorbitant, when given for the inspection of records, etc.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. Tapedars do show favours to zamindars and exact lapo for them, e.g., showing cultivated survey numbers as uncultivated, flow aided by lift as lift only, filling no penalty forms for wastage of water, not bringing to light the boundary marks requiring repairs, cutting trees along karias, etc. Similarly, Irrigation, Police, Forest Department subordinates also show various favours in their respective spheres.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. The 20 % of the lapo referred to in answer No. 61 includes the presents made to the establishments of the touring officials, and this, no doubt, mitigates the strictness of the examinations of the official records. The touring officer will not be able to look into each and every register or paper of a subordinate office, naturally, therefore, he depends upon his establishment which is the inspecting staff as well, and the establishment can connive at any serious mistake, if their palm is greased.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. No.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. Education is the only means of improvement in my opinion. Much depends upon the zamindars, who, if they made a bold front once, would, no doubt, succeed in being saved from illegal exactions of money. The co-operation of officials with the zamindars is also necessary. While in charge of Sanghar taluka, I had succeeded in reducing this unpleasant system of lapo levied by tapedars, but was not able to stamp it out altogether. The increase in the pay of tapedars is another point worth considering. Much depends upon the mukhtiarkar to stop this vice rather than upon any one else. If he adopts drastic measures whole-heartedly, he can work wonders. In my opinion the modification of the rules of the land-revenue code is not necessary for stopping the unauthorized lapo.

Chher.

66. What do you understand by the term 'Chher'?

66. Chher means labour.

67. Who are the 'Chheras'?

67. Chheras are generally the haris of the zamindars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. To repair roads, loading and unloading kit, pitching and unpitching tents, and to work in the camp.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Probably they hold lands on conditions to perform the works which the zamindars require them to do.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

70. Some of the Government officials do pay the chheras and some do not. The zamindars feed them only. When any touring officials require any chheras for shikar, they pay them wages varying between 4 annas and 6 annas a day, sometimes they are paid from the local funds from the savings under the head of the beldars, when employed for repairing the roads.

71. How far is casual paid labour available in your charge?

71. Casual paid labour is not available at all. Zamindari haris are the only labour available.

72. Is any considerable staff of 'Beldars' maintained in your charge either by local funds or Government?

72. Eighty beldars are employed from the local funds in my division.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. They are not bound by any law to provide labour, but under Irrigation Act they are required to supply labour at the time of need.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. No, except some seris.

75. For what purposes do you require labour on tour?

75. For pitching and unpitching tents, for fetching water, fuel, etc., and for loading and unloading kit.

76. How many labourers do you require daily in camp?

76. Three (including establishments).

77. How many more do you require when pitching or striking camp?

77. Twelve men.

78. Whence do you obtain them?

78. Zamindar supplies these.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. I do not pay anything to them; they are on fed by the zamindar.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai contractor?

80. Rasai contractors are generally zamindars and they can supply their haris; the cost will be not less than 10 rupees at each camp.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. It would be possible to get the work done by temporary increase of official establishments, but expenditure that will thus devolve on Government will be great. I can increase my private establishment.

82. How do you obtain labour for shikar?

82. I do not go for shikar.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. About 100 men are required in the whole division to supplement the repair work done by the local fund establishment.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. Sometimes they are paid from local funds from the savings under the beldars' head, and sometimes not. The zamindar only feeds them.

87. What labour is required in case of floods and breaches of canal banks?

87. The labour, required for closing breaches in the canals and during the advent of floods, depends more or less upon the nature of breaches and floods. It is under no circumstances less than 60 men.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. The P. W. D. perhaps pay them for the work. The zamindars feed them only.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. It depends more or less upon the time at which the chheras may be required. The taking of chheras does not interfere with the kharif cultivation which is done long before the tour season begins. It may be interfering with rabi cultivation, but this cultivation is not done on a large scale in my division, so most of the haris of the zamindars remain unemployed and can be spared to work chheras.

90. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards?

90. The beldars are generally not employed in any other work, but repairing of roads, except when the touring officers encamp at headquarters, when they take the place of chheras. This, however, does not interfere much with their legitimate duties.

91. Have you any special reports on 'Chher' or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

92. In my opinion chher is indispensable. Even if the Government were inclined to suppress it, and were prepared to defray the expenses that would have to be incurred for engaging men at the camp of several touring officials for Government work, the system of engaging men without payment would continue on.

WRITTEN EVIDENCE OF MR. WARYAM SINGH.

Preliminary.

1. Name. — 1. Waryam Singh.

2. Occupation. — 2. Zamindari.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3. About rupees six hundred only.

4. Residence. — 4. Deh 265.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai means to supply food articles and also furniture, etc., for the temporary camp residence of the officers, etc.

7. How many years' experience have you had in making 'Rasai'? — 7. I have never made rasai for any camping ground. I supply rasai to the officials and officers staying in my own village.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. I make rasai in my own village only.

9. What officers frequent those camping grounds? — 9. Revenue, Canal and Police officers, etc.

10. What supplies do those officers require for themselves? — 10. All the food articles, cots, stalks, sheep, grass, firewood and water jars, etc.

11. Whence do you get those supplies; namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. I get some articles by purchase from bania and locality, some from my own house. I collect butter and milk from my village men, if the butter and milk of my own house do not suffice.

12. Do you get them from your haris or from banias or from your own house or from other zamindars? — 12. I do not get anything from my haris, but supply from my own house, or by purchase.

13. Do you pay for them and, if so, at what average rates? — 13. I pay for the purchased articles at the current rates.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Milk and stalks have values beyond towns, etc. No value of firewood, but expenses occur on its cutting and carriage, etc.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. I get firewood from my own fields. I do not pay anything, but expenses occur on its cutting and carriage to the camp.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. I do not know, the contracting zamindars for camping grounds and tapedars may know it.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. The contracting zamindar supplies.

18. What is the average daily cost of such supplies? — 18. Only the contracting zamindars for camping grounds may tell it.

19. Do you have to provide supplies also for the clerks of the officers? — 19. Yes, the contracting zamindar provides.

20. What is the average daily cost of such supplies? — 20. The contracting zamindar only may tell it.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. Yes, everything.

22. What does that cost you for each camp? — 22. The contracting zamindar will tell it.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks? — 23. As far as I know, the European officers only pay some nominal sum, which, too, is taken back by their butlers, others do not pay at all.

24. If not, does the loss fall on your haris or on you? — 24. In the case of Punjabi zamindars, the loss falls on the zamindars only.

25. Do you have to provide quarters for the clerks? — 25. Yes, the contracting zamindar provides.

26. If so, does it cost you anything, and do you receive payment?

26. It costs something at least, but nothing is paid.

27. Do you have to provide camels, horses, carts or carriages?

27. The contracting zamindar provides carts only.

28. If so, what does it cost you, and do you receive payment?

28. No payment at all.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. I have been making rasai to mukhtiarkars, P. W. supervisors, supervising tapedars and tapedars when they stayed in my own village.

30. If so, what does it cost you, and do you receive payment?

30. I have never received any payment. It does probably cost me :—

(a) Mukhtiarkars from rupees twenty to rupees eighty daily.

(b) P. W. supervisors about rupees five daily.

(c) Supervising tapedars about rupees three daily.

(d) Tapedars about rupee one daily.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. Rasai as well as the cash payments made by me to the subordinate officials under rasai item cost me about rupees one hundred-and-twenty-five (125 rupees) yearly.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. In my own village, I make the rasai myself. On the camping grounds, it is made nominally by contractor zamindars, but actually by tapedars.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. I never received any payment and probably the same case is with the contractor zamindars for the camping grounds. Tapedars prepare bills and get the receipts signed by zamindars.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I do not approve of the system of giving contracts to zamindars. I prefer the appointment of the contractors independent of the tapedars and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Contractors would be available, if they are offered reasonable rates.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. As in making rasai, I am put in the loss of money and am put also in trouble, so I object to it. Government should arrange rasai contractors independent of zamindars and tapedars.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Within the last 12 years I presented only two dhalis of fruits to officers, and each such dhali did cost me rupees 5.

38. Do you consider the practice should be prohibited by Government?

38. The dhali practice must be prohibited by Government.

Lapo.

39. What do you understand by the term 'Lapo'?

39. To extract illegally some fixed sums from zamindars by sub-officials means lapo.

40. How many forms are there of unauthorized 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. The lapo is levied in Revenue and Public Works Departments. It is of three forms :—

(i) Half-yearly lump sum.

(ii) Fixed sum per camp.

(iii) Fixed rates per cultivated square or per cultivated survey number.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. I have been paying lapo at fixed rates per cultivated square or survey number.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied by tapedars, supervising tapedars, abdars, canal assistants and signallers in charge of regulators.

43. Is unauthorised 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. I have been paying lapo as well as making rasai.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. I have been paying lapo as well as money presents to the private and official establishments of touring officials.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I have been paying such money presents half-yearly per camp or per trip to officers at the rate of one rupee per man. I have been paying such money presents to keep the officials pleased with me, otherwise they get angry.

46. Is unauthorised 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. The lapo is exacted for no particular favours. The officers press the zamindars to pay it to their subordinates only to benefit them.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. About one rupee per cultivated square or survey number. It is exacted by the sub-officials noted in my reply to question 42.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. I pay about rupees two hundred yearly under the lapo item for the cultivation in my own land and in the lands on contract with me.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. Not a bit.

50. Has the amount been reduced by the system of payments land revenue direct to the mukhtiarkars?

50. Not reduced.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

51. The lapo can be prevented:—

(a) If judicial powers from the mukhtiarkars are taken off.

(b) If some standing orders are issued for tapedars to give copy of the gardawari at the time he makes entries in his field book.

(c) If the mukhtiarkars and tapedars are allowed no hand in making rasai.

(d) If rasai is made by contractors independent of tapedars and zamindars.

(e) If land revenue is not paid through tapedars.

(f) If so much weight (as at present) is not given by the mukhtiarkars to the reports of tapedars against zamindars.

(g) If the penal forms on wastage of water and cutting banas are abolished.

(h) If some modifications are made in police system.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means labour without payment.

53. Who are the 'Chheras'?

53. No chheras amongst Punjabis.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Punjabis give men only to repair roads.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. No chheras amongst Punjabis.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. In the case of Punjabi zamindars, they get something from the zamindars, but nothing from the officers.

57. How many 'Chheras' are required at the camps of the different officers?

57. No experience.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. No experience.

59. Do they get anything for these services from the officers or from the zamindars?

59. As replied in question 58.

60. How many 'Chheras' are required for shikar?

60. I have no experience.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. None likes to work in begar willingly. They are paid nothing.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. As far as I know, the roads are never repaired by local boards, they are always repaired and cleared by chher from zamindars.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are undertaken for the sake of officers' benefit only. They may be useful to the public.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. In the case of Punjabi zamindars, they are paid.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. I do not know.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Nothing, I think.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and zamindars?

67. Yes, the employment of such chheras interferes with the cultivation of zamindars and causes loss to themselves and zamindars.

68. How far is casual paid labour available in your neighbourhood?

68. The availing of casual paid labour depends upon the success and failure of crop in Thar.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. The chher system must be abolished and local boards should repair the roads.

LIBRARY OF THE SOCIETY

Part VI.

Evidence recorded by the Committee at Hyderabad for the Nawabshah District. Pages 1 to 115.

WRITTEN EVIDENCE OF MR. MACKIE.

Preliminary.

1. Name. — 1. A. W. W. Mackie.

2. Appointment. — 2. Collector of Nawabshah.

3. Head-quarters. — 3. Nawabshah.

4. Length of servic — 4. 16½ years.

5. Length of service and special experiance in Sind. — 5. 3 years as Collector of Nawabshah.

General.

6. What is the area covered by your tour — 6. Nawabshah District.

7. What is the period of your tour? — 7. The maximum period prescribed is 125 days; the actual average period is about 150 days.

8. What private servants accompany you on tour? — 8. Butler, cook, hamal, dhobi, waterman, sweeper, syce.

9. What official establishment accompanies you on tour? — 9. 1 Chitnis; 5 Chitnis' clerks; 1 Serishtedar and his munshi; 1 registration clerk; 1 typist; 9 peons.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. Self.—All supplies, except butter, fresh milk, fowls, mutton, eggs, firewood, grass for horse and certain vegetables. I however take a supply of condensed milk with me and get some butter from the Ruk Military Dairy.

Servants.—Flour, pulse, rice, spices, potatoes. Ghee is bought wherever it is obtainable cheap. Official establishments. Munshis.—Flour, rice, ghee, spices, potatoes. Pattiwallas.—Flour, ghee, pulse.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. Self.—Chickens, eggs, milk, firewood, grass, mutton, butter.

Servants.—Milk and mutton. Official establishments.—Milk, firewood, grass, mutton.

12. What private and official furniture do you take on tour? — 12. All except cots and water jars required for servants. All that is required.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. Cots:—private establishment 7; official establishment 23. Water jars:—private establishment 5; official establishment 14. No other furniture is required.

14. What tents do you take on tour? — 14. Private.—Two for self: sizes about 12′ × 12′ and 14′ × 14′, the latter having both ends enclosed. Two for servants: one about 14′ × 10′ and one ordinary servant's raoti. I rarely take all these tents with me, as I only camp in tents 3 times in the season. One or both servant's tents are taken while the weather is cool to supplement bungalow outhouse accommodation if necessary.

Official.—1 office tent 16′ × 16′ (I think)
1 raoti for peons. } Government property.

2 Swiss Cottage Tents (property of Chitnis).
3 Raotis } These are the private property of the official establishment.

15. What arrangements are made for accommodating your private and official establishments? — 15. Private.—They live in the out-houses of bungalows or in their tents: sometimes in both. 4 peons also use this accommodation.

Official.—In cold weather generally in musafirkhanas or their private tents if a musafirkhana is not available. Sometimes they put up in the quarters of other Government servants, or in tapadar's deras. During this touring season a zamindari otak was used once, a bania's vacant house once, and katcha landhis were built once. When the weather is hot, camps are made where there are musafirkhanas.

16. What arrangements are made for stables at your various camps?

16. The bungalows have stables attached to them. At the camps having no bungalows, Government buildings are used or a kacha landhi is got built. One such landhi was required during this touring season.

17. What records do you take on tour?

17. Circular files, abkari files, Sindhi office files, pending papers, old returns files; volumes of India and Bombay Acts, other books likely to be required, inward and outward registers, stationery etc. These are the records of Chitnis's office, serishtedar's office and of registration clerk and of my own table. They fill 11 camel trunks. The offices of head munshi and head clerk remain at head quarters.

18. What arrangements are made for your office at your various camps?

18. At taluka head quarters the office is accommodated in the Mukhtiarkar's kacheri. At other places the office tent is used. By the time it it too hot for a tent camp, camps are not made except where there is accommodatiou in some Government building.

19. What labour do you require to be provided locally at your various camps

19. The only labour required is that which is dealt with under 'Cher'. Questions 76 and 77.

20. What is the condition of the roads in your charge?

20. Poor.

21. What authority is responsible and what agency is employed for the repair of the roads?

21. Local Board. In Nawabshah District 181 Local Board beldars are regularly employed for petty repairs to roads; and special repairs are done by contractors for the Local Boards.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps

22. No.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head quarters?

23. Camels: hired at head quarters for the whole touring season.

24. What are your postal arrangements and means of communication with head-quarters?

24. If post has to be carried to or from a post office or a railway station, kotars are employed or hired camels.

25. What are the usual camping places in your charge?

25. Usual camping places are:—

Kandiaro Taluka.

1. Kandiaro (B) (S), 2. Mehrabpur (B) (S), 3. Halani (B) S, 4. Bhour (B) (S), 5. Lakha (B) (S).

Naushahro Taluka.

6. Naushahro (B) (S), 7. Pad Idan (B) (S), 8. Tharushah (B) (S), 9. Bhiria (S), 10. Phul (B) (S).

Moro Taluka.

11. Moro (B) (S), 12. Daulatpur (B) (S), 13. Thul (B) (S), 14. Sahra (B) (S), 15. Sadhuja (S).

Sakrand Taluka.

16 Sakrand (B) (S), 17. Kazi Ahmed (B) (S), 18. Jhunjhan (B), 19. Madd (B) (S), 20. Lakhat (S), 21. Mehrabpur (S), 22. Bambai (S).

Nawabshah Taluka.

23. 60th mile Nasrat (B), 24. 72nd mile Nasrat (B) (S), 25. Jam Sahib (B) (S), 26. Chanesar (B) (S), 27. Daur (B) (S), 28. Bandhi (B) (S).

Shahdadpur Taluka.

29. Shahdadpur (B) (S), 30. Tando Adam (B) (S), 31. Landhi (B) (S), 32. Berani (S), 33. Sarhari (B) (S), 34. Shahpur (B) (S), 35. Gupchani (B) (S), 36. Maksudo Rind (S), 37. Kumb Derun (S).

Sinjhoro Taluka.

38. Sinjhoro (S), 39. Rawtiani (B), 40. Bobi (B) (S), 41. Jhol (B) (S), 42. Tilashah (B), 43. Dalore (B) (S), 44. Khadro (B) (S), 45. Pritamabad (S), 46. Rahwari (B) (S).

Note.—'(B)' denotes that there is a bungalow at the place, and '(S)' denotes that the place is within practicable reach of bania's shop.

26. Camping grounds are prepared by beldars or zemindar's men or both. There are seven camping grounds nominally maintained by the Local Board; but I have only used one of them once.

26. What arrangements are made for preparing or keeping in order the camping grounds?

27. These have been indicated by (S) after the name in answer 25.

27. Which of them are within practical reach of villages with bania shops or bazars?

28. 1. Kandiaro (L. B.), 2. Bhaur (P. W. D.), 3. Naushahro (L. B.), 4. Pad Idan (P. W. D.), 5. Moro (L. B.), 6. Daulatpur (P. W. D.), 7. Sakrand (L. B.), 8. Shahdadpur (L. B.), 9. Landhi (P. W. D.), 10. Sarheri (P. W. D.), 11. Sinjoro (L. B.), 12. Rawtiani (P. W. D.), 13. Bobi (P. W. D.), 14. Tilashah (P. W. D.), 15. Khadro (P. W. D.), 16. Dalore (P. W. D.), 17. Rahiwari (P. W. D.), 18. Mile 60 (P. W. D.), 19. Mile 72 (P. W. D.), 20. Chanesar (P. W. D.)

28. To which of them are attached vegetable gardens?

In this list (P. W. D.) after the name means that the garden is maintained by the Public Works Department; and (L. B.) means it is maintained by the DistrictLocal Board.

29. These have been indicated by (B) after the name in answer 25.

29. Which of them are provided with bungalows?

30. At District Bungalows 1 chowkidar and at Local Board bungalows a sweeper; at Public Works Department bungalows, 1 chowkidar, and garden establishment according to size and nature of garden.

30. What permanent establishment is maintained at such bungalows?

Rasai.

31. The provision of supplies for touring officers and their establishments.

31. What do you understand by the term 'Rasai'?

32. 1 chicken, 6 eggs, 1 seer milk, ½ maund fuel, 12 annas worth of grass on 1st day at a camp and 6 annas worth on each day after that, 1 seer mutton, ¼ lb. butter.

32. What are your average daily requirements on tour in the matter of supplies?

33. Private servants.—2 seers milk, 1 seer mutton. Office establishment.—9 seers milk, 35 seers fuel, 2 bundles grass, 3½ seers mutton.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

34. List of special supplies and their rates. These lists contain the supplies the rasai zamindar is required to produce.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri, or jowari stalks and firewood?

PRICE IN TALUKA.

Name of article.	Moro.	Nawabshah.	Sinjhoro.	Naushahro.	Kandiaro	Sakrand.	Shahdadpur.
Cot, clerks and munshis per day	0 0 6	0 0 6	0 0 6	0 0 6	0 0 6	0 0 6	0 0 6
Cot, servants and peons whose pay less than Rs. 15.	0 0 3	0 0 3	0 0 3	0 0 6	0 0 3	0 0 3	0 0 6
1 Chicken ...	0 7 0	0 8 0	0 6 0	0 6 0	0 6 0	0 6 0	0 6 0
1 Fowl	...	...	...	0 8 0	0 8 0	...	0 8 0
1 Egg	0 0 9	0 0 9	0 0 9	0 0 9	0 0 9	0 0 6	0 1 0
Milk a seer ...	0 2 0	0 2 0	0 1 6	0 2 0	0 2 0	0 1 6	0 2 0
Firewood a maund.	0 6 0	0 8 0	0 4 0	0 6 0	0 5 0	0 4 0	0 7 0
Grass 100 bundles.	8 0 0	10 0 0	10 0 0	7 0 0	7 0 0	6 4 0	25 0 0
Mutton a seer ...	0 5 0	0 5 0	0 4 0	0 4 0	0 5 0	0 5 0	0 5 0
Butter a seer ...	0 12 0	1 0 0	0 12 0	1 0 0	1 0 0	1 0 0	1 0 0

These are the prices fixed for payment to rasai zamindars.

35. Milk for a zamindar of the status of the ordinary rasai zamindar has no market value; and many have objections to accepting money for it. I have sometimes had to give up the attempt to force payment for it (such money goes to the War Relief Fund); and in one case a petty zamindar returned with apologies through the post money which I had forced him to accept. Of course a hari, so far as I know, would charge for milk if any one wanted to buy it from him.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

Stalks have market value in the south of the district; in the north it depends on the circumstances of the owner.

Firewood has market value, mainly because of the labour of collecting it. But probably in most cases it costs the rasai zamindar nothing even for labour.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment ?

36. Self.—Rs. 2-5-0. Private establishment.—Rs. 0-10-6. Official establishment.—Rs. 3-4-0. (The figures include cost of jars, but not of cots).

37. How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

37. The rasai zamindar's kamdar and men.

38. How are they paid for?

38. The kamdar presents bills. These are formal being already determined by the requisition and the rates fixed.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp ?

39. I see the payments made for my private supplies, my private servants, and my sowars, for the rest the Chitnis puts up before me the bills certifying thereon that payment has been made in his presence. These payments are made to the rasai zamindar or his kamdar—generally the zamindar sends his kamdar.

I have no guarantee that the money is not repaid to members of my camp.

40. How does your estimated average daily cost compare with the actual payments ?

40. They are equal. So far as I can ascertain the zamindars do not supply more than is entered in the requisition. I have had to supplement the requisition before I could obtain any more than therein entered of any article, when occasion arose.

41. If it is greater, by whom is the excess borne ? by the haris or zamindars or tapedars or mukhtiarkars ?

41. No answer.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

42. The establishment and servants now get far less from the rasaidars than formerly they used to get through the tapadars and have thus to incur more expenditure in buying things for themselves. I have to pay the butler and cook Rs. 7-8-0 per mensem allowance when on tour.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables ?

43. Water jars are invariably paid for; cots not: nor material for stables. No other furniture is requisitioned.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

44. Sometimes; from the gardens maintained by Public Works Department and Local Funds. Not paid for.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service ?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. Except for rule no: (4) the orders have been given effect to. As regards rule (4), changes in prices have only occasionally been made when the necessity came to light. The intervention of tapadars is very rare.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. I have no modifications to recommend. I think the rules as worked in this district are practicable.

I think the idea is good that at camps where the servants and establishment cannot get special supplies (milk etc.) in the bazar, a zamindar should be permanently appointed as rasaidar and receive a small seri grant and be called the seridar. This grant would be in view of his services to Government by taking the trouble of providing the necessary supplies, and would be in no way a payment for these supplies. Such camps are about 36 in number.

I do not think the system of an independent contractor for each taluka or sub division would be practicable. Too many hitches would occur. But the plan would be so much the best one if it succeeded that I think it ought to be tried thoroughly within some talukas, if this has not already been done.

The contractor would have to be subsidised but this ought not to be allowed to stand in the way.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Yes.

50. Have you any special reports on the working of the rules of 1914 or any special local orders.

50. Yes.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Yes; fruit, game, sheep. Sheep from zamindars only. Mukhtiarkars sometimes send game obtained from zamindars.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. Dhalis Rs. 1 to Rs. 4. All sheep received are sold for War Relief Fund and fetch an average of Rs. 5 per sheep.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. Government servants may accept only complimentary presents of flowers or fruits or similar articles of trifling value. I have found no difficulty in carrying out the order.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo is money paid annually for generations past by zamindars to tapadars and subordinates of certain other departments at rates more or less fixed by custom. The zamindars pay the money because they find it profitable and otherwise advisable to do so. The tapadars and others levy it partly for their own gain and partly under pressure on them exercised by superiors and munshis, who are in a position to influence their official prosperity and comfort, and who accordingly receive a share of the lapo.

55. How many forms are there of unauthorized 'Lapo'.

55. Two so far as I know; viz: 1. Regular payments made annually; 2. Payments for particular favours or to avoid particular penalties.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. By tapadars and mukadams or abdars from the zamindars.

The objects are to supplement the pay of tapadars and supervising tapadars; to pay allowances to the munshis and peons of touring officers; who and whose offices do inspection work. There are general payments to munshis of touring officers to pay for their supplies on tour and particular payments to inspecting munshis.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. There is no fixed rate. Annual lapo varies generally from 8 annas to 1 rupee per survey number to tapadars. Some big zamindars pay in a lump sum, which I believe works out to less than 8 annas per survey number.

Isolated payments in respect of particular matters are not at all fixed.

Payments to mukadams are about Rs. 3 to each of about 3 mukadams by an ordinary zamindar. On the Jamrao the payments made to abdars are heavy but I am not able to state what the rates are.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I cannot say what proportion is used for rasai It is not fixed. There is still a rasai fund managed secretly by a, tapadar or supervising tapadar.

59. If so, who manages the 'Rasai' Fund?

59.. Vide 58.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I understand that about $\frac{2}{3}$ or $\frac{3}{4}$ of the lapo goes to the tapadar and supervising tapadar; and the rest is used for daily allowances in place of the provision of supplies by the tapadar which formerly obtained and for payments to inspecting munshis. The private establishment is not paid out of lapo, so far as I can ascertain.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue irrigation police and forests?

61. I cannot say what the extent is.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. It is invariably so used. The rates to be paid for each kind of inspection have been definitely fixed by ancient custom. I cannot say with certainty what these rates are.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Yes. At first it was reduced to about one third of what it was before these rules; but since then it has again been gradually increasing. This is because those concerned were afraid, they not having taken any great pains to conceal their practices upto that time. But as careful methods of avoiding detection were evolved, confidence was gradually regained and the evil increased again.

The transfer of rasai work to zamindars had in itself no effect on the amount of lapo levied. Formerly the munshis got their supplies from a modi, who was then paid by the tapadar. Now the munshis pay for what they get; but the tapadar recoups them. Thus the tapadar pays all the same.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. The tapadar levies lapo (1) under pressure from superiors and inspecting officers, and (2) for his own benefit.

(i) If the pressure exercised on him were removed, he would not cease to levy lapo; though he might get less. To stop the levy of lapo effective pressure in the opposite direction, so to speak, must be brought to bear on the tapadar sufficient, so far as possible, to deter him from levying it, in spite of his own cupidity or the pressure of those who at present share his gains with him. To effect this, supervision and again supervision is necessary; and supervision of an absolutely trustworthy character. Into how this increased supervision is to be secured I need not enter.

(ii) Some tapadars have too much work, and therefore do it badly. Under the revenue system of Sind the village accountant's work ought to be carried out with exemplary exactitude and promptness. Moreover, with increased supervision the accountant will have to do his work very carefully and promptly. An increase in the number of tapadars is indicated.

(iii) The immediate superior of the tapadar is the supervising tapadar. He is a promoted tapadar of many years service. He must retire in a few years. He has nothing to look forward to. True he may become a divisional tapadar; but as he is getting old and the divisional tapadar has much riding to do, he does not much fancy the job. All the dodges of the tapadar are ingrained in him, consequently he works hand in hand with the tapadar and he wants to make as much as he can before he retires. He is, I think, a most unsuitable man for the supervision of tapadars.

To remedy this, I think the aim ought to be that so far as practicable every munshi who has passed the qualifying examination be employed for two years as a supervising tapadar. These are the best men among the munshis. They are looking forward to becoming Mukhtiarkars and, being young, each hopes to become a Deputy Collector. If they clearly understand that bad work as a supervising tapadar will undo them, while good work will greatly enhance their prospects (as it ought), I expect the supervision over tapedars would be far better than it is now. These men have their careers before them and have far more to gain by good and honest work than by the levy of lapo. Their infusion amongst the supervising tapadars would help to break down the age-old tradition of the levy of lapo. While they were doing the supervising tapadar's work they would draw a supervising tapadar's pay; and this would mean a substantial increase for most of them, at the rates of pay recently sanctioned for supervising tapadars.

(iv) The tapadar does not live on his pay. For generations he has been in the habit of supplementing it by lapo. I understand he gains Rs. 200 to Rs. 300 per annum in this way. It would be impracticable, I believe, to force the tapadar by close supervision, to refrain from supplementing his pay by lapo. Hence his pay ought at a stroke to be increased by at least Rs. 10 per month. But this remedy by itself would of course be useless. The others must be applied simultaneously, preferably some time beforehand in fact. If the tapadar's pay is increased and other things left as they are, he will simply pocket the increased pay and go on in the same old way.

The supervising tapadars' pay should also be increased for similar reasons; But he does not require so great a proportionate increase as the tapadar.

(v) As regards the pressure from above him to which the tapadar is subjected, it depends mainly on the Collector of the district whether it continues or not. But the prospects of junior munshis ought to be improved.

The levy of lapo could not be prevented by practicable modifications of the rules under the Land Revenue Code.

Cher.

66. What do you understand by the term "Cher"?

66. Labour which it is customary for the zamindars to supply and which is not fully paid for.

67. Who are the 'Cheras'?

67. Cultivators of the zamindar's land.

68. What kinds of labour are the 'Cheras' called on to perform?

68. Pitching and unpitching tents, preparing camping grounds and closing canal breaches, repairing roads, carrying water at camps of touring officers.

69. Do the 'Cheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. The men working on breaches are fed by Government. The men who do the other work are generally fed by the zamindar.

71. How far is casual paid labour available in your charge?

71. It can be obtained at taluka head quarters and a few big villages.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. 181 beldars are maintained by the Local Board. I do not know how many are maintained by Government.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. They are not bound to supply labour, except under the provisions of the Irrigation Act, which provisions are never applied, so far as I know.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. There are 17 seri grants, with an average assessment of Rs. 49. There are also Numberdari grants in the Jamrao area but I do not have details at hand at time of writing.

75. For what purposes do you require labour on tour?

75. To help to pitch and unpitch tents, to load and unload kit, to draw water for official establishment.

76. How many labourers do you require daily in camp?

76. Two; to draw water.

77. How many more do you require when pitching or striking camp?

77. 3, or when tents are to be dealt with, 6, to be employed for few hours. These figures refer to my private camp, including the office camp the numbers would be 5 and 9 respectively. The figures include those under answer 76.

78. Whence do you obtain them?

78. They are Local Board beldars, zamindar's men, or both.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. The beldars are not paid. The zamindar gives his own men one meal, perhaps two.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. The rasai zamindar could supply the men; but he would not be required to do so at taluka head quarters and towns.

Each man would cost about 6 annas. Total cost would be, private camp Rs. 35, private camp and office camp Rs. 57; in addition to Rs. 125 for the two men required daily, answer 76.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. Yes but this would be a costly expedient.

82. How do you obtain labour for shikar?

82. Through the head of the Mirbahars or the zamindar who farms the dhandh.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. Annas 8 per man per day plus 12 annas for the boat is the general rate. From the Collector men expect and receive more. There is no occasion for "making them accept payment".

On rare occasions I accept the invitation of a big zamindar to shoot on his land; and on such occasions his servants carry out the bandobast and we shoot together. I do not pay on such an occasion nor is it possible for me to do so.

84. Are they given anything by the zamindars?

84. No.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. None. Sometimes a zamindar does attempt to improve a road but it is not necessary for me he should do so.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. No answer.

87. What labour is required in case of floods and breaches of canal banks?

87. Varying amounts of labour at different places from year to year are required to close breaches and bank in floods.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. The labourers are fed by the Public Works Department. The zamindars pay them nothing.

89. The only labour the employment of which may cause such loss is that for closing breaches. But the work is being done as much for the zamindar and his haris as for Government.

89. How far, if at all, does the employment of the "Cheras" interfere with cultivation and cause loss to themselves or the zamindars?

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards

90. Very little.

91. Have you any special reports on "Cher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. I do not think cher for breaches should be suppressed. The other cher should be. The officer should specify beforehand what number of men he requires and pay that number direct, whether they are zamindari men or not; unmindful of the zamindar's protests.

ORAL EVIDENCE OF MR. MACKIE, COLLECTOR OF NAWABSHAH.

To the Chairman:

The average distance between camps is about 10 to 12 miles.

I am sure a seridar could be found to make the neccessary zamindari supplies at the camps but it would not be necessary to have a seridar at places where there are bazars where the special supplies could be bought. The seri grant would have to be large enough to yield about Rs 50 total assessment.

All the munshis and others carry bania supplies with them, therefore it would not be necessary to engage a special bania to bring supplies to the camps.

I have had 2 cases in which liquor has been offered in dhalis. This was comparatively recently; one containing a bottle of brandy and the other a bottle of champagne. I returned the brandy as the man was a small zamindar and sent Rs 10 on account of champagne to the War Relief Fund and had the receipt made out in the name of the Zamindar; the receipt was sent to the zamindar. He was a big zamindar.

I think the abolition of supervising tapadars and the substitution in their places of deputy mukhtiarkars who have passed the qualifying examination for promotion to mukhtiarkarship, would tend to reduce lapo as stated in my answer to Q 65. I think it would be sufficient to appoint qualified men to the posts of supervising tapadars as already sauctioned administratively. I don't think it would be necessary to make a special grade of mukhtiarkars. It might be possible to reduce slightly the number of the supervising tapedars if such qualified men were employed.

To the Hon'ble Mr. Harchandrai:

In question No. 42 I am referring to the system which came into force after 1914. My experience in Sind is limited to the Nawabshah District. The rules were in force before I came to Nawabshah in 1915. The zamindari contractors had already been selected before I took charge there. Things have not worked altogether smoothly but surprisingly so for such a system. There were only 14 complaints in 4 years from the zamindars who objected to act as contractors. There were complaints both from those who had or had not acted as contractors. I was able to find substitutes for those who objected. The man who complained the most was Syed Imamali Shah whom I have put in the list of witnesses. One even wrote and insisted on becoming a rasaidar. He probably wanted to keep in the good books of the officials.

I am satisfied that in almost all the cases the payment goes to, and remains with, the actual providers, but I suspect there are some exceptions. It is natural to expect that the zamindar would try to curry favour with officers by giving them some supplies for which he did not charge.

The tapadar still makes cash tips to the establishment. I think the system of independent contractors, if practicable, would be better. It has not been tried in my district. I should think it would certainly fail but it would be so good if successful that an experiment ought to be made.

One of the grounds advanced by the tapadar for lapo is that he has to make these tips. He could not afford to pay these tips if he did not levy lapo. The supervising tapadar benefits because he gets a share of lapo. Very rarely I believe the Mukhtiarkars benefit from lapo. I think there would be a tendency for the munshis so tipped to minimise irregularities in the case of inspection of Mukhtiarkar's offices. To a certain extent it is so that the munshi of the Mukhtiarkars and Assistant Collector's offices exercise pressure on the tapadar to pay them money by the possibility of minimising their irregularities but the pressure would be generally exercised by the munshis of the Mukhtiarkar's offices. I don't think the Mukhtiarkar would exercise pressure on the tapadars in the matter of lapo.

To the Hon. Mr. Ghulam Hussain :

I think there is hardly any rasai in the Revenue Department in the Nawabshah district Lapo still continues. Lapo is quite independent of rasai. I can't say that lapo is altogether independent of rasai because the tapadar uses rasai as a reason for extracting lapo. He formerly alleged the necessity of making supplies, now he alleges the necessity of making cash payments. Formerly the tapadar got the supplies from the modi who was paid by the zamindar. Now the clerks get their supplies and pay for them to the modi and the tapadar repays the clerks. If rasai in all these forms stops, still lapo will continue.

The seridar would have the same position as any zamindar who now makes supplies and would be liable to the same harrassment.

To Mr. Sawhney :

Of course rasai could not be said to have been stopped if the tapadars should pay the contractors. There is no doubt that the Mukhtiarkars have sympathy with the low-paid munshis and it would be necessary to improve their pay and prospects in order to prevent recoupments from what they speut on supplies.

The tapadar levies lapo because of the pressure exercised upon him from above by the munshis and others. I don't think they insist on their share of lapo because it has been levied by the tapadar. He levies it because they exercise pressure upon him. It is really impossible to say because it has been going on for generations and it has become a custom. There are 4 or 5 supervising tapadars on the average in each taluka.

To the Chairman :

It would be difficult to find the necessary number of qualified men to take the place of supervising tapadars. A munshi can appear for the qualifying examination as soon after his appointment as he likes. At first there would not be a sufficient number who have passed the qualifying examination. His service as a supervising tapadar would be merely an additional qualification for promotion to the Mukhtiarkarship. Out of 14 complaints, 13 were men who refused on general grounds to act as contractors, the 14th was a man who insisted upon acting and complained because he had not been appointed a contractor. I have had no reports against the men who refused to act that they did not act satisfactorily on any particular occasion. I cant say anything about the minor complaints to the Mukhtiarkars against them.

To Mr. Mahmudshah :

I don't think the tours of the Assistant Collectors and Deputy Collectors could be curtailed. When the Mukhtiarkar's office is inspected in the same year both by the Assistant Collector and the Collector, the second inspection is restricted to seeing that the mistakes found before have been corrected. That kind of inspection, in my opinion, is highly desireable.

Statement showing the aggregate number of Amils, other Hindus and Mahomedans employed in various offices of the Nawabshah District.

Name of office.	Amil.	Other Hindus.	Mahomedans.	Total.
Collector Nawabshah	8	11	5	24
Assistant Collector, Naushahro	4	3	2	9*
Deputy Collector, Nawabshah	3	1	3	7
Mukhtiarkar Kandiaro	0	5	2	7
do Naushahro	1	4	3	8
do. Moro	1	2	4	7
do. Sakrand	2	2	4	8
do. Nawabshah	3	2	5	10
do. Shahdadpur	1	3	4	8
do. Sinjhoro	2	3	3	8
Resident Magistrate, Naushahro	1	1	0	2
do. Nawabshah	1	0	1	2
do. Tando Adam	1	0	1	2
Special Magistrate, Tando Adam	0	1	0	1
	28	41	34	103

* This includes 2 temporary clerks of Attached Deputy Collector Naushahro.

Statement showing the number of zamindars paying under and over Rs. 1000 assessment each year in the Nawabshah District.

Name of Taluka.	Paying under Rs. 1000	Paying over Rs. 1000 and under Rs. 5000	Paying over Rs. 5000 and under Rs. 10000	Paying over Rs. 10000	Total.
Kandiaro	5,581	12	...	...	5,593
Naushahro	6,533	25	1	...	6,559
Sakrand	2,082	17	4	...	2,103
Moro	3,661	11	...	...	3,672
Shahdadpur	3,705	85	...	...	3,790
Sinjhoro	1,923	21	3	...	1,947
Nawabshah	666	10	...	...	676
Nawabshah Mahal	454	23	...	...	477
Total	24,605	204	8	...	24,817

WRITTEN EVIDENCE OF K. B. SYED ALLAHANDO SHAH.

Preliminary.

1.	Name.	1. Allahando shah.
2.	Occupation	2. Zamindari.
3.	Extent of business or zamindari. Give amount of income-tax or land revenue.	3. I pay Rs. 15000 land revenue.
4.	Residence.	4. Darbelo, taluka Naushahro Feroz.
5.	Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.	5. Taluka and District Local Board member and Honorary Magistrate.

Rasai.

6.	What do you understand by the term 'Rasai'?	6. Rasai derived from 'rasad' means to provide supplies at officers' camps.
7.	How many years' experience have you had in making 'Rasai'	7. 35 years.
8.	What are the camping grounds for which you have to make 'Rasai'?	8. I now make rasai at the following camps:— Darbelo Nao, Dabro, old taluka Kandiaro. Formerly I had to make rasai at the camps of Tharushah, Bhagoodero and Manjutha.
9.	What officers frequent those camping grounds?	9. The Commissioner, the Collector, the Assistant Collector, the Executive Engineer the Superintending Engineer, the Chief Engineer, and officers of other departments.
10.	What supplies do those officers require for themselves?	10. The officers require for themselves provisions, eggs, fowls, sheep, milk, butter, ghee, mutton etc. and for their horses grain, stalks and firewood.
11.	Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?	11. I get provisions, ghee and grain from banias and stalks from my 'raj' partly on payment and partly free. I get firewood, eggs, fowls, sheep, butter, milk and mutton on payment.
12.	Do you get them from your haris or from banias or from your own house or from other zamindars.	12. I get provisions from banias.
13.	Do you pay for them, and if so, at what average rates?	13. I pay for them at market rates.
14.	Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. Yes.
15.	Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. I get firewood on payment. There are no trees on zamindari lands and the cutting of Government trees is prohibited.
16.	What is the average daily cost of the supplies required by the officers themselves?	16. I have kept no account.
17.	Do you have to provide supplies also for the private servants and official staff of the officers?	17. I have to provide supplies also for the private servants and official staff of the officers. I also provide salt, molasses and grain for camels. The camelmen again cut off branches of trees belonging to zamindars, the local board and burial grounds, which are for the purpose of giving shade, and also get grass for their animals.

18. It depends on the strength of the camp. The average daily cost per head is from 12 annas to a rupee.

18. What is the average daily cost of such supplies ?

19. Do you have to provide supplies also for the clerks of the officers ?

19. I have to provide supplies including liquor also for the clerks of the officers.

20. What is the average daily cost of such supplies ?

20. The average daily cost per head is from Rs. 1-4-0 to Rs. 1-8-0.

21. Do you have to provide water jars, cots or other furniture or material for building stables ?

21. Yes.

22. What does that cost you for each camp ?

22. From Rs. 150 to 400 or 500.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. No.

24. If not, does the loss fall on your haris or on you ?

24. The loss falls on me and not on my haris.

25. Do you have to provide quarters for the clerks ?

25. Yes, I provide my own houses and those obtained on loan from people of the village.

26. If so, does it cost you any thing and do you receive payment ?

26. I receive no payment.

27. Do you have to provide camels, horses, carts or carriages ?

27. I have to provide camels, carts and carriages occasionally.

28. If so, what does it cost you and do you receive payment ?

28. I get these on hire but receive no payment.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. I have to make rasai for mukhtiarkars, Public Works supervisors, police inspectors and their subordinates, tapadars, kotars, peons, daroghas, mukadams etc.

30. If so, what does it cost you, and do you receive payment ?

30. As I keep no accounts I cannot say. I receive no payment.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. From Rs. 1000 to 2000.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. Now rasai is made by my agents.

33. How do you receive payment ? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars ?

33. No bill has ever been taken from me and no payment has ever been made to me. At other camps tapadars prepare in consulation with the butler, bills for the supplies of the officer himself. These bills are nominal ones and the money received on them is given back to the butler.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars ?

34. I prefer the appointment of a contractor independent of the tapadar and zamindars who should be a bania shop-keeper.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. A contractor should be appointed for each taluka. It would be possible to find contractors.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. The following are my objections to rasai :—

The present rasai is a tyranny, a public grievance, and an undeserved blot on the name of high officials as the supplies provided for the latter are paid for though at rates lower than the market rates and though the money is given back to the butler. This has gradually led to their es-

tablishments taking rasai to the extent to which it is now taken. Rasai has now become an intolerable evil. Even zamindars of great standing known for their hospitality are sick of making rasai and regard it as a dishonour, for the butlers, peons and other menials of the officers cause them inspite of their good rasai to be insulted and their officers to be annoyed with them, so much so that they pass some time in anxiety about their respect. This they do with a view to wring money presents from them. That people should complain that high officials do not pay for their rasai is a state of things which leads to criticism of the system of administration, which is undesirable. I consider that if Government adopts the following measures rasai will disappear:—

1. The touring period should be curtailed and officers should not encamp except at taluka head quarters or large villages, where supplies can be procured through the contractor. From such camps officers can conveniently go and inspect sites which have to be inspected.

2. The officers should take small establishments on tour.

3. There should be an independent contractor who should be a Hindu shopkeeper.

4. Payments should be made at liberal rates so as to leave some profit to the contractor. These rates should be revised from time to time. Officers should furnish in advance to the contractor a list of the daily requirements of his camp and his programme to enable him to provide beforehand the required supplies. The contractor's bills for the officer and his establishment should be presented to the officer and paid in his presence and filed in his office with the contractor's receipt endorsed on them.

5. The Mukhtiarkars should be made responsible for supressing rasai. If they are in earnest rasai will disappear. Should the evil reappear in any taluka the Mukhtiarkar should be punished with dismissal.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I give dalis to officers willingly without any hope of receiving favours and as tokens of hospitality which costs me from Rs. 200 to 300 a year.

38. Do you consider the practice should be prohibited by Government?

38. I consider that the practice should be restricted to cases where respectable zamindars by way of friendship give presents of fruit grown in their own gardens, or entertain officials without any ulterior motive. Presents of fruit from zamindars who own no gardens and buy fruit for the purpose either from the local gardens or from large towns according as the fruit is indigenous or foreign with a view to favours should not be accepted. Presents of sheep and provisions should be refused.

Lapo.

39. What do you understand by the term 'Lapo'

39. Lapo is derived from 'Lago' which means a customary payment. In the olden days of batai when there were no cash assessments the zamindars received from the haris, after the Government share in the batai was set apart, a contribution towards zamindari expenses. This was called 'Lapo' *i. e.*, the due of the zamindar. Similarly at the beginning of British rule in Sind, the tapadars taking advantage of the want of education and ignorance of law on the part of the zamindars and of his authority, instituted a payment for himself to be payable along with the assessment. This was very slight at first, but grew as the tapadars were given more powers, as more strict rules were passed, as rasai which was then nominal only increased and was transferred to the tapadars and as money presents and commissions and supplies were given to munshis of inspecting officers under the orders of the Mukhtiarkar in connection with the Jamabandi and the inspection of records, his object being to save his reputation and to secure connivance at the mistakes in his records. Large zamindars paid a light lapo because of the fact that they did rasai as well.

In the case of small zamindars lapo went on increasing and now it is levied at the rate of one rupee per number (however small it may be) or per sub division of a number. In addition to this small zamindars are required to pay 4 annas per number as a contribution towards the rasai expenses and also one anna for the servant. They are also required to give grain and unripe ears of grain for the tapadar's horse.

In the recovery of lapo and other customary payments the full help of the mukhtiarkar is obtained in view of the fact that the payments and rasai made in connection with the inspection of records are made by the tapadars.

40. There are several forms of unauthorized lapo. The tapadars, supervising tapadars and settlement munshis of the Revenue Department levy the lapo referred to above. The tapadar's lapo is described under clause No. 39. Besides it the tapadar takes one rupee per number on every transfer of khata of a deceased person and entry of shares in land. The supervising tapadar takes grain, unripe ears of grain and grass as the tapadar takes. Both take lapo from large and middling zamindars according to the extent of their cultivation. Their charge on khasmokal kacha land is from Re.1 to Rs.2 per acre and they are entertained by the zamindar with whom they stay. The taluka settlement munshi levies a rupee per acre on grants of land and in matters relating to mutations after the death of an occupant and similar fees in other matters. Daroghas and mukadams in the Public Works Department take from all zamindars and haris within their beats ears of corn and corn and also cash from large zamindars. From the people living in the neighbourhood of canals they take kids or cash. The Sub-Divisional Officer, his clerks and sub-overseers take 10 per cent from contractors. They also take cash payments in matters relating to karias, new mouths to karias, sluices and khuhadas. There is another practice in the Public Works Department which is even more advantageous than lapo. Daroghas on the pretext of closing kacha mouths of karias recover compulsorily thousands of rupees from zamindars through revenue officers. They recover as much as ten rupees for work which costs them 4 annas. Daroghas get the work done and their bills for the work are not checked by any officer. Officials of the Forest Department receive cash and grain in addition to kids, sheep, goats, cows and buffaloes from zamindars, haris, cattle owners and others residing within the limits or neighbourhood of the forests.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

Police Sub-Inspectors and their subordinates receive stalks and ears of corn for their horses. Besides grain, they also take from zamindars kids, fowls, eggs, butter and stalks for rasai at officers' camps in addition to cash. Some zamindars also pay money for fruit obtained for officers' use. These police officers are also entertained when they tour in villages by zamindars, large and small. They levy a fee from holders of gun licenses. They receive as an annual fee, ghee, cash and sometimes, cows, buffaloes and camels from thieves who harbour thieves; and cash from small thieves under the threat of proceedings under section 110 of the Criminal Procedure Code. Sometimes they receive cash even from innocent persons under the threat of proceedings under section 110 of the Criminal Procedure Code.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. Answered under No. 40.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Answered above.

43. Unauthorized lapo is not levied for the purpose of officers' rasai. Rasai is made apart from lapo. Money presents, however, made to private servants, peons, etc. of supervising tapadars, talukd munshis, the divisional tapadar and the mukhtiarkar are to munshis etc. of officers in connection with the inspection of records and jamabandi are met from lapo. At head quarters towns and other places where there are large zamindars who make no rasai, the deficit in the amount required for rasai is met not from lapo but from the rasai fund to which khatedars contribute at the rate of 4 annas a number. Zamindars pay lapo as well as make rasai. I do not pay lapo but pay for the whole rasai.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

44. I do not pay lapo but make money presents at officers' camps.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

45. Money presents are not made in the form of daily allowances. They are made as annual payments and also when zamindars call on officers. I am not perfectly sure about this.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

46. Unauthorized lapo is not exacted for particular favours. As stated above it is a customary payment which has grown into a right and is recovered from zamindars with the help of mukhtiarkars. Zamindars who refuse to pay lapo to tapadars are

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

harassed and put to losses. The Public Works, the Forest and the Police Departments do the same. To avoid all this harassing, zamindars pay lapo.

47. What are the usual amounts of such exactions and by whom are they exacted ?

47. Answered above.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo' ?

48. I do not pay lapo. I have consequently suffered great losses from time to time. Notwithstanding that I have adhered to my principle. Other zamindars pay lapo according to the above scale.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars ?

49. Lapo has not been reduced by the rules of 1914 and the system of giving rasai contracts to zamindars. There was some improvement at first owing to the vigilance of the Collector, Mr. Monie, and the Assistant Collector, Mr. Pope, and to the system of payments of land revenue by money order, but the old conditions have returned since the departure of those officers. There is some improvement owing to the system of payments by money order.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars ?

50. Answered under No. 49.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government ?

51. Tapadars should cease to make recoveries of money. Either the money order commission should be remitted or one or two zamindars should be appointed for each deh to make recoveries as is the case in other provinces. They should be remunerated in cash or by the grant of seris in return for their services. These zamindars should be furnished with the bills of assessment by tapadars after the number shumari is over. Reports made by tapadars against zamindars and proceedings taken by them under form 8 should be carefully considered by superior officers. Copies of such reports and proceedings should forthwith be furnished to the zamindar concerned and his receipt obtained. Officers should do their partal carefully with a view to seeing that tapadars do not record modes of irrigation other than the actual one for the purpose of causing loss to zamindars. Dismissal should be the punishment for the tapadar who has made a false entry. Bills of assessments should be furnished to zamindars after the inspection of crops. This will enable zamindars to secure the early correction of entries regarding the mode of irrigation. If there is delay it will not be possible to ascertain the mode of irrigation on the spot with the result that the mukhtiarkar will accept the tapadar's entry as the true one. Under the present system the villages are divided into groups for the purpose of the repair of boundary marks. It is for the supervising tapadars to say whether a boundary mark is in repair or out of repair. They get a percentage of Rs. 10 from the contractors. Consequently they regard boundary marks which are in repair as out of repair. They get them repaired in name only and charge to zamindars 4 annas per mark. My suggestion is that when a tapadar or a supervising tapadar reports certain boundary marks as being out of repair, the mukhtiarkar should ascertain the truth of the report by inspection of the marks before the report is accepted as correct. In the matter of the measurement of grants of kacha lands, care should be taken to show in the sketch what portions should be measured out to particular applicants. If this is not done, supervising tapadars give bad land to some and good land to others and thus levy an annuity from the latter.

The powers of the Police under section 110 Criminal Procedure Code should be curtailed and if a report is made against a zamindar, a copy of it should forthwithbe furnished to him except in the case of confidential reports.

A committee of respectable zamindars should be appointed for each taluka to check the list prepared by the Sub-Inspector under section 110 Criminal Procedure Code. This committee should consist of not more than 12 men to be selected by the Collector. The men should be respectable, independent and honest men. They should meet once a year at the taluka head quarters with the Assistant Collector as the Chairman and decide by the majority of votes who should be proceeded against as badmashes. Unless this is done, the Police will harass those zamindars or their haris who refuse to pay lapo and to make rasai. Although the inspector checks the sub-inspector's list prepared under section 110 Criminal Procedure Code, yet it is impossible that he will differ from the sub-inspector's views. One must support what the other does.

Chher.

52. What do you understand by the term 'Chher'

52. Chher means forced labour employed without payment.

53. Who are the 'Chheras'?

53. The chheras are generally haris, artisans and ordinary labourers. Zamindars under the pressure of officials compel these men to work

54. What kinds of labour are the 'Chheras' called on to perform?

54. To pitch and strike camps, to erect stables, to bring supplies to camp, to cleanse kitchen utensils, to repair roads, to close breaches, to prepare camping grounds, etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. The chheras do not hold their lands on such conditions. They are pressed into service by zamindars when the latter are required by the officers to do so.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They receive nothing from the zamindars or from the officers of Government. But when they are employed on work away from their homes, they get food from the zamindars.

57. How many 'Chheras' are required at the camps of the different officers?

57. From 50 to 100, according to the circumstances of each camp.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Answered under No. 57,

59. Do they get anything for these services from the officers or from the zamindars?

59. Answered under No. 56.

60. How many 'Chheras' are required for shikar?

60. From 50 to 150 chheras are required for shikar. Some times even more. Some time 30 are required for partridge shooting.

61. Do they come willingly or not and do they get any thing from the officers or from the zamindars?

61. The chheras come unwillingly under pressure from zamindars. They get nothing except food which zamindars give them. Sometimes chheras who are good shikaris get some bakshish from the officers who have had good shikar. What they get hardly suffices for their food.

62. How many 'Chheras' if any, are required for supplementing repairs to the roads by the Local Boards?

62. The number varies from 50 to 100 according to the condition of the roads. Sometimes when work is to be done at short notice, as many as 500 chheras are provided.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are of no benefit to the public. They are of a temporary character made for officers' motor cars and carriages.

64. Do they get any thing for such labour from the officers, zamindars or Local Boards?

64. The chheras get nothing for such labour. Zamindars sometimes and not always give them food only.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. From 100 to 700, according to the circumstances of breaches and floods.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They get nothing except insufficient food from the Public Works Department. The bills on account of such food are much in excess of the actual expenses.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. It is available to any extent.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. I consider that such chher should be abolished by Government. In cases of floods and breaches, chher may be obtained from the zamindar but the men should be paid at the rate of from 8 annas to 12 annas per day. Another kind of cruel practice prevails in these parts and must be stopped. Contractors who take up contracts for work connected with canals etc. get the easier part of the work done at light rates and move the Sub Divisional Officer (who gets a percentage of 10 rupees from them) to arrange to get them chher from zamindars to do the more difficult part of the work. The chheras thus furnished by the zamindars are required to do work at light rates, the zamindar being held responsible for the performance of the whole work. Zamindars have to neglect their cultivation and other work to provide chheras for the contractor. The rate at which payment is made to the zamindar on the completion of the work is Rs. 2 or 3 less than the rate allowed by Government and hardly sufficient for food to the chheras. Sometimes zamindars are asked to furnish a number of chheras which exceeds the number of their haris. The zamindars secure khamrias and coolies and get the work completed, for the performance of which they are held responsible, paying the men something from their pocket in addition to what they get from the contractor. When the contractor agrees to perform the work and makes large profits on his contract, he should be fined a certain sum per day, if the work is not performed within the stipulated time. If the contractor is unable for sufficient reasons to complete the work, zamindari chheras may be employed on payment to them of the sanctioned rate in addition to the fine levied from the contractor. Moreover a chher for the purpose of the contractor is demanded at short notice. Its employment interferes with the reaping at rabi crops and the sowing of kharif crops causing loss to zamindars and haris. If the chheras get some compensation from the contractor for this loss, the latter will try to complete his work without the help of the zamindari chher. Zamindars should not be asked to execute more work than they can execute with the help of their haris without interfering with their cultivation nor should they be given so much work that they cannot finish it unless they pay something from their own pockets. The Public Works officers should be warned to get the contractors first to finish the clearance at the mouths of canals and in those parts of them which are away from any cultivated land. If some work remains to be done it should be in the neighbourhood of the zamindars so that they may perform it conveniently. They should not be asked as is the case now, to do work at a distance of 50 or 60 miles from their homes.

7C. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

ORAL EVIDENCE OF KHAN BAHADUR SYED ALLANDOSHAH.

To the Chairman :

I am also a member of the Viceroy's Council.

Lapo is the share which the zamindar takes from his haris after the ruler has made the batai. That is still the practice in the Khairpur State.

I refer in my answer to question No. 50 to the system of appointing numberdars to collect the revenue in the Punjab.

To the Hon'ble Mr. Harchandrai :

The camelmen of the touring officers levy money for not damaging trees of zamindars and grave yards. They are Jats of all the departments. Mr. Deshmukh, Asst: Collector, actually hauled up people for interfering with the camel men in the excercise of their duties. When the cases were brought before him for trial, I spoke to Mr. Deshmukh that it was zulum and the cases were compromised. Rs 150 were given to the camelmen. It was about ten years ago.

Liquor was given to the munshis of the establishments and the butler; generally it was Sindhi liquor, sometimes European liquor. We give orders to the modi to give them what they want and some times they take liquor.

It is only the rooms used by the men as otaks which are cleared for the accommodation of the clerks and those men are thus inconvenienced. It is an inconvenience to me as at that time I get a lot of guests, policemen, pleaders, parties, witnesses and zamindars; all come and put up with me. I have an otak for my guests but these are forced guests.

To the Chairman :

My kamdars do not prepare bills for the touring officers and their establishments. It is for the officers to ask for the bills. The modi provides everything but the Mahomedan modi supplies eggs and fowls. There are Mahomedan as well as Hindu modis. The tapadar used to prepare the bills in the olden days but I never received payments because the understanding was, that I should pay all the expenses of the rasai as I did not pay lapo. Now the tapadars ask for what is wanted. The list is prepared and given to the modi. I was

not asked by the Collector to take up the contract but I was ordered to do it, so I do it unwillingly. I was not told anything about the bills. I had heard that the bills had to be prepared. I never prepared the bills. My agents say that they were not asked and so they did not prepare the bills. I certainly object to making these contracts. I told Mr. Monie that it was wrong to make zamindar contractors make rasai as it would make matters worse. I told him that zamindars would not take payments for supplies. I should have liked to have had my money even Re. 1 or 2 but I did not ask for it as there might have been a takrar.

It does not look civil to tender a bill and my experience is that giving of bills causes trouble. So I am in favour of having an independent contractor. He should be a Hindu contractor because a Mahomedan contractor is likely to be robbed.

I refer in my answer to question No. 40 to the thousands of rupees levied by the Irrigation Department in respect of the exorbitant bills made by beldars for repairing bridges, for putting dams across the canal at the canal heads. There is no check by the superior officers to ascertain the actual cost of such works.

To the Hon. Mr. Harchandrai :

There is a sufficient number of beldars employed by the Local Funds. The reason why it is necessary to bring in chheras of the zamindars is that the beldars do the private work of the Mukhtiarkars. All zamindars object to doing rasai under the new system. The neighbouring zamindars come and congratulate us for successfully having finished the rasai. The zamindars are insulted by the servants of the officers and the agents are beaten. The officers' bills are prepared at the lowest rates in consultation with the butlers but the money is taken back by the butlers. Nothing goes to the zamindars. Other zamindars have complained commonly to me. It was much less in the days of Mr. Monie and Mr. Pope. Since then it is worse than before.

I believe a fee of Rs 5, 15, 50 or even Rs 100 is paid as kilo khorani to the menial who is most influential, whether the butler or naik.

There is much more trouble when the camp is in a small village than in a big village as the things have to be brought from big places. The zamindars actually pay money in charity after the camp is over.

To the Hon. Mr. Ghulam Hussain :

The zamindar furnishes the supplies and gives money for the tips to the menials and the clerical establishment in addition to payment of lapo. The rasai is separate from lapo. The money for the rasai as to tips is collected from the smaller zamindars. Why should not the munshis pay extra to independent contractors? A subsidised contractor might give supplies at the scheduled rates. Many such contractors could be found. Even the subsidised contractor might be forced to give supplies gratis so that he might be able to get the contract for the next year.

I say the supervising tapadars should be abolished. If the number of the tapadars were reduced and the areas of tapas increased, lapo will be reduced. The tapas now are one-half and one-third of what they were before.

The Local Fund over-seer and the contractors have their shares in the money allotted for the repairs of the roads to the Local Fund.

As regards the tapadars the fact is that they have to do a lot of the correspondence work which interferes with their inspection work. The correspondence work might be done at the taluka head quarters. Also half the number of tapadars might do inspection work and the other half might do the correspondence work. If the tapadars pay were increased to Rs. 100, still lapo would not cease. There should be an increase of horse allowance for those tapadars who attend to the inspection work. If graduates were appointed as supervising tapadars on increased pay, lapo would increase fourfold.

The roads were kept in better order when there were only Local Fund jemadars, and not Local Fund overseers. The Local Fund overseers rob a good deal and are not necessary.

To Mr. Sawhney :

It is not necessary for the purpose of jamabandi that the munshi or tapedar should know the actual fields.

The daily expense of pattawallas is 12 as. to Re. 1; the munshis more, from Rs. 1-4 to Rs. 1-8. I think contractors can be obtained in the 3 talukas where I have my zamindari,

Naushaharo, Kandiaro, and Nawabshah. I will be able to give the names if I am asked. There is no objection to the contracts being put up for auction, then there will be no robbery of the contractors.

I have made rasai for Mr. Monie as well as Mr. Pope. I made rasai for Mr. Pope, not for Mr. Monie. I have not made rasai for Mr. Mackie. Mr. Pope did not take any supplies from me. I don't know whence he got the supplies. I. have made rasai for Mr. Owen Dunn, for Dr. Summers, and also the Chief Engineer, Mr. Harrison, and Mr. Beale. I have made rasai for the Collectors before Mr. Monie's time.

The rasai made for Mr. Owen Dunn and other officers was less than the rasai is now Rasai for pattawallas in those days was 2 or 3 annas less than now.

There is not much advantage to the people in these repairs because only the middle of the road is repaired for motorcars and carriages, the sides are left out. The central portion is repaired and not the sides of the road; it is all waste. It would be convenient if the people made use of the middle of the road. The Local Boards have not enough money to repair the roads properly.

The Jats of the touring officers have no distinguishing marks.

Every year Rs. 2,000 or 3,000 are collected by the Revenue Deptt. in each district on account of dams across the karia heads. This has been started only since the last 4 or 5 years. I have paid Rs. 30 or 35 during these years, the rest was remitted on my appeal to Mr. Monie. Though this work is done by zamindars, still they get notice to do the work. I complained to Mr. Monie who wrote to the Executive Engineer who said that the work had been checked.

To Mr. Mahmud Shah:

The Superintendent of Police has never made a camp in my village since the last 12 months nor in the previous 12 months, that is to say, during the last 2 years. The men to be dealt with under Chapter. VIII some times abscond when their names are published.

The receivers of stolen cattle in my taluka have not complained to me of the police exactions since they are happy.

WRITTEN EVIDENCE OF MR. KHUSHALDAS WADHUMAL.

Preliminary.

1.	Name.	1. Khushaldas Wadhumal.
2.	Appointment.	2. Supervisor 1st Grade.
3.	Head-quarters.	3. Mitho Khoso (7 miles from Mor
4.	Length of service.	4. 13 years.
5.	Length of service and special experience in Sind.	5. 13 years.

General.

6.	What is the area covered by your tour	6. About 650 square miles.
7.	What is the period of your tour?	7. All the twelve months.
8.	What private servants accompany you on tour?	8. One cook, one riding camel man and one baggage camel man.
9.	What official establishment accompanies you on tour?	9. One clerk, 3 peons and one post runner.
10.	What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. Everything except milk, fuel and vegetables.
11.	What supplies do you and they respectively require to be provided locally at your various camps?	11. Milk and fuel.
12.	What private and official furniture do you take on tour?	12. Private:—one deck chair and one teapoy. Official:—4 camp pieces, 4 chairs and 2 teapoys.
13.	What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. About 9 cots and about 8 water jars. No other furniture is required.
14.	What tents do you take on tour?	14. Nil.
15.	What arrangements are made for accommodating your private and official establishments?	15. No special arrangement as there are subsidiary buildings attached to all P. W. D. Bungalows.
16.	What arrangements are made for stables at your various camps?	16. Stables are attached to every bungalow and hence no special arrangement.
17.	What records do you take on tour?	17. Of last 3 years.
18.	What arrangements are made for your office at your various camps?	18. Office is held in one of the subsidiary buildings and hence no special arrangement.
19.	What labour do you require to be provided locally at your various camps?	19. Nil.
20.	What is the condition of the roads in your charge?	20. None in my charge.
21.	What authority is responsible and what agency is employed for the repair of the roads?	21. Not applicable to me.
22.	Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps	22. Not applicable to me.
23.	What are your means of transport? Do you engage transport locally or for the whole period of your tour at head quarters?	23. Camels. They are engaged for all the twelve months.

24. What are your postal arrangements and means of communication with head-quarters?

24. None is left in the head quarters to be communicated with.

25. What are the usual camping places in your charge?

25. Sahra, Moro, Daulatpur and Thul.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. At all the above 4 places there are P. W. D. bungalows, hence no camping ground needed.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. All the 4 camps.

28. To which of them are attached vegetable gardens?

28. Sahra.

29. Which of them are provided with bungalows?

29. All the four.

30. What permanent establishment is maintained at such bungalows?

30. One chowkidar at each bunglow.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai literally means arrangement for supplying provisions, but in general acceptation the term means arrangement for supplying articles etc. free or at inadequate price. It also includes dalis and cash payment.

32. What are your average daily requirements on tour in the matter of supplies?

32. Flour ¼ seer, rice ¼ seer, ghee ¼ seer, milk ½ seer, pulse, sweets, sugar etc worth 5 to 6 annas and fuel 5 seers.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Private:—2 seers flour, 1 seer milk, ghee ¼ seer, rice ¼ seer and fuel 10 seers. Official:—3 seers flour, 2 seers milk, ghee ¼ seer, rice ¼ seer and fuel 10 seers.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri, or jowari stalks and firewood?

34.

Flour and rice	0-4-0
Milk	0-0-6
Pulse, sweets etc.	0-6-0
Ghee	0-5-0
	0-15-6

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. Yes.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Mine about Rs. 1.
Private establishment Rs. 0-8-0
Official establishment. Rs. 0-12-0

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. My cook brings all the articles for me from bazar except fuel and milk. Private and official establishment members purchase all articles from bazar except milk and fuel. Generally fuel is brought from canals and milk is mostly purchased by muccadams from bazar.

38. How are they paid for?

38. I, my clerk and cook pay for milk to muccadams while others do not pay and get milk gratis from muccadams.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. From enquiries I know that my cook actually pays to muccadams for milk on the shifting day.

40. How does your estimated average daily cost compare with the actual payments?

40. Both are same.

41. If it is greater, by whom is the excess borne ? by the haris or zamindars or tapedars or mukhtiarkars ?

41. The expense is not more than what is actually paid for milk as that is the only item brought by muccadams.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

42. No fund kept.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables ?

43. I do not pay for jars, as for cot there is at least one in every bungalow. No other material or furniture is required by me.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

44. I get vegetables from P. W. D. garden, Sahra, and I pay yearly for it.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service ?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. It has not been possible to give practical effect to 1914 rules.

(2). Not applicable to me.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

48. Yes, zamindars also should have no part in making rasai. Yes, it will be possible to find an independent contractor for each taluka provided he gets such rates for articles as would compensate for the trouble.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars ?

49. I have never done as I require only milk.

50. Have you any special reports on the working of the rules of 1914 or any special local orders .

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars ?

51. No.

52. What do you estimate to be the average cost of such "Dhalis" and sheep ?

52. No experience.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government ?

53. do.

Lapo.

Not applicable to me as I belong to P. W. D.

Chher.

66. What do you understand by the term " Cher " ?

66. Chher is labour supplied by zamindars for closing serious breaches.

67. Who are the ' Cheras ' ?

67. Haris.

68. What kinds of labour are the ' Cheras ' called on to perform ?

68. Excavating earth, putting stakes and bunding breaches.

69. Do the 'Cheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

69. Not to my knowledge.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars ? or from officials of Government ?

70. Yes each one gets four annas from Government as per Departmental orders.

71. How far is casual paid labour available in your charge ?

71. Available for ordinary work, but not handy for emergencies like serious breaches.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government ?

72. Yes, maintained by Government.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. Bound to supply labour on the occasion of serious breaches to protect crop and country according to Irrigation Act.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Not to my knowledge.

75. For what purposes do you require labour on tour ?

75. None is required.

76 to 81. No answer.

82. How do you obtain labour for shikar ?

82. I do not do shikar.

83. What do you pay the men ? Have you experienced difficulty in making them accept payment ?

83. No reply.

84. Are they given anything by the zamindars ?

84. I do not do shikar.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities ?

85. Not applicable.

86. Are the labourers given anything for this work by you or the zamindars or the local officials ?

86. No reply.

87. What labour is required in case of floods and breaches of canal banks?

87. Except in serious breaches no labour is required. In serious breaches carpenters and labourers are required.

88. Are the labourers given anything for this work by the zamindars or by Government ?

88. Yes by Government.

89. How far, if at all, does the employment of the "Cheras" interfere with cultivation and cause loss to themselves or the zamindars ?

89. Generally most of the chheras belong to the areas that are likely to be flooded by the breach and it is therefore in their interest to work. In very big breaches however labourers from other parts are also sent for and naturally their absence must be affecting their crop. I have never heard of any substantial damage resulting to haris on this account.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. Not applicable.

91. Have you any special reports on "Cher" or local orders ?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. Chher is absolutely necessary when there is a serious breach and existing orders must continue.

ORAL EVIDENCE OF MR. KHUSHALDAS (P. W. D.)

To the Chairman:

My salary is Rs. 200.

To the Hon'ble Mr. Harchandrai:

The daroghas make rasai for the Executive Engineer, Superintending Engineer and the Chief Engineer. For me they only supply milk. The daroghas present the bill but get very little. They spend Rs. 5 for instance and give the bill for Re. 1 and that is paid by the officers but given back to the butler. The bill is generally one-third of the actual cost. Nothing is presented to and nothing is paid by, the establishment. The daroghas levy a kind of lapo to recoup themselves. I suppose there is lapo in the Public Works Department. The muccadums get 2 or 3 seers of grain on each Survey No. and about 4 to 12 as. on each khuhada i. e. outlet. There is no fixed lapo for daroghas. It varies at different places on the same things for which the muccadums get lapo. The daroghas might also be bribed for giving less or more water without the knowledge of the Sub Divisional Officer.

The contractors pay in the aggregate 10% on the contracts, 5% to the Sub Divisional Officer, 2% to the Sub Over-seer, 1% to the darogha, 1% to the Sub Divisional Officer's clerks and 1% to the clerks' of the Executive Engineer. This has no connection with rasai. The daroghas make rasai but the money comes from the levies of the muccadums. The higher officers get nothing out of the fixed 10% but bribes are sometimes given to the Executive Engineer for recommanding tenders in respect of claims put in during the course of the work and for over-looking bad work. I was asked by the Executive Engineer to overlook bad work done by a contractor. I ascertained from the contractor that a bribe had been given to the Executive Engineer. I was also asked by the Executive Engineer to make false measurements. These 2 incidents occurred during the past 5 years. The first occasion was in 1913-1914 when I was in the Nawabshah district, in charge of the Lower Dad Sub-division. The second occasion was in 1916-1917. I was then working in the Upper Dad Sub-division of the Nawabshah district. I don't know what was given to the Executive Engineer. My source of information was only the contractor. I decline to mention the name of the contractor. The contractors were different on the two occasions. I decline to give the names of either of the contractors. I have not personally seen brandy or wines put in dhalis but I have heard of it generally, not from those who have given the dhalis. I have no personal information of silver things being put in dhalis. I have not asked people about it, but I have heard rumours generally about it.

The daroghas tell me that meat, eggs, and chickens are entered in the officers' bills. We used to pay chheras for food in previous years when employed on canal breaches. This year we have been ordered to pay 4 annas a day and the food is given to them by the zamindars. 4 annas is not, in my opinion, sufficient.

The 10% commission affects the quality of the work detrimentally and to some extent the public suffers.

The zamindars used to give supplies to the Public Works Department formerly but not now. In my opinion the zamindars should have nothing whatever to do with the rasai of any other department nor should the establishment of the Public Works Department.

To the Hon'ble Mr. Ghulam Hussain:

I have also served in the Karachi district. Muccadums and daroghas make rasai and levy lapo there also. There also 10% is levied from the contractors.

To Mr. Sawhney:

I believe what the contractors told me about the bribes to the Executive Engineer. I have experience of bribes in the Nawabshah district only. Previous to 1917 the bania was paid for the food which he actually gave to the cheras. Nothing more was paid to the bania than what was actually spent. Since last year 4 annas per head was paid in lieu of food. I think chheras do more work than the contractor's men who do full day's work.

The Sub Divisional officers check the work of dams put across the head of the karias as far as possible and measurements in all the cases are taken by the Sub Overseers and checked by the Sub Divisional Officers as far as possible.

I only take milk but other Sub Divisional Officers also take meat.

The daroghas take payments from the zamindars even if there are no camps in their beats.

To the Chairman:

They levy lapo although they don't make rasai because of the possibility of the Engineer's camp in their beat.

To Mr. Sawhney:

The Engineer would encamp 2 or 3 times a year in each darogha's beat an on average 3 times a year. There would be 5 or 6 daroghas under each Sub Divisional Officer and 5 Sub Divisional Officers under the Executive Engineer. The average length of the camp would be 4 or 5 days. The Executive Engineer stays about 2 or 3 months at head quarters. I only met one Executive Engineer who paid full costs. The general average is ½.

To Mr. Mahmudshah:

I belong to Sehwan. I am in charge of a Sub-division now. There are exceptions among the Sub Divisional Officers who do not take percentage from the contractors. Both the contractors who said that they bribed the Executive Engineer were Hindus. One resides in Shikarpur and the other resides in Hyderabad Sind:

To the Chairman:

The contractors allow for the 10% in the tenders at the time of the contracts.

WRITTEN EVIDENCE OF MR. GOKALDAS UTAMSING, MUKHTIARKAR OF NAWABSHAH.

Preliminary

1. Name. — 1. Mr. Gokaldas Utamsing.

2. Appointment. — 2. Mukhtiarkar of Nawabshah.

3. Head-quarters. — 3. Nawabshah.

4. Length of service. — 4. 20 years.

5. Length of service and special experience in Sind. — 5. Thirteen years service as Mukhtiarkar in five districts.

General

6. What is the area covered by your charge? — 6. 965.98 square miles.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. Meat, fowls, eggs, butter, milk, grass, and fuel.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. About forty cots and forty water jars for the Collector's camp and 20 cots and 25 water jars for the Deputy Collector's camp.

9. What arrangements are made for accommodating their private and official establishments? — 9. The Collector's camp have invariably been at places provided with bungalows. The Collector's office establishment is partly accommodated in 2nd class inspection chowkies attached to them and partly in private tents of the office members, while his private servants and menial staff are accommodated partly in servant's quarters attached to them and partly in raotis. The Deputy Collector's establishment similiarly use the above buildings when he is encamped at villages provided with bungalows. In other places, the office establishment is usually accommodated in tapedar's dera and where a dera is not available, a private house is secured for this purpose, while the private establishment and menial staff reside in raotis.

10. What arrangements are made for stables at their various camps? — 10. As stated above the Collector encamps at places provided with bungalows and all the bungalows have got stables attached to them. The Deputy Collector usually maintains a camel for riding purposes.

11. What arrangements are made for their office at their various camps? — 11. All the officers have got tents for their office and no other arrangement is needed for this purpose.

12. What labour do they require to be provided locally at their various camps? — 12. About 15 men are required on the first day for the pitching of the Collector's camp, and equal number on the last day for the unpitching of the same, and 5 men are required every day for bringing supplies and filling water and doing other odd jobs. Similarly for the Deputy Collector 10 men are required on the first and the last day, and 3 men are required every day for doing other work.

13. What is the condition of the roads in your charge? — 13. The condition of the roads in the taluka is fair.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. Taluka Local Board is responsible for keeping the roads in a state of repair and it employs 20 beldars for this purpose.

15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 15. Very seldom there arise a necessity for having special repairs made to a particular road to be used on such an occasion and then zamindari labour is collected to get the work done. No payment is made to the labour thus collected.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 16. Baggage camels. Usually I do not engage transport for the district officers. On two occasions however during my tenure here I was required to provide means of transport, one during last year for bringing in the Commissioner in Sind's kit from Sakrand to Nawabshah and thence to Railway Station and on another occasion this year

for two camps of the Manager Encumbered Estates in Sind in this taluka. Most of the officers other than district officers generally arrive in and leave Nawabshah by rail and for these carts are provided for bringing in their kit to the town and taking it back to the railway station.

17. What are their postal arrangements and means of communication with head- quarters ?

17. The Collector's post is taken by his office peons to his camp in the taluka or for the matter of that all over in the district. While the Deputy Collector's post is usually taken to and brought from his camps in the taluka by tapadar's kotars. On rare occasion zamindari men are also used for this purpose.

18. What are the usual camping places in your charge ?

18. Nawabshah, Chanesar, Daur, Bandhi, 60th mile Nasrat, 72nd mile Nasrat, Jam Sahib, Bucheri, Murijmal's village, Choithpur and Nathasing's village.

19. What arrangements are made for preparing or keeping in order the camping grounds ?

19. There is only one camping ground and that is in Nawabshah. It is very seldom used and that is when the Commissioner in Sind makes his camp. During the last two years that I have been in charge of this taluka, it was used once only in 1917 when the Commissioner in Sind encamped here and on that occasion it was prepared partly by beldars and partly by neighbouring zamindari men. Of the camping places enumerated above, first seven have got commodious bungalows situated therein while the remaining four are without such convenience. At those places it is usually the Deputy Collector who is encamped and there are large open plots available in the village limits or in the adjoining fields where his tents are pitched.

20. Which of them are within practical reach of villages with bania shops or bazars ?

20. All of them are within easy reach of the village with bania shops.

21. To which of them are attached vegetable gardens ?

21. None excepting that the 2 bungalows at 60th mile and 72nd mile Nasrat have each got a small bed within their compounds where a few vegetables are grown.

22. Which of them are provided with bungalows ?

22. Vide please para 26 supra.

23. What permanent establishment is maintained at such bungalows ?

23. One chowkidar is maintained for looking after each of these bungalows.

Rasai.

24. What do you understand by the term 'Rasai' ?

24. Rasai means supplying the provision to the officers and their establishments.

25. What are the average daily requirements of officers on tour in the matter of supplies ?

25. For European Officer per day.—One to two fowls. Half a dozen eggs. One seer meat, One seer milk. Half a maund to one maund fire wood. Three bundles grass per horse.

For an Indian Officer.—Half a seer meat. One seer milk. Two eggs.

26. What are the average daily requirements respectively of their private servants and of their official establishment ?

26. The office establishment and the private servants as well as the menial staff are given half a seer of milk, one 'pau' of meat per head daily and fire-wood according to their actual requirements. Besides half a seer of jagri, one 'pau' of salt is given for every riding camel on the first day of the camp.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?

27. Prices are as follows:—

Grain, Juari and Bajri ... ... Rs. 2 to 2-8-0 per maund.
Wheat ... ... Rs. 4 to 5 per maund.

(This year the crop has been practically a total failure and therefore grain is selling at 6 seers per rupee).

Rice ... ... Rs. 7 to 8 per maund (this year rice is selling at 10 rupees a maund).

Eggs. Six annas to nine annas a dozen.

Fowls. Six annas to eight annas each.

Sheep. Three to four rupees per head. A 'Dumba' would cost about six to eight rupees per head.

Milk. One anna to two annas per seer.

Butter. One seer per rupee.

Bajri and Juari stalks. About ten rupees per 100 bundles.

Fire-wood. Six to eight annas per maund in Nawabshah.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

28. No.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment ?

29. About 25 to 30 rupees per day for the Collectors camp and about 15 rupees for the Deputy Collector's camp.

(This includes the 'tips' paid to the private servants of the officers and their official establishment).

30. How are these requirements met ? *That is to say, who actually provides the various supplies and by whom are they collected and* brought to camp ?

30. Meat, fowls, eggs, milk, grass and firewood are supplied and brought to the camp by the zamindars. They are collected by the village establishment. Other edibles are purchased for the officers as well as by their establishment direct from the bania's shops.

31. How are they paid for ?

31. The officers pay the bills for the articles purchased by them personally and so do the official establishment, as well as menial staff and private servants. The last three pay nothing for milk, firewood and meat. These are supplied to them free of charge, and they pay only for the food stuffs purchased from the bania's shop. In the town of Nawabshah, all the provisions with the exception of those that are obtainable in the bazar are supplied by the rasaidar zamindar and payments are taken direct by him.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp ?

32. In Nawabshah and other camps where the zamindars do the rasai the officer's bills are presented by them and payments taken by them. Similiarly the banias are paid direct for the articles purchased from them by the official establishment as well as private servants. In lieu of this charge, these establishments get fixed daily allowance, the private servants getting four to five annas per day while the official establishment get eight annas to one rupee per day. There are however a few members of the latter establishment who do not accept cash payments.

33. How does their estimated average daily cost compare with the actual payments ?

33. The actual payments would be about ½rd of total cost of the camp.

34. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars ?

34. The excess is borne by the tapadar in whose jurisdiction the camp is fixed.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

35. Unlike other districts the excess expenditure is borne by the respective tapadars in whose tapas the camp is made, and is not defrayed from any general rasai fund.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables ?

36. No.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

37. Sometimes vegetables are supplied to the officers and usually these are obtained from the Local Fund garden.

38. How far has it been possible to give practical effect to the rules of 1914 ? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

38. The rules of 1914 have practically ceased to operate. The collection of supplies has however been somewhat reduced and is gathered to meet the actual requirements. With the exception of articles purchased from the bania shop, other articles are mostly supplied by zamindars.

39. Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

39. The only effective means of substantially reducing the evil of rasai is to decrease the number of camps of the touring officers, or even do away with them outside the head quarters of the taluka. If however an officer finds it necessary to encamp in the interior of the taluka, he should go there alone for a day or so or take only one clerk and the serishtedar with himself, the rest of his establishment being left in the taluka head quarters. Much also depends on the personal inclinations of individual officers in this connection. It is not possible to secure an independent contractor for this work for a taluka or the division. Such a thing would be possible only when the officers are prepared to pay exorbitant prices for the articles supplied to them, so as to cover his cost of carriage from place to place for all the articles required by the officers and bring him a substantial profit for his trouble and expense.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars ?

40. Timely intimation is almost always given of their camps by the officers as also of their daily requirements.

41. Have you any special reports on the working of the rules of 1914 or any special local orders ?

41. Such reports have been called for and it has been brought to the notice of the officers that zamindars mostly are reluctant to work as contractors for rasai and some of them do not do that work.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers ?

42. Yes sometimes.

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained ?

43. I have never given sheep. Presents of vegetables and fruit alone have been made and the average cost of these would be about thirty rupees per year. Vegetables are sent for from Hyderabad and Karachi and fruit consists of oranges sent for from my native place i. e. Tharushah.

44. What are the orders of Government on the subject ?

44. The orders are that dalis should not be given.

Lapo.

45. What do you understand by the term 'Lapo ?

45. Lapo is derived from the word lap which means handful or pickings.

46. How many forms are there of unauthorized 'Lapo' ?

46. There are two forms of lapo in cash and in kind.

47. By whom and from whom is each term of unauthorized 'Lapo' levied and for what ostensible purposes ?

47. The lapo is levied by village establishment as also the subordinates of the Public Works Department. It is levied for the ostensible purpose of making rasai but as a matter of fact the subordinates levying it do it as much for filling their pockets as for making the rasai.

48. How is each form of unauthorized 'Lapo' levied ? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

48. It is levied by village establishment in this taluka at the rate of 2 rupees per block (4 squares of 4 acres each) by the tapedar and one rupee per block by the supervising tapadar. The large landholders give lapo in a lump sum which varies from ½ to ¾ths of the above rate. In Upper Sind it is levied from one to two annas per rupee of the assessment while in Naushahro Feroze division it is levied at the rate of one rupee per survey number. The daroga of the P. W. D. gets 0-8-0 annas per each wheel or channel while the muccadam gets one toya of grain at the above rate.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials ? Is it converted for that purpose into a 'Rasai' fund ?

49. About 1-7th of the lapo levied by tapedars is utilized to cover the cost of rasai for touring officers, the total amount approximately collected by all the tapedars of taluka amounts to about seven thousand rupees. As explained above the rasai is done by the tapedars direct at the camps within their charges. There is also rasai fund at the head quarters of the taluka for sundry expenses and the total cost under this head comes to about 200 rupees per year.

50. If so, who manages the 'Rasai' fund ?

50. Rasai fund is managed under the supervision of the head munshi of the taluka here.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials ? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund ?

51. About ¼th of the unauthorized lapo is utilized for money presents to the official establishments and private servants of the touring officers.

Each tapadar makes the following payments: Rs. 10 for the office establishment of the Deputy Collector for Jamabandi; Rs. 5 for the office establishment of the Deputy Collector for record inspection; Rs. 10 to the divisional tapadar; Rs. 20 to the supervising tapadar; Rs. 11-8 to the menial staff and private servants of the Deputy Collector and his office establishment; Rs. 4 to the taluka office establishment; Rs. 11 to the menial staff and private servants of the taluka and mahal officials; Rs. 3 to the office

establishments of Collector, Deputy Collector and Huzur Deputy Collector for the inspection of annual accounts.

Over and above these Rs 50 are paid to the Collector's estalishment for the inspection of taluka records and this sum is paid out of the rasai fund.

52. The old idea of giving lapo to the subordinates of various departments by way of bakhshish has almost entirely disappeared. It is now given in expectation of these officials showing leniency in the enforcement of rules and orders of their respective departments.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests ?

The tapedars and supervising tapadars can show favour by overlooking the wastage of water, the unauthorised peech of land, the non-residence of the zemindar or his agent on his holding, the state of disrepair of the boundary marks and by showing certain extenuating circumstances in respect of unauthorizedly cultivated land. All these are to be penalized under law. Similiarly the subordinates of P. W. Department show favours by overlooking wastage of water or unauthorized peech of the lands or permitting the khatedar to widen the mouth of his channel, or overlookiug the tresspass of the zamindar's cattle in the canal or embankment limits. Police subordinates levy exactions from habitual offenders, while others submit to the same for fear of mal-treatment from them.

Forest levy exactions for showing reduced number of cattle in the passes issued to them and by overlooking the tresspass of the same into the closed blocks. Also they get fixed amounts per acre for giving out lands in the forest limits for cultivation.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials ?

53. The details of the amounts paid have been given above. These are paid solely with a view to mitigate the strictness of the inspection of the office records.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914 ?

54. Not to an appreciable extent except that some enlightened and educated zamindars do not give lapo to its full extent or in such submissive manner in which generality of khatedars do it.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders ?

55. None to my knowledge.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modication of the rules of the Land Revenue Code ?

56. The number of camps and the period of tour of the touring officers should be considerably reduced. The minimum standard of salaries of the office establishments should be raised to at least 30 rupees and of menial establishment to Rs. 15 per month. The tapadars' pay should be raised to 30 rupees rising to Rs 50 per month in order to induce better educated men to take up these appointments. Lastly the supervising tapadars' appointments should be made interchangeable with those of taluka and division head munshis and similiar appointments in the Collector's office. By the adoption of these measures not only will we get a better and more efficient class of men to take up these posts but in view of a decided improvement in future prospects, a spirit of emulation will be created in them and their standard of morality raised thereby.

Chher.

57. What do you understand by the term "Chher" ?

57. Cher means labour not paid for.

58. Who are the 'Chheras' ?

58. Cheras are haris of the zamindars.

59. What kinds of labour are the 'Chheras' called on to perform ?

59. Chheras are called upon to (1) repair the roads whenever necessary (2) to assist in closing breaches suddenly occurring in the canals (3) to pitch and unpitch tents, to fetch water and perform other sundry services at the officer's camps and to scare the birds or drive animals during the shikar.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

60. That is an understanding between the zamindar and his haris. I should think such an understanding is more express than implied.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars ? or from officials of Government ?

61. None. Zamindars however generally give them food.

62. How far is casual paid labour available in your charge ?

62. Casual labour required for the officer's camps will be available at all villages.

63 Is any considerable staff of 'beldars' maintained in your charge either by Local Fund or Government ?

63. An establishment of 20 beldars and 19 malhis is maintained by the taluka Local Board.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government ?

64. The zamindars are not bound to provide labour, but it has been a time-honoured custom.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government ?

65. None.

66. For what purposes do touring officers require labour ?

66. For pitching and unpitching camp, loading and unloading baggage camels, filling water and doing other sundry work.

67. How many labourers do they require daily in camp ?

67. From three to five men per day.

68. How many more do they require when pitching or striking camps ?

68. From ten to fifteen men.

69. Whence do they obtain them ?

69. The local zamindar or zamindars provide these men.

70. Are they paid anything for their labour or are they given anything by the zamindars ?

70. Nothing is paid for their labour. Zamindars generally give them meal.

71. What would be the probable cost of substituting casual paid labour ? Could this be obtained from the Rasai contractor ?

71. The probable cost will be about three or four rupees per day. Rasai contractor should be able to procure such labour.

72. How do they obtain labour for shikar ?

72. Zamindars supply this labour

73. What do they pay the men ? Is there difficulty in making them accept payment ?

73. The Mirbahars on lakes and principal shikaris otherwise do get bakhshish from the officers, but the chheras engaged for driving the birds and other game seldom get cash payments. Sometimes the officers feed them sweet rice, otherwise the zamindar feeds them. The zamindar who arranges for the shikar generally declines payment on the ground of the chheras being his own men.

74. Are they given anything by the zamindars ?

74. No cash payment is made by the zamindar. He only feeds the chheras for that day.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities ?

75. The labour is supplied by the zamindars.

76. Are the labourers given anything for this work by the zamindars or the local officials ?

76. Nothing is paid to them. If however the work is required to be done for the whole day then the zamindar gives them meals.

77. What labour is required in case of floods and breaches of canal banks.

77. The labourers thus employed are haris and they are supplied by the zamindars.

78. Are the labourers given anything for this work by the zamindars or by Government ?

78. If the breaches are small such as could be closed in a day or two then generally no payment is made, otherwise they are paid by the Irrigation Department. I have got no personal experience of any such floods or breaches.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars ?

79. The employment of these chheras might interfere with cultivation in some individual cases, otherwise it is for the general good of the entire locality.

80. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards ?

80. Beldars are employed on other works only where chheras cannot be hired. Such instances are very rare in this taluka.

81. Have you any special reports on "Chher" or local orders.

81. None to my knowledge.

82. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

82. The institution has the sanction of long usage, but still it is unlawful. The chheras also in whom as a result of an improvement in general conditions a sense of self respect is gradually awakening are in some cases known to feel the pinch of it. Chher should therefore be entirely suppressed. And to avoid the inconvenience that would consequently be caused to the touring officers, the number of khalasis attached to their camps should be proportionately increased and care should be taken to see that the members of the menial staff and the private servants of the officers and their establishments are less easy going and do that work themselves which is now done for them by the chheras.

ORAL EVIDENCE OF MR. GOKALDAS, MUKHTIARKAR OF NAWABSHAH.

To the Chairman:

I refer to my own taluka of Nawabshah in my answer to Q. No. 58.

There is a divisional tapedar maintained in each division of the disirict to supervise the survey work of tapedars and supervising tapedars.

To the Hon'ble Mr. Harchandrai:

I was 3½ years a Mukhtiarkar of Kambar. I have served in all districts except the Hyderabad and Upper Sind Frontier. The rasai system prevails in varying extent in all these districts. The rasai fund exists every where I have been. The money was directly paid for the transport of the things of the Commissioner and the Manager, Encumbered Estates. The bills are generally drawn up by the tapedar in consultation with the butlers and presented by the zamindar. The bills generally contained the full amount of the supplies and the rates since 1914 represented the actual cost, but not before 1914. In some cases the amounts were returned to the butlers. In Nawabshah the establishment do pay the bania but they are reimbursed by way of daily allowance by the tapedar. I have not seen this practice elsewhere. The total amount will come to Rs. 2500 to 3000 on account of rasai in my taluka including cash payments to the establishment.

I had experience of the Commissioner's camp in Kambar. The total cost of the camp was Rs. 700 for about a week in 1915. The bazar in Nawabshah would not be sufficient to supply the wants of the Commissioner's camp. It is only a small bazar.

The rasai fund is formed by the contributions of the tapedars and if there is a deficit it is paid by the tapedar. The rasai expenses will be one third or one half of what is collected by the tapedars by way of lapo. I include all the monies which are in Nawabshah paid direct by the tapedars and not out of the rasai fund.

To the Hon'ble Mr. Ghulam Hussain:

The zamindars supply fowls, eggs, milk, fodder and they are not paid by the tapedars. At the taluka head quarters the tapedar has no rasai to do but he has to provide any thing which the zamindar can't supply. About Rs. 200 is kept for the casual miscellaneous expenses and the cash payments at the head quarters. Though the supplies are got from the zamindar yet lapo is levied. Besides he has to make daily allowances and provide supplies to the tapedars.

Even if the supply of provisions is stopped still lapo will continue, so long as zamindars and haris remain uneducated and indifferent and thus give opportunities for exactions to tapedars, unless the class of tapedars is materially improved and the supervising tapedars are less in collusion with the tapedars.

My experience in Nawabshah has been that officers do pay their bills. Whenever the zamindars have refused to take payment from the Collector, the Collector sent the money to the War Relief Fund.

Some of the Mukhtiarkars would benefit by the rasai fund, not all.

To Mr. Sawhney:

I don't think the subsidised bania would be a success, because his rates are bound to be higher than the bazar rates, even if he gets a subsidy. That would cause trouble again. The subsidy would have to be very exorbitant.

WRITTEN EVIDENCE OF MR. KUNDANMAL.

Preliminary.

1.	Name.	1. Kundanmal.
2.	Occupation.	2. Zamindari.
3.	Extent of business or zamindari. Give amount of income-tax or land revenue.	3. Land revenue about Rs. 3,500.
4.	Residence.	4. Mithiani, taluka Naushahro.
5.	Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.	5. District Local Board Member and Honorary Magistrate.

Rasai.

6.	What do you understand by the term 'Rasai'?	6. Rasai means providing necessary supplies at camps.
7.	How many years' experience have you had in making 'Rasai'	7. 16 or 17 years.'
8.	What are the camping grounds for which you have to make 'Rasai'?	8. Mithiani village and Daryakhan Mari.
9.	What officers frequent those camping grounds?	9. The Collector and the Assistant Collector.
10.	What supplies do those officers require for themselves?	10. They get provisions from banias direct, while other supplies are provided by two or three zamindars jointly.
11.	Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?	11. Firewood is brought from the jungles by haris and the rest of the supplies are purchased and collected by us.
12.	Do you get them from your haris or from banias or from your own house or from other zamindars.	12. We get provisions from banias and as regards other things we get them on payment.
13.	Do you pay for them, and if so, at what average rates?	13. The rates are as under:—

Fowls 6 annas each; eggs 6 pies each; milk free from haris; butter 3 annas a quarter seer; vegetables not supplied by us; stalks are provided from our own stocks.

14.	Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. All these articles have market values lower than those prevailing in large towns.
15.	Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. We get firewood from the jungles. It costs us nothing to bring it to camp.
16.	What is the average daily cost of the supplies required by the officers themselves?	16. We do not supply them with provisions; we supply only fowls, eggs, water jars, firewood, etc., for which we receive payment.
17.	Do you have to provide supplies also for the private servants and official staff of the officers?	17. They get provisions from the bazar, Meat, firewood, milk, etc., are provided by us.
18.	What is the average daily cost of such supplies?	18. I have no exact idea as my agent makes the rasai.
19.	Do you have to provide supplies also for the clerks of the officers?	19. We do not supply provisions, we supply firewood, meat, cots, etc.
20.	What is the average daily cost of such supplies?	20. I have no exact idea as my agent makes the rasai.

21. Do you have to provide water jars, cots or other furniture or material for building stables ?

21. We have to provide water jars, cots and also stabling materials where there are no stables.

22. What does that cost you for each camp ?

22. My agent does this work. I have no idea.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. We receive payment for supplies to officers but none for those supplied to their establishments.

24. If not, does the loss fall on your haris or on you ?

24. The loss falls on us.

25. Do you have to provide quarters for the clerks ?

25. Yes.

26. If so, does it cost you any thing and do you receive payment ?

26. It does not cost us anything and we receive no payment.

27. Do you have to provide camels, horses, carts or carriages ?

27. We have to provide camels or carts in special cases.

28. If so, what does it cost you and do you receive payment ?

28. It does not cost us anything as officers pay for them.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. We have to make rasai for them also if they want us to.

30. If so, what does it cost you, and do you receive payment ?

30. Meat, firewood, milk and butter are supplied free ; the rest of the articles are paid for.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. The annual expenditure is within a hundred rupees.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. Zamindars make rasai through tapadars.

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. The bill is presented by the agent of the zamindar ; tapadars do not present bills.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars ?

34. I prefer the appointment of independent contractors.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. Contractors can be found for talukas if they are sufficiently remunerated—but cots will not be available under this system.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. My opinion is that independent contractors should be appointed and rasai taken out of the hands of tapadars and zamindars.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers ? If so, what does it cost you ?

37. I give a little fruit only to officers by way of courtesy without any hope of obtaining favours. This costs me Rs. 50 to 60 per year.

38. Do you consider the practice should be prohibited by Government ?

38. The practice of presenting dalis should not be stopped for it does honour to the giver as well as to the taker. Religion also enjoins it.

Lapo.

39. What do you understand by the term 'Lapo' ?

39. Lapo is a kind of gratification.

40. How many forms are there of unauthorised 'Lapo' ? Is it levied only in the revenue department or also in the public works, police and forest departments ?

40. Lapo is levied in all departments at the proper time.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. In the revenue departments it is levied according to survey numbers and in other departments when some special service is rendered.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied in all departments.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Lapo is utilized for making rasai not for the higher officials but for the lower officials. We pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. We have to pay lapo as well as make such presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. They are not given in the form of daily allowances; nor are they fixed charges. They are given according to the status of the recipient and without any motive.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. No favours are shown on that account.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. The lower officials and not the higher officials exact such payments, which vary.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. These payments including lapo amount to Rs. 200 to 250.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. Lapo has decreased in the Nawabshah district on account of the strict watch of Mr. Monie and Mr. Mackie.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. To some extent.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Lapo might decrease if subordinate officials of the revenue department are deprived of the power of repairing boundary marks at the expense of the khatedar and of taking action in the manner provided in Form 8, and if no special attention is paid to the reports of the subordinate police officials upto the grade of the sub-inspector.

Chher.

52. What do you understand by the term 'Chher'

52. Chheras are men who labour without any remuneration.

53. Who are the 'Chheras'?

53. They are generally haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. They are called on in connection with rasai at camps, for pitching and striking tents, for repairing roads and for closing breaches.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. No. They perform such labour in accordance with custom.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They get food, in the case of breaches, from Government and in other cases from zamindars.

57. How many 'Chheras' are required at the camps of the different officers?

57. From 5 to 12, according to the requirements of each officer's camp.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. About 5, 8 or 10 chheras are required daily.

59. Do they get anything for these services from the officers or from the zamindars?

59. They get nothing except food.

60. How many 'Chheras' are required for shikar?

60. I have never arranged for shikar.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. I have never arranged for shikar and so I can not say.

62. How many 'Chheras' if any, are required for supplementing repairs to the roads by the Local Boards?

62. If a road which leads to an officer's camp is in disrepair and has to be repaired at short notice, we depute chheras to complete the work in time, their number depending upon the amount of work to be done.

63. Are such repairs of benefit to the public as well as to the officers?

63. Yes.

64. Do they get any thing for such labour from the officers, zamindars or Local Boards?

64. Zamindars feed chheras.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. From 10 to 100, according to the amount of work.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They get food from Government.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. There is very little interference with cultivation.

68. How far is casual paid labour available in your neighbourhood?

68. Casual paid labour can be had if one tries for it.

69. Could it be procured by a contractor independently of the zamindars?

69. It can be procured by a contractor if he tries for it.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Chher for the purpose of rasai should be stopped As regards breaches, zamindars should supply chher in proportion to their cultivation.

WRITTEN EVIDENCE OF MR. NIHALSING RAMSING.

Preliminary.

1. Name. — 1. Nihalsing Ramsing.

2. Appointment. — 2. Tapadar, tapa Naushahro, taluka Naushahro Feroz.

3. Head-quarters. — 3. Naushahro.

4. Length of service — 4. 15 years'.

5. Length of service and special experience in Sind. — 5. 15 years' experience of the duties of the tapadar and supervising tapadar.

General.

6. What is the area covered by your charge? — 6. The six dehs of tapa Naushahro within a radius of 4 miles.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. For European officers,—milk, fowls, eggs, butter, firewood, grass, mutton, fish (pala or other), a large kettle, sometimes also sugar, potatoes, fine flour, onions, bajri or bran. For the rest milk, firewood, jars, mutton and cots.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. For the camp of the Commissioner-in-Sind—cots 100, jars (big) 10, jars (small) 200. For the camp of the Collector—cots 40, jars (big) 2, jars (small) 40 to 50. For the camp of the Assistant Collector—cots 30, jars (big) 2, jars (small) 30.

For the camp of the Manager Incumbered Estates, the Judicial Commissioner, the Superintendent Land Records and Registration, the Superintendent Veterinary Department, the Deputy Sanitary Commissioner and others—according to the requirements of each camp.

9. What arrangements are made for accommodating their private and official establishments? — 9. Officers live in tents and bungalows; the rest in Government buildings, musafirkhanas and tapadars' deras at head quarters and at villages in tents and in private houses which are provided by us and for the use of which no payment is made.

10. What arrangements are made for stables at their various camps? — 10. Bungalows have stables attached to them, but where there are no such stables we get grass and wood from our own house to build them.

12. What labour do they require to be provided locally at their various camps? — 12. Labour is required according to the requirements of each officer's camp as under:—

For the Commissioner 50 labourers, for the Collector 25 labourers, for the Assistant Collector 15 labourers. This number is required on the day of arrival and of departure. For the intervening days the requirements are as under:—

For the Commissioner 20 labourers, for the Collector 8 labourers, for the Assistant Collector 5 labourers.

These labourers are required for fetching water, firewood, etc., for the butlers, the peons and the clerks.

13. What is the condition of the roads in your charge? — 13. The condition of the roads in my charge is good in winter because they are repaired with a view to officers' camps. In summer their condition is bad.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The repairs are made by the beldars of the local boards. Sometimes they are made on the contract system. Formerly the work was done through the Mukhtiarkar. Since the appointment of Rais Kamardin as non-official Vice President of the Naushahro Taluka Local Board it is done through him by the beldars under him. The Mukhtiarkar still exercises supervision over the work. Sometimes the tapadar or the supervising tapadar gets the work done by chheras obtained from zamindars. The Local Fund overseer also gets the repairs done by the beldars.

15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps ?

15. Same as 21.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters ?

16. Both officers and their men tour on horses and camels. Camels are engaged by them on the monthly system at the beginning of the tour. Sometimes in the hot-weather when camel-men leave them, we provide camels, both for riding and the conveyance of kit. Sometimes the hire is paid by them and sometimes it is paid from the rasai fund.

17. What are their postal arrangements and means of communication with head-quarters ?

17. The kotars carry the post of all officers except the Commissioner who has sowars for the purpose. The kotars do this work by rotation. Each kotar has to perform this duty for two days in the month. When a kotar for some reason or other is unable to come, a labourer is engaged whose wages are paid by deduction from the kotar's pay. If more men are required for carrying telegrams or calling an official, they are engaged and their wages are paid from the rasai fund.

18. What are the usual camping places in your charge ?

18. Naushahro is the only camping place in tapa Naushahro. The camping places in taluka Naushahro are: Naushahro, Pad Idan, Tharushah, Dalepota and Phul where there are bungalows and Bhiria, Chanhi, Abji, Nurapur and Vagan where there are no bungalows.

19. What arrangements are made for preparing or keeping in order the camping grounds ?

19. A camping ground outside head-quarters is put in order by labour provided by zamindars just before it is used.

20. Which of them are within practical reach of villages with bania shops or bazars ?

20. Of these camping places Naushahro, Bhiria, Abji, Pad Idan, Tharushah, Dalepota, Daryakhan, Chanhi, Phul and Vagan have shops of banias.

21. To which of them are attached vegetable gardens ?

21. At Naushahro alone there is a Local Fund Garden attached to the camping ground. At other places vegetables, etc., can be had.

22. Which of them are provided with bungalows ?

22. Same as No. 18.

23. What permanent establishment is maintained at such bungalows ?

23. Chowkidars of the Public Works Department are permanently maintained to look after these bungalows.

Rasai.

24. What do you understand by the term 'Rasai' ?

24. Rasai means to provide the required supplies.

25. What are the average daily requirements of officers on tour in the matter of supplies ?

25. Provisions as a rule are not supplied ; the other supplies mentioned in No. 11 are provided.

26. What are the average daily requirements respectively of their private servants and of their official establishment ?

26. In lieu of provisions daily allowances are paid to the private servants and officials establishments of the officers at the following rates :—

Clerks	... Some get Re. 1 and some 8 annas each.
Butler	... 8 annas.
Naik	... 8 annas.
Beons and private servants	... 4 annas each.

Besides, the butler gets a bottle of liquor and some of the clerks a bottle of brandy and others a bottle of country liquor.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?

27. The prices of the provisions which are bought from the bazar are settled by the members of the camp independently. The prices of other articles are as follows :—

Mutton 4 annas a seer; fowls 3 annas each; grass Rs. 16 per 100 bundles; eggs 12 annas a dozen; butter Re. 1 per seer; firewood 6 to 10 annas per camel load; jars (small) one anna each; jars (big) 3 annas each.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. All these articles have market values beyond neighbourhood of large villages and towns. They are slightly lower than in such neighbourhood.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. The daily cost is as under:—
For the Commissioner and his establishment Rs. 140, for the Collector and his establishment Rs. 40, for the Assistant Collector and his establishment Rs. 20 and so on for the camps of other officers. These figures do not include fees for the inspection of records and money presents.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. All the articles referred to in No. 11 are purchased from the bazar and collected at headquarters by the tapadar. In villages these are obtained by him partly from the zamindars and partly on payment. The whole work is done by the tapadar, and zamindar is the nominal provider.

31. How are they paid for?

31. They are paid for on bills in which both quantities and rates are under-stated according to the instructions of the butler. The money received on the bills for the rest of the camp is returned.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

32. Formerly the payment on the bills of Mr. Mackie, Mr. Acott, the Chitnis and the Deputy Collector was received by the zamindar who after deducting the expenses incurred by himself returned the balance to the tapadar. But since the orders issued in March last the zamindar provides all the supplies for these officers and gets payment on bills; as regards the rest of the camp the zamindar receives the payment on bills but returns the amount, as the supplies to them are provided by the tapadar. As regards other officers, these pay their bills but in some cases the money is returned to the butler.

33. How does their estimated average daily cost compare with the actual payments?

33. The cost exceeds the actual payments.

34. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars?

34. The excess is met from the rasai fund.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. Same as No. 41.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. No payment is received for jars, cots and stables. As regards the articles mentioned in No. 11 the officers pay for them on bills but their establishments do not.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

37. The officers get vegetables from the local fund gardens but make no payment for them.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. After the issue of the rules of 1914, rasai stopped for a time, but revived again in larger proportions than before. The zamindar is the nominal provider, the tapadar does everything.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. Rasai and lapo both should be stopped. The touring officers should encamp at head quarters. For work outside head quarters the officer should take with him his serishtedar only, leaving the remaining establishment at head quarters. There is no need for as many as 10 or 12 officers of the different departments to tour. The Assistant Collector alone should tour. Touring should be started not in

October but in January and should last till April. This will enable the tapadar to finish his work for the touring officer to inspect and obviate the necessity of a second visit to each tapa which involves loss of time to the tapadar and much rasai. Owing to this loss of time, the tapadar's work falls into arrears. He must therefore make rasai for and please the inspecting establishments. It is also suggested that while the work of the local tapadar is being inspected, the neighbouring tapadar should be informed of the date on which he should bring his records. As soon as his records have been inspected he should be allowed to go back. The present practice of summoning all tapadars and supervising tapadars within a radius of 8-10 miles from an officer's camp and taking them from one camp to another causes great loss of time to all. It also increases the burden of rasai for the tapadar of the camping place who must entertain his fellow tapadars. At the same time it is not necessary that every officer should inspect tapadar's records as is done at present. When the Assistant Collector does the Jamabandi and the post Jamabandi and the Mukhtiarkar examines the records of tapadars every three months, there seems no necessity for other officers to inspect them. The multiplication of inspection means the multiplication of fees to inspecting munshis. Moreover as the tapadars have multifarious duties to perform they should not be harassed if they do not finish their work in time. To give an instance tapadars are now required to measure 40-50 numbers instead of 20 numbers as before. If this work falls into arrears owing to pressure of other work, suspension or reduction or stoppage of leave is the punishment awarded. People should be warned to give information regarding outbreaks of diseases amongst cattle and births and deaths to tapadars with a view to the correction of their registers. Is it fair to reduce or punish tapadars or administer warnings to them for failure on the part of the people to make such reports? Have they the time to attend to these things personally at all places in their charges? Tapadars should have fewer worries and hardships in these matters. Unless this is done they must make rasai also for the establishments of Veterinary, Sanitary and other officers and must escort these officers into and out of their charges, a proceeding which takes much of their time. They should not do this escorting except in the case of the officer who comes to inspect their records.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. Timely intimation of camps is generally given but sometimes camps are prepared at a short notice.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. The rules of 1914 are on our records.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

42—43. Fruit and other dalis are not given by us; sometimes the Mukhtiarkar gives dalis costing about Rs. 10 to 15 each. The cost is borne by the rasai fund.

44. What are the orders of Government on the subject?

44. The orders of Government are that no fruit or other dali should be accepted.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Lapo is what subordinate officials receive from zamindars over and above their pay.

46. How many forms are there of unauthorized 'Lapo'?

46. There are several forms of unauthorised lapo *e. g.* what zamindars pay to tapadars at the time of payment of the assessment; the percentage taken from contractors in the Public Works Department; the charge per package levied in the Railway Department from consignors; the payments received by the Vaccination and Police Departments in matters relating to those departments; the charge levied by foresters and peons of the Forest Department from maldars and contractors; what the sub-inspector and subordinate officials in the Police Department take from badmashes, complainants and defendants at the time of forwarding cases to magistrates; lapo taken by Incumbered Estates tapadars from lessees of estates; what the munshis in Civil Courts take from plaintiffs when filing suits.

From this it will be seen that the exactions of the Revenue Department, a much maligned department, are simply nominal when compared with the exactions of other departments.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. Lapo and annuities are paid by zamindars and other persons concerned and are utilized for the purpose of rasai.

48. In the Revenue Department the tapadars levy lapo from zamindars at a certain rate per acre. Some levy it at 4 annas per number and some at 8 annas per number. Some do not pay it at all. In other departments lapo is levied from men who want some service rendered to them at a rate fixed with reference to the service.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

49. Three fourths of the lapo received by the tapadar is utilized to cover the cost of rasai. It is converted into a rasai fund, the amount being recovered from the pay of the tapadar.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

50. The rasai fund is managed by the Head quarters tapadar with the help of other tapadars.

50. If so, who manages the 'Rasai' fund?

51. Money presents are made from the rasai fund as under:—

To butlers and servants of officers—Some butlers get Rs. 10 and some Rs. 5. Naik gets Rs. 2. To servants of clerks—Some servants Rs. 4 each and some Rs. 2 each. To Mukhtiarkar's servant Rs. 5, his naik Rs. 2 and his peons annas 8 each. To head munshi's servant Rs. 2 and to other peons of taluka office annas 4 each.

51. How far is unauthorised 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

52. No favours are shown by the subordinates in Revenue Department and I cannot say if they are shown in other departments.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

53. The following are the fees paid for the inspection of records:—

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

To the establishment of the Collector for the inspection of the taluka records Rs. 50; to the establishment of the Collector for the inspection of the tapadars' records Rs. 5 from each tapadar; to the establishment of the Assistant Collector for the inspection of records Rs. 15; to the clerks of the Commissioner in Sind for the inspection of records Rs. 100.

54. Lapo has been reduced by the rules of 1914. The money order system is generally availed of.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

55. The orders of Government prohibiting lapo are on the records.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

56. Both rasai and lapo should be stopped in my opinion. It would be better if the inspection of records was less strict and minor mistakes ignored. Jamabandi inspection and the inspection of tapadars' records should be in the hands of the Mukhtiarkar and the pay of tapadars should be increased. The Mukhtiarkar should keep a strict eye on rasai and lapo. The lapo-giver as well as the lapo-taker and the rasai-maker as well as the rasai-taker should be regarded as offenders. What is essential is that the pay of the tapadar should be increased because he owing to his heavy work cannot cook his food himself, but must keep a servant for the purpose. The horse allowance in the case of the tapadar is Rs. 10, but the feed of his horse costs Rs. 25. The allowance should therefore be raised to Rs. 30 as is the case in the Police Department. The pay of the tapadar should be at least Rs. 50 or 60. If this is done the tapadars will of their own accord cease to take lapo. At present the tapadar's pay together with his horse allowance is hardly sufficient for the maintenance of his horse. How can he then make the two ends meet?

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modication of the rules of the Land Revenue Code?

Chher.

57. Chher means men employed on work without payment.

57. What do you understand by the term "Chher"?

58. They are zamindars' haris generally.

58. Who are the 'Chheras'?

59. Chheras are required to repair roads and to help at shikar. Formerly they were also required at officers' camps. They are also required to close breaches.

59. What kinds of 'labour are the 'Chheras' called on to perform?

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

60. No.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars ? or from officials of Government ?

61. Chheras get no remuneration. They get food from zamindars. They also receive bakshish from officers who make shikar.

62. How far is casual paid labour available in your charge ?

62. It is available according to requirements at 8—10 annas per day.

63 Is any considerable staff of 'beldars' maintained in your charge either by Local Fund or Government ?

63. There is a staff of local fund beldars at the taluka.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government ?

64. Under the rules the zamindars are not bound to supply labour.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government ?

65. No lands are held by people in villages on condition of rendering service to Government. In a few cases however seris have been granted.

66. For what purposes do touring officers require labour ?

66. The touring officers require labour for the following purposes :—

Pitching and striking tents, loading and unloading kit, building stables, fetching water, bringing post, helping at shikar and doing miscellaneous work.

67. How many labourers do they require daily in camp ?

67. This has been answered under No. 19.

68. How many more do they require when pitching or striking camps ?

68. Do.

69. Whence do they obtain them ?

69. They are obtained on payment of wages, paid from the rasai fund.

70. Are they paid anything for their labour or are they given anything by the zamindars ?

70. They are paid from the rasai fund.

73. What do they pay the men ? Is there difficulty in making them accept payment ?

73. The officers do not pay them anything.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities ?

75. In emergent cases if the work is more than the beldars can do, zamindars are called upon to provide labour.

76. Are the labourers given anything for this work by the zamindars or the local officials ?

76. Zamindars feed them for this work. The officers pay them nothing.

77. What labour is required in case of floods and breaches of canal banks.

77. The zamindars provide their haris in case of breaches and floods.

78. Are the labourers given anything for this work by the zamindars or by Government ?

78. They are given food by Government.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars ?

79. The employment of chheras interferes to some extent with cultivation.

80. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards ?

80. The employment of beldars interferes with their work on the roads.

81. Have you any special reports on "Chher" or local orders.

81. In case of a breach officers issue orders to the effect that chher must be obtained from zamindars.

82. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

82. Chher is sometimes obtained for the purpose of rasai. It is also employed for closing breaches and repairing roads.

WRITTEN EVIDENCE OF MR. DASUMAL MULCHAND.

Preliminary.

1. Name. — 1. Dasumal Mulchand.

2. Appointment. — 2. Supervising tapadar, Sakrand.

3. Head-quarters. — 3. Head-quarters, Sakrand.

4. Length of service. — 4. 17 years' service.

5. Length of service and special experience in Sind. — 5. 17 years' service and experience of the duties of the tapadar and the supervising tapadar.

General.

6. What is the area covered by your charge? — 6. My charge consists of 4 tapas.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. The following articles are required for European officers in camp:—Milk, fowls, eggs, butter, firewood stalks jars and mutton. For the establishment privat and official—milk, firewood, jars, mutton and cots.

8. What are their requirements in the way of cots, water jars or other furniture at the various camps? — 8. The quantity of supplies depends on the requirements of each camp.

For the Commissioner's camp, cots 150, small jars 200, big jars 15; for the Collector's camp, cots 50, small jars 60, big jars 2; for the Assistant Collector's camp, cots 30, small jars 30, big jars 2.

Articles referred to in No. 11 are similarly supplied according to requirements; at the camps of other officers also, such as the Manager and the Superintendent of Land Records, the tapadars make the rasai.

9. What arrangements are made for accommodating their private and official establishments? — 9. The officers live in bungalows at head quarters towns and the munshis in deras and musafirkhanas. In villages the officers live in tents when there is no bungalow while the munshis live in private houses; some of them have rowtis. We have to provide free quarters.

10. What arrangements are made for stables at their various camps? — 10. Where there are bungalows there are stables. At other places stables are built, the materials being provided by the zamindars.

11. What arrangements are made for their office at their various camps? — 11. A tent is pitched.

12. What labour do they require to be provided locally at their various camps? — 12. The number of chheras required depends upon the requirements of each camp. On the first day the number required is as under:—

At the Commissioner's camp 50, at the Collector's camp 20, at the Assistant Collector's camp 10. On the second day fewer men are required and they are placed at the disposal of each camp.

13. What is the condition of the roads in your charge? — 13. The roads in my charge are not in good condition as there are floods there.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The mistri gets the repairs carried out by beldars under the supervision of the mukhtiarkar. Sometimes on the occasion of officer's camps however zamindars are called upon by the mistri to do such repairs at short notice. Tapadars and supervising tapadars also require zamindars in emergent cases to repair the roads.

15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps?

15. This is answered under No. 21.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters?

16. The officers and their establishment tour on horses and camels which they engage on hire at the beginning of the tour for the whole period of the tour. Occasionally when an animal is required it is provided for which payment is made sometimes. If it is not paid by the man for whom the animal has been provided, it is paid by the tapadar in charge of the camp at the destination.

17. What are their postal arrangements and means of communication with head-quarters?

17. The post of the Commissioner and the Collector is carried by the sowars. In the case of other officers it is carried by the kotars in turns. Sometimes malhis too are employed on this work. On emergent occasions zamindars' men also carry post.

18. What are the usual camping places in your charge?

19. What arrangements are made for preparing or keeping in order the camping grounds?

20. Which of them are within practical reach of villages with bania shops or bazars?

18—19—20. Sakrand, Mad and Mahrabpur are camping places in my charge. There are bungalows at Mad and Sakrand, also a camping ground at the latter place. This camping ground is put in order by beldars generally, when an officer is about to camp there. At Mahrabpur a camping ground is prepared by the zamindars' haris. Similarly camping grounds are prepared by zamindars in villages within the taluka, where there are no bungalows. There are bania shops at Sakrand, Mahrabpur and Mad.

21. To which of them are attached vegetable gardens?

21. There is a kitchen garden attached to the bungalow at Sakrand.

22. Which of them are provided with bungalows?

22. There are bungalows at Sakrand, Mad, Kazi Ahmed and Jhojhan in taluka Sakrand.

23. What permanent establishment is maintained at such bungalows?

23. Chowkidars are maintained by the Public Works Department at such bungalows.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Rasai means the supply of articles required at camps.

25. What are the average daily requirements of officers on tour in the matter of supplies?

25. It is not the practice to supply provisions. The other articles referred to in No. 11 are supplied.

26. What are the average daily requirements respectively of their private servants and of their official establishment.

26. Daily money allowances are given instead of provisions. They are given to the private and official establishments of officers as under:—

Munshis—Some 8 annas each, others a rupee each; Peons—4 annas each; Private servants—4 annas each; Butler—8 annas.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari, stalks and firewood?

27. They pay for provisions by themselves at rates settled by themselves. The rates for other articles are as under:—

Eggs 12 annas a dozen, fowls 6—8 annas each, butter 8 annas a pound, mutton 6 annas per seer, firewood 4 annas a camel load, stalks 2 annas a bundle, jars 9 pice each, and milk 1 anna and 6 pies a seer.

28. Is there any market value for milk, stalks, and firewood beyond the neighbourhood of large villages or towns?

28. These articles have market values beyond the neighbourhood of large villages or towns, slightly lower than in such neighbourhood.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. The following is the aggregate daily cost:—

For the Commissioner and his camp Rs. 150 daily; for the Collector and his establishment Rs. 35 daily; for the Assistant Collector and his establishment Rs. 20 daily; and so on for other officers. These figures do not include money presents and fees for inspection of records.

30. The articles referred to in No. 11 are collected by the tapadar in villages partly from zamindars and partly on payment from banias. At head quarters all things are obtained by the tapadar on payment. The tapadar does everything. The zamindar is in attendance for name's sake and provides some articles also.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp.

31. How are they paid for?

31. The zamindar presents a reduced bill at reduced rates.

32. The money paid on the bills is received by the zamindar who makes rasai but as regards the bills for the establishments the zamindar receives the money but returns it back.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

33. How does their estimated average daily cost compare with the actual payments?

33. The cost is more than the actual payment.

34. If it is greater by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

34—35. The excess in the villages is borne by the tapadars and at head quarters by the rasai fund.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. The officers make payments on bills for the articles referred to in No. 11 but no payment is made by the establishment. Officers do not pay for stables.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

37. The officers get vegetables from local fund gardens but pay nothing for them.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. For some time after the issue of rules of 1914 rasai ceased but now they are as they were. The tapadars collect the supplies mentioned in No. 11. The zamindars are the nominal providers.

39. Rasai and lapo should be stopped. Camps should be made only at large towns and head quarters towns. Officers' tour should be curtailed and the serishtedar alone should accompany them. They begin their tour in October. As however the tapadars do not finish their work by then, it would be better if the tour lasted from January to April. A lengthened tour means heavy expenses and interference with the tapadars' work, and the latter again means more highhandedness on the part of the tapadar. Moreover the work of neighbouring tapadars and supervising tapadars suffers, as they are also called in for rasai. It would not be possible to find contractors for the purpose.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. The touring officers can give timely intimation of their camps but sometimes intimation is given of sudden movements also.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. The rules of 1914 are on my records.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

42. We do not give fruit or dalis.

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

43. Nil.

44. What are the orders of Government on the subject?

44. The orders of Government are that no dali should be given.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Lapo is what tapadars receive from zamindars over and above their pay.

46. How many forms are there of unauthorised 'Lapo'?

46. The following are the forms of lapo:—

1. What zamindars pay to tapadars at the time of payment of the assessment.

2. The percentage taken from contractors in the Public Works Department.

3. The charge per package levied in the Railway Department from consignors.

4. The charge levied by the Foresters and peons of the Forest Department from maldars and contractors.

5. What the sub-inspectors and subordinate officials in the Police Department take from badmashes, complainants and thieves at the time of forwarding cases to magistrates.

6. What vaccinators take from people at the time of vaccinating.

7. The lapo taken by Incumbered Estates tapadars from lessees of estates.

8. What the munshis in civil courts take from plaintiffs when filing suits.

From this it will be seen that the exactions of the Revenue Department, a much maligned department, are simply nominal when compared with the exactions of other departments.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. Lapo and annuities are paid by zamindars and other persons concerned and are utilized for the purpose of rasai.

8. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. In the Revenue Department the tapadars levy lapo from zamindars at a certain rate per acre. Some levy it at a rupee per number and some at 8 annas per number. Some do not receive it at all. In other departments lapo is levied from men who want some service rendered to them at a rate fixed with reference to the service.

9. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. Three fourths of the lapo received by the tapadar is utilized to cover the cost of rasai. It is converted into a rasai fund, the amount being recovered from the pay of the tapadar.

0. If so, who manages the 'Rasai' fund?

50. The rasai fund is managed by the head quarters' tapadar.

1. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. Money presents are made from the rasai fund by tapadars. I do not know what amounts are paid.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forest?

52. No favours are shown in return for unauthorized lapo in the Revenue Department and I can not say if they are shown in other departments.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examination of official records by the establishments of touring officials?

53. Fees are paid for the inspection of records. In villages each tapadar gives Rs. 5 to the establishment of the inspecting officer. Similar fees are paid for the inspection of records at head quarters but how much I do not know.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

54. It has been reduced by the rules of 1914. The money order system is greatly availed of. Consequently lapo has decreased.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modification of the rules of the Land Revenue Code?

56. Both rasai and lapo should be stopped as the tapadars too are against these practices. It would be better if the inspection of records was less strict and minor mistakes ignored. Jamabandi work should be in the hands of the Mukhtiarkar and the pay of the tapadars should be increased. The Mukhtiarkar should keep a strict eye on rasai and lapo. It is then likely that the evils will disappear for most of the lapo is utilized for making rasai. Very little remains over for the tapadar. The pay of the tapadars is very low (from Rs. 20—25 to 30—35 plus Rs. 10 allowance.) It is hardly sufficient for themselves and their horses. How then is it possible for them to maintain their families and make rasai without taking lapo. They must also keep a cook as they are heavily worked. Even in the Police Department the horse allowance is Rs. 30. Why should it be less for similar work in the Revenue Department?

Chher.

57. What do you understand by the term "Chher"?

57. Chher means men employed on work without payment.

58. Who are the 'Chheras'?

58. They are zamindars' haris generally.

59. What kinds of labour are the 'Chheras' called on to perform?

59. The chheras are required to prepare camping grounds, to pitch and strike tents, to fetch water, to carry provisions, to repair roads and to assist at shikar.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by the zamindars?

60. No.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

61. The chheras get nothing in return except that at the time of shikar they get bakshish from officers.

62. How far is casual paid labour available in your charge?

62. It is available to the extent of 40 to 50 men at 8—10 annas a day.

63. Is any considerable staff of 'beldars' maintained in your charge either by Local Fund or Government?

63. There is a staff of local fund beldars at the taluka.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. Under the rules the zamindars are not bound to supply labour.

65. Are any land held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No lands are held by people in villages on condition of rendering service to Government. In a few cases however, seris have been granted.

66. For what purposes do touring officers require labour?

66. The touring officers require labour for the following purposes:—

Pitching and striking tents, loading and unloading kit, building stables, fetching water, bringing post, helping at shikar and doing miscellaneous work.

67. How many labourers do they require daily in camp?

67. This has been answered under No. 19.

68. How many more do they require when pitching or striking camps?

68. Do.

69. Whence do they obtain them?

69. They are obtained from the zamindars. The tapadars too employ labourers on daily wages at head quarters.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. Zamindars pay them nothing but the tapadar pays the men whom he employs.

73. What do they pay the men? Is there difficulty in making them accept payment?

73. The officers do not pay them anything.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. In emergent cases if the work is more than the beldars can do, zamindars are called upon to provide labour.

76. Are the labourers given anything for this work by the zamindars or the local officials?

76. For such labour neither zamindars nor the officers pay them.

77. What labour is required in case of floods and breaches of canal banks?

77. The zamindars provide their haris in case of breaches and floods.

78. Are the labourers given anything for this work by the zamindars or by Government?

78. They are given food by Government.

79. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

79. The employment of chheras interferes to some extent with cultivation.

80. How far does the employment of 'beldars' interfere with their ordinary work under the local Boards?

80. The employment of beldars interferes with their work on the roads.

81. Have you any special reports on "Chher" or local orders?

81. In case of a breach, officers issue orders to the effect that chher must be obtained from zamindars.

82. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

82. Chher should be suppressed for the purpose of making rasai. In case of breache, however the employment of chheras does not matters as it is in the interests of crops. Moreover it is difficult to obtain other labour than haris on such occasions.

WRITTEN EVIDENCE OF MURAD ALI SHAH IMAM ALI SHAH.

Preliminary.

1. Name. — 1. Murad Ali Shah son of Imam Ali Shah.

2. Occupation. — 2. Zamindari.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3. Land Revenue Rs. 5,000.

4. Residence. — 4. Bhiria, taluka Naushahro Feroz, district Nawabshah.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Taluka Local Board member, Naushahro, Vice-President District Local Board Nawabshah and Honorary Magistrate, Naushahro Feroz.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai which is derived from the word rasad means the supply of necessary provisions etc. at officers' camps.

7. How many years' experience have you had in making 'Rasai'? — 7. 14 or 15 years'.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Bhiria, taluka Naushahro and Tagar, taluka Kandiaro.

9. What officers frequent those camping grounds? — 9. The Mukhtiarkar, the Deputy Collector, the Assistant Collector, the Collector, the Deputy Sanitary Commissioner and the Manager Incumbered Estates in Sind.

10. What supplies do those officers require for themselves? — 10. Jars (small), jars (big), firewood, grass, milk, butter, mutton, vegetables, eggs and fowls.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk butter, vegetables, bajri or jowari stalks & firewood? — 11. I get grass, firewood and vegetables from my own stock; milk, butter, mutton, eggs and fowls on payment and jars free from potters who get ears of corn and corn from the joint produce of myself and my haris.

12. Do you get them from your haris or from banias or from your own house or from other zamindars. — 12. This has been answered under No. 11. I have to add that I get mutton from butchers and fowls and milk from others on payment.

13. Do you pay for them, and if so, at what average rates? — 13. This has been answered under Nos. 11 and 12. As regards rates, fowls can be had at 4 annas to 7 annas each, eggs 6 pies to 9 pies each, butter 1 to 1½ seers per rupee, milk at 2 annas a seer and mutton at 4 annas a seer.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. I get firewood from my own haris and get it to camp on my haris' camels for which I pay nothing to my haris. I simply feed them.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. The average daily cost is from Rs. 1½ to Rs. 2.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. To the private servants and official staff of the officers I supply milk, butter, firewood and mutton without payment for all the days of the camp.

18. What is the average daily cost of such supplies? — 18. The average daily cost is about Rs. 5.

19. Do you have to provide supplies also for the clerks of the officers? — 19. I also provide the supplies mentioned in No. 17 to the clerks of the officers.

20. What is the average daily cost of such supplies?

20. The average daily cost is annas 5 for each clerk.

21. Do you have to provide water jars cots or other furniture or material for building stables?

21. I have to provide cots, water jars and stabling materials.

22. What does that cost you for each camp?

22. The cost of rasai varies according to the number of men and the circumstances. The daily cost is from Rs. 5 to Rs. 10.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. No payment is received for the supplies to the clerks and private and official servants of the officers. From the officers, however, full payment of the bill is received, but the butlers of some officers appropriate the money.

24. If not, does the loss fall on your haris or on you?

24. It falls on me.

25. Do you have to provide quarters for the clerks?

25. Yes.

26. If so, does it cost you anything and do you receive payment?

26. It costs me nothing.

27. Do you have to provide camels, horses, carts or carriages?

27. Occasionally both for riding and the carriage of Government kit.

28. If so, what does it cost you and do you receive payment?

28. The average cost per camp is Rs. 7 to 8. For the carts provided for the carriage of records, etc., the officers pay according to scheduled rates, but no payment is made for those provided for the munshis and private and official servants of the officers.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes, but in this way. Muhammadan officials are given cooked food and Hindu officials uncooked food.

30. If so, what does it cost you, and do you receive payment?

30. I keep no account of what is spent on the rasai of the above officials. Nor do I by the rules of hospitality take into account such expenditure.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. From Rs. 200 to Rs. 300 if there are many camps and from Rs. 100 to 150 if there are a few camps.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. My kamdar makes rasai on the lines stated above. Further supplies and daily money presents are given by the tapadar.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. This has been answered under No. 23. As regards the officer's bill it is prepared and presented by my kamdar and payment is made accordingly.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I do not approve of the system of giving contracts to zamindars. Nor should tapadars have anything to do with rasai. I prefer the appointment of independent contractors.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. It would be possible to find contractors for districts and divisions but not for talukas or for each camp.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Rasai involves unnecessary pecuniary loss on the one side and trouble on the other and I make the following suggestions to suppress the evil:—

1. The touring period should be reduced.
2. Officers should not encamp except at the head quarters of talukas and in large villages and should take only small establishments out on tour.
3. Independent contractors should be appointed for making rasai.

37. Do you present 'Dhális' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I give dalis to officers—of fruit and vegetables generally, grown in my own garden and of sheep of my own stock. It costs me nothing.

38. Do you consider the practice should be prohibited by Government?

38. My opinion is that the practice should not be stopped altogether, and that respectable zamindars should be allowed to give dalis of fruit grown in their own gardens or bought from the market to officers at Christmas or when they encamp in their own villages, because it is an old custom to present dalis to the officers on such occasion.

Lapo:

39. What do you understand by the term 'Lapo'?

39. Lapo, an old word, is similar to a customary payment or due.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. There are various forms of unauthorized lapo; one is that which tapadars levy from zamindars; another which the Public Works men levy from contractors; a third which Forest Department men levy from zamindars and maldars in the neighbourhood of their forests; a fourth which muccadams and kotars levy in the shape of ears of corn and corn from haris and small khatedars. For the police there is no regular lapo but they take cash from zamindars at the time of rasai.

41. How is each form of unauthorised 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. The tapadars in this district levy unauthorized lapo at the rate of from annas 8 to Re. 1 per number or from Re. 1 to Rs. 2 per block and in some cases in lump sum or at the rate of Re. 1 per 10 acres; the Public Works men levy 10 p. c. from the contractors; the forest department men levy lapo at the rate of Re. 1 per 10 acres from the zamindars of their beats and from the maldars according to the number of their cattle.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Unauthorized lapo is levied by tapadars, supervising tapadars, Public Works men, Police thanedars and range forest officers for the ostensible purpose of making rasai. A part of it is however spent on rasai and the rest appropriated by them.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. The answer is the same as that to 42. I have to add that I pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Unauthorized lapo is levied for providing daily allowances, provisions and money presents and inspection fees for the private and official servants and clerks of the officers. I pay lapo as well as make money presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I make money presents to the private and official staff of officers and the private servants of munshis. These presents vary from Re. 1 to Rs. 4 and are made once a year. To the peons however we make such presents also when we call on officers. These presents are made because they have become customary payments as lapo has become.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. Unauthorized lapo is not paid for any favours.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. This has been answered under Nos. 45 and 46.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. About Rs. 200.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. The amount was reduced but it has again increased to some extent. It has not been reduced by the system of giving rasai contracts to zamindars.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiárkars?

50. It has been reduced to some extent.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. The following measures are suggested for the suppression of lapo :—

(1.) Commission on land revenue money orders should be remitted.

(2.) A numberdar should be appointed to each deh or tapa to collect land revenue on the lines of the Punjab system, who should be remunerated by the grant of a seri or the payment of a money reward.

(3.) The restriction on the cutting of trees on the banks of zamindari canals should be removed.

(4.) The present restrictions regarding the supply of water from a different karia from the same canal should be removed.

(5.) The supervising tapadar should have nothing to do with the repairs of boundary-marks. This work should also be entrusted to numberdars.

(6.) If a subordinate official of any department makes a report or records a note in his diary against any zamindar, a copy of such report or note should at once be furnished to the zamindar concerned who should pass a receipt for the same.

(7.) In each taluka some zamindars should be empowered to inquire into cases of unauthorized lapo and similar other exactions. The culprits on proof of their guilt, should be severely punished and the inquiring zamindar rewarded or in each taluka a committee of some respectable zamindars should be formed who should inquire into cases of unauthorized lapo, rasai, etc., and report the same for necessary action to the Divisional Officer.

(8.) The pay of tapadars should be increased.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means labour employed without payment.

53. Who are the 'Chheras'?

53. The chheras are mostly haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To repair local board roads, to work at camps and to close breaches.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. No.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. When employed at camps and on repairs to local board roads, the chheras get food from zamindars. They do not get anything from Government officials. But when employed on closing breaches and stopping floods, they get food from Government.

57. How many 'Chheras' are required at the camps of the different officers?

57. The number of the chheras required varies according to the requirements of each officer's camp. On an average from 15 to 20 chheras are employed.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. 6 chheras are daily required to bring supplies to camp. 5 to 10 are required to prepare camping grounds and 15 to 20 to pitch and strike tents.

59. Do they get anything for these services from the officers or from the zamindars?

59. Chheras get food only from the zamindars and nothing from the officers.

60. How many 'Chheras' are required for shikar?

60. There is no shikargah on my side, therefore I cannot say.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. This has been answered under No. 60.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. The number of chheras required for the repairs of roads varies according to the condition of the roads.

63. Are such repairs of benefit to the public as well as to the officers?

63. Yes.

64. Do they get anyting for such labour from the officers, zamindars or Local Boards?

64. They get food only from the zamindars and nothing from the officers or local boards.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. The number varies according to the circumstances of each case.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Chheras get food from Government and nothing from zamindars.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. If chher is required at the time of sowing or reaping crops, cultivation suffers to the injury of the zamindar and his haris.

68. How far is casual paid labour available in your neighbourhood?

68. It is available to a great extent.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. I consider that chher should be abolished so far as rasai at camps and repairs to roads are concerned. It should however be allowed in case of serious breaches and floods. More harm than good will result by prohibiting it in such cases. It is not possible to obtain casual paid labour to a great extent during the abkalani season.

WRITTEN EVIDENCE OF MR. KIRPALDAS LAKHUMAL, ZAMINDAR.

1. Name.	1. Kirpaldas Lakhumal.
2. Occupation.	2. Zamindar.
3. Extent of business or zamindari. Give amount of income tax or land revenue.	3. About 4,000 acres of land, about Rs. 4,000 land revenue.
4. Residence.	4. Berani, taluka Shahdadpur, District Nawabshah.
5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.	5. District Local Board Member.

Rasai.

6. What do you understand by the term 'Rasai'?	6. It means to supply provisions and to render services.
7. How many years' experience have you had in making 'Rasai'?	7. About 25 years'.
8. What are the camping grounds for which you have to make 'Rasai'?	8. Mostly at Berani.
9. What officers frequent those camping grounds?	9. Generally officers of all departments.
10. What supplies do those officers require for themselves?	10. Rice, flour, ghee, spices, grass, vegetables, etc.
11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?	11. Generally we purchase them.
12. Do you get them from your haris or from banias or from your own house or from other zamindars.	12. I get provisions from banias, eggs and fowls etc., from other men and milk and grass sometimes from our own houses and sometimes from haris; as regards firewood, it is generally obtained on payment.
13. Do you pay for them, and if so, at what average rates?	13. I pay for them at the prevalent rates.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. They have market values which are slightly lower than in large towns.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. Generally we purchase firewood. Occasionally we obtain it from haris to whom we sometimes pay and sometimes do not pay. On an average firewood costs 6 annas a maund.
16. What is the average daily cost of the supplies required by the officers themselves?	16. The supplies are provided according to the officers' requirements. The daily cost is from 4 to 5 rupees.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. Yes.
18. What is the average daily cost of such supplies?	18. About 8 rupees.
19. Do you have to provide supplies also for the clerks of the officers?	19. Yes.
20. What is the average daily cost of such supplies?	20. About 10 rupees.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. Yes.

22. What does that cost you for each camp?

22. It depends upon the duration of the camp.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. We receive no payment.

24. If not, does the loss fall on your haris or on you?

24. On us.

25. Do you have to provide quarters for the clerks?

25. Yes.

26. If so, does it cost you anything and do you receive payment?

26. Generally we provide houses; no payment is made for the landhis erected for the occasion.

27. Do you have to provide camels, horses, carts or carriages?

27. We provide carts and camels when required.

28. If so, what does it cost you and do you receive payment?

28. Some of the carts and camels are our own and some are obtained on hire. The cost varies.

9. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. We make rasai for these officers, in the case of Public Works Department officers through their daroghas and in the case of police officers through their thanedars. These subordinates recover the cost from zamindars, they also take something more from haris.

30. If so, what does it cost you, and do you receive payment?

30. The cost varies with the duration of the camp, but we receive no payment.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. About Rs. 400.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. We make rasai in consultation with the tapadar.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. Bills are prepared in consultation with the butler and the tapadar. The little that is paid is appropriated by the butler, the bania giving a signed receipt.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapadars and zamindars?

34. I prefer the appointment of contractor independent of the tapadar and zamindar.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Rasai endangers our respect and causes pecuniary loss to us. Suggestions are made separately for suppressing rasai.

37. Do you present 'Dhalis' of fruit vegetables or sheep to any officers? If so, what does it cost you?

37. We present dalis occasionally. The cost is from Rs. 5 to 15.

38. Do you consider the practice should be prohibited by Government?

38. I do not consider the practice should be stopped. As however it is likely to be availed of by the subordinate officials it should be prohibited.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo is derived from lap (a handful).

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp per acre or per survey number or per assessment of land revenue?

40.—41. It is levied in the Revenue Department in lump sum or at a certain rate per acre or number. It is similarly levied in the Public Works and Police Departments.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied by subordinate officials such as tapadars, supervising tapadars, abdars, assistant canal officers, sub-inspectors of police and daroghas. It is paid with a view to save one's respect and as a protection against pecuniary losses.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. We pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. We pay lapo as well as make money presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. The amount depends upon the circumstances of each case. All private and official servants of the touring officials are given money presents to avoid the displeasure of the officials and in addition to lump sums on account of daily allowances.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. No favour is shown. We are compelled to pay it, because of the powers which they have. Suggestions are made separately for the modification of those powers.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. The amounts of such exactions depend upon the circumstances of each case. They are exacted by the officials above referred to.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. About Rs. 300.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. Generally not, for, there have been cases of ill-treatment of zamindars who remitted their assessments by money order.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Suggestions are made separately. It could be stopped by modifications of the police and revenue systems or any other special orders of Government.

Chher.

52. What do you understand by the term 'Chher'

52. It means impressed labour employed without payment.

53. Who are the 'Chheras'?

53. They are haris or petty khatedars.

54. What kinds of labour are the 'Chheras' called on to perform?

54. They are asked to repair roads, to close breaches of canals, to prepare camping grounds, to pitch tents etc.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. They do not hold their lands on such conditions. They perform such labour under cumpulsion from zamindars who in their turn are compelled by officers to supply chher.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. They receive nothing except food from zamindars. In case of a breach they are paid by the Public Works Department if the work lasts for more than a day.

57. How many 'Chheras' are required at the camps of the different officers?

57. At Mukhtiarkar's camp 10 chheras. At Assistant Collector's camp 30 chheras. At Deputy Collector's camp 20 chheras. At Collector's camp 40 to 50 chheras. At Commissioner's camp 100 to 150 chheras.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. From 10 to 30. At the camp of a big official, not more than 50.

59. Do they get anything for these services from the officers or from the zamindars?

59. Nothing, they get food only from zamindars.

60. How many 'Chheras' are required for shikar?

60. From 10 to 20.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They do not come willingly. They come under compulsion from zamindars. They get nothing except that the officers pay something to those few chheras who are near them.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. Yes, according to the amount of work; from 40 to 60.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are not of as much benefit to the public as to the officers, for the roads get spoiled gradually.

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. Nothing.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. It depends upon the amount of work.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They get nothing but the Public Works Department feed them if the work lasts for more than a day.

67. Does the employment of the 'Chheras,' interfere with cultivation and cause loss to themselves and the zamindars?

67. It interferes greatly with cultivation causing loss both to zamindars and haris.

68. How far is casual paid labour available in your neighbourhood?

68. It is available.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Yes.

Suggestions regarding the suppression of rasai.

(1). The period for which officers tour should be curtailed.

(2). As far as possible touring officers should camp at large villages in talukas and should go out from these to do the partal in the neighbourhood.

(3). A week's notice should be given to the contractor, of an intended camp, to enable him to supply provisions etc., according to a list furnished to him by the touring officer. This list should include the requirements of the establishment.

(4). A list of the contractors appointed for the purpose should be furnished to each touring officer to enable him to communicate with the contractor direct.

(5). Each contractor should be required by the terms of his agreement, to provide supplies even at camps outside large villages, should it ever become necessary to camp outside such villages.

(6). Touring officers should as far as possible take a small establishment with them.

(7). All clerks and munshis should maintain their own transport when they get travelling allowance from Government. If however transport is required occasionally,

it should be obtained through the contractor and paid for at once. Mereover each officer should keep a number of additional beldars, sufficient to pitch his tents. If he cannot do so he should communicate his requirements in the way of labour to the contractor, when sending him a list of the supplies required by him.

(8). For every taluka a committee should be appointed. It should consist of as many members as there are tapas in the taluka. Each tapa should elect a member to the committee. These committees will from time to time endeavour to suppress evil practices and if any irregularity is committed they will come to know of it.

(9). Besides being Revenue officers Mukhtiarkars are magistrates. This combination of functions causes terror among the people, specially zamindars and haris and is likely to revive rasai again. It also causes great incovenience to complainants, accused and witnesses as the Mukhtiarkar is never in one place. Revenue and judicial functions should therefore be separated. It is probable that some of the Mukhtiarkars are against rasai being stopped. These will endorse the recommendations of their tapadars and supervising tapadars. It is therefore suggested that Mukhtiarkars should dispose of all zamindari matters on a certain fixed date in every month at their headquarters in the prsence of the zamindars concerned in consultation with the members of the taluka committees. This will prevent tapadars and supervising tapadars from doing harm to the zamindars by their adverse reports as it will enable facts to be ascertained from the latter. Nor will the Mukhtiarkars be able to do any mischief.

(10). If a zamindar appeals to the Collector in the zamindari matter, that officer should decide the appeal on a fixed date at a Local Board meeting. If this is done, there will be no injustice in any case, i. e. there will be no harm done to the zamindar on the unfair reports of subordinate officials and there will be no reason for zamindars to be afraid of them.

Suggestion for stopping the system of lapo.

All officers, from the Mukhtiarkar upwards, should assiduously help in stopping the system of lapo. A reasonable increase should be made in the pay of the tapadars and supervising tapadars to enable them to live in comfort and to keep up their position. The power of the tapadars should be curtailed to some extent so that the zamindars may not be afraid of them. The following modifications in the procedure are suggested:—

(1). When a zamindar applies for takavi no hitch is raised if he stands well with the tapadar. Otherwise the tapadar will note that the khatedar is a man of means with the result the takavi is refused him: The tapadars note should simply say whether the land is mortgaged or not and what is the market value of the mortgaged land. No recommendation should be called for from the tapadar. The Mukhtiarkar must grant a reasonable amount of takavi for obviously no zamindar of means will care to apply for takavi and for that purpose to mortgage his land and go to the taluka office twice or thrice and at the same time to pay interest. If this is done, the zamindar will be free from the bother of having to go to the tapadar and supervising tapadar.

(2). Under the temporary settlement the tapadar is required every year to assess every number according to the mode of irrigation. He should therefore give the khatedar or his agent at the number shumari a bill showing the mode of irrigation and the kinds of crops to enable him to apply in time to the Mukqtiarkar with a view to verification of the entries therein made, just as is done by the Mukhtiarkar in the case of the remission memos.

(3). There is always trouble in connection with boundary marks. There is some improvement in the state of things; yet there is the grouping of dehs. Therefore it will be better if Government put up boundary marks of stone and recover the cost from the zamindars in 5 yearly instalments.

(4). If the haris of a khatedar who has a site set apart for their residence go and live on the occupied number of the khatedar for the sake of convenience, the tapadar threatens to proceed against them for encroachment by filling in Form 8, and thus fleeces them every now and then. In such cases the tapadar should not be empowered to fill in Form 8. If this is done the khatedar and his haris will be free from having to please the tapadar. It might be argued that the khatedar should in such cases apply for that piece of land being recognised as a village site. To this the reply is that the haris do not stick to one place. They live at one place at one time and at another at another. If the khatedar gets the piece of land or the whole number recognised as a village site and his haris leave him, he will lose his number once for all. This is too much for the zamindar to bear. The tapedar should simply make a note in his numbershumari for the purpose of a census or enumeration of cattle of the persons who put up houses in this way and the number on which they live.

(5). Where there is no Municipality the tapadars are required to report encroach ments on lands. They make such reports even when there is no encroachment. For this reason both Hindus and Mahomedans in the village areafraid of the tapadars. A panch of 4 members should be appointed foreach village to look into cases of encroachments. If the members are not of one opinion, further evidence should be taken. All such cases should be disposed of by the Mukhtiarkar after personally inspecting the site.

(6). The present system of khatebadal is to give a written statement to the tapadar or supervising tapadar who after verification makes the transfer for which he gets something. Applications for the mutation of names where valuable rights of property are involved should be made to the mukhtiarkars. The tapadars should simply be required to note on the application whether the land has not already been transferred. and that it belongs to the executant. The tapadar should record this note in the presence of the Mukhtiarkar with a view to a satisfactory transfer and to freeing the parties from the bother of pleasing him.

(7). As regards the payment of assessment the money order commission should be remitted so that the zamindars may send their assessments from the nearest post office into the taluka sub-treasury direct without having to pay anything to tapadar. The remission of the money-order commission will not involve much loss of revenue to Government for only those zamindars who are far away from the taluka headquarters will avail themselves of the money-order system; those that are near will personally come and pay their assessments into the taluka sub-treasury. Until such facilities are provided, the evil practices complained of which do not benefit Government will not be suppressed. There have been cases of tapadars giving false receipts and misappropriating assessments paid by the zamindars. The introduction of the money order system will save Government from such frauds. While providing facilities for the zamindars the money order system is desirable also because it will prevent a tapadar bringing thousands of rupees into the sub-treasury under his own custody or under that of himself and his kotar, an arrangement which involves great risks and must cease, considering that an armed police guard is kept to guard treasuries even when the treasure therein consists of Rs. 5000 only.

(8). Papers relative to grants of land sanctioned at katcheries are sent back to the tapadars concerned for remarks. This gives them an opportunity to fleece the zamindars. To put a stop to this state of things it is suggested that the officer who holds the katchery should have prepared beforehand a list of fallow-forfeited and relinquished numbers giving the necessary information for each number to obviate the necessity of referring each matter to the tapadar concerned. A similar list should be kept of Government numbers to enable the sanctioning officer to sanction grants there and then with the aid of the map and the number shumari form of the village concerned so as to give no chance to the tapadar to rob the zamindars. As regards Government un-assessed numbers the tapadar should be required to mark trees etc. on the sketch prepared by him to enable the matter to be disposed of at the katcheri without further reference to himself.

(9). Form No. 8 regarding un-authorized cultivation is filled in by the tapadar. If he is on good terms with the zamindars he will note that the un-authorized cultivation was not wilful but due to amistake resulting from the illiteracy of the zamindar or his agent, that the crop is very poor and will not yield the amount of assessment, and that the zamindar has not applied for remission because the cultivation was un-authorized. If however he is not friendly to the zamindar he will make adverse remarks, the supervising tapadar will endorse what he has said and the Mukhtiarkar will make his recommendations accordingly with the result that he will be fined an amount equal to three times the assessment in addition to the assessment. To deprive the tapadars of this dangerous weapon the following suggestions are made.

It must first be defined what unauthorized cultivation is. If a khatedar by mistake or unintentionally cultivates a fallow-forfeited number or relinquished number or an unoccupied number or a portion of a Government unassessed number which is a frontage to his holding on his existing water supply without prejudices to any other khatedar, the penalty for unauthorized cultivation should not be imposed. The khatedar who does so commits no fault as he adds to Government revenue while making a living for himself. His only fault, if at all, is that he made no application for a grant of the land at the katcheri which would surely have been sanctioned if he had applied for it. It must however be remembered that if he had got the land at the katchery but subsequently had found no haris willing to cultivate it, he would have paid the nakashata assessment. To prevent this the tapadar should be required in cases of un-authorized cultivation to make a report to the Mukhtiarkar, submitting sketches of lands so cultivated, and also mentioning the ownership of the frontages without any opinion being recoreded either by

himself or by the supervising tapadar as to the value of the crop etc. The Mukhtiarkar should then in consultation with the above said committee dispose of the matter in the presence of the khatedar after ascertaining the facts and inspecting the land—the grant sanctioned by him being recognised as an eksali grant and not an authorised cultivation. If however an influential zamindar cultivates a mohag to which he has no right with a view to causing loss to a weaker brother zamindar, the cultivation should be considered as unauthorized, the procedure adopted being the same as that above described.

(10). The abdar and the canal assistant on the Jamrao are a nuisance. On other large canals, specially the Fuleli, there are darogas and sub-overseers and sub-divisional officers. The same arrangements should be made on the Jamrao. To put an end to the nuisance of abdars and canal assistants it is suggested that their appointments should be done away with as they are no longer required. If however, these officers must be retained, steps should be taken to prevent their robbing the people. One way in which this could be prevented is to do away with profiles. When the mouth of an outlet, as fixed by the Executive Engineer, is already very narrow, there is no need of a profile, a hundred paces from it, to prevent the khatedar from having more water by clearing the channel than he is entitled to. This is so dangerous a weapon in the hands of abdars and canal assistants that zamindars have no rest either by day or by night. When there is a paka outlet, which is very narrow, where is the need of a profile? What an abdar does is that when he is not paid his lapo he while passing along the side of the profile removes or throws into the water, or asks the mukudum to remove or throw into the water a brick from the profile. On the next day he brings the canal assistant to the spot and points out to him the mischief done to the profile. Unless the khatedar pays the arrears of lapo and something more, both will fill in Form 5 to the ignorance of the haris and the khatedar, for the whole outlet, no matter what the total area of land on that outlet is and no matter whether the land belongs to the khatedar whom they want to trouble or to him and others. The Engineer then imposes a fine equal to one or two assessments. To prevent abdars harassing people in this way, there should be no profiles, the section of the outlet being made as small as the Engineer thinks fit.

(11). There are generally subordinate survey numbers on the Jamrao. Government have recognised such survey numbers for the convenience of the zamindars. When there is excessive canal or rain water in the cultivation, it becomes necessary to make holes in the ridges to drain off the water for the benefit of the crops. In this case the abdar, unless he is friendly to the zamindar, will immediately fill in form 5 reporting that water intended for one subordinate survey number has been given to another through a hole made in the intervening ridge and the Engineer will impose a fine for it. How can zamindars then refuse to pay lapo? This prohibition should therefore be removed, in the interest of the Government and the zamindars and of the haris. Unless excess water is drained off, the crops will suffer.

(12). The darogas and the mukudams owing to their meanness drive the cattle on the canal banks into the pound. Sometimes if they find cattle in the neighbourhood of canals, they drive them on to the bunds, so as to have their footprints there and then take them to the pound. There have been cases of buffaloes, cows and goats dropping their young ones or dying on the way owing to their having been made to run hard or in the heat of the sun. Sometimes milch cows have ceased to give milk or calve because of their starvation for 2 days. Sometimes cattle have escaped from a mucudum on the way and fallen into the hands of the thieves. It will thus be seen what consequences a zamindar has to bear if the darogas and mucudums are against him. There are several other matters in which a zamindar can be harassed; such as the putting up of a khuhado, the cutting down of a babul tree., etc., etc. Steps should be taken for these also. There should be approaches to every canal for watering cattle. If an animal while watering at a canal goes on to the embankment no penalty should be incurred. To prevent cattle going on to the bund Government should either put up a strong fence along the canal bank or make some other suitable arrangement. Until this is done cattle will sometimes go on to the bund. As the owners of cattle are not much to blame the cattle found on the bund should not be sent into the pound. This will prevent the harassment caused by the darogas and the mucudums.

(13). The zamindars on the Jamrao have suffered much and are in perpetual dread because the Engineer there is empowered to impose fines. It is therefore suggested that the Engineer on the Jamrao should have powers similar to those of the Engineers in the rest of Sind.

(14). There should be grazing places set apart for cattle in every deh in the interests of cattle-breeding.

(15). Educational facilities should be extended.

(16). The powers of the subordinate officials of the Police Department should be modified.

Suggestions regarding the suppression of Chher.

(1). One great nuisance is the chher required for closing breaches in the abkalani season. As the Railway authorities maintain beldars who put the road in order as soon as it is injured by the rains, so should each sub-divisional officer keep fifty if not a hundred beldars in the abkalani season who should constantly be engaged on repairing bunds and promptly closing breaches in his division. Such an arrangement will enable breaches to be closed in time before they can assume large proportions, with the result that the people will be free from the nuisance of chher and there will be some saving in expenditure to Government. The pay of 50 beldars will be about Rs. 750 per month and about Rs. 3000 for the four months of the abkalani season. As they will be constantly repairing canal bunds there will be practically no breaches, but if there are any they will be promptly closed. This will save Government thousands of rupees which it annually spends on closing breaches and will lead to an increase in Government revenue which will be much larger than the saving so caused, because there will be no injury from floods to crops and no applications for remission of assessment. If the suggestion is adopted zamindars will not mind supplying chher in emergencies on the payment of wages to the men employed.

(2). Another nuisance is the chher required for repairing roads and occasionally making nalis on them for roadside trees. No matter how large the establishment of beldars is it is impossible for them to make a new road in 3 or 4 days on the occasion of an officer's camp. It is however necessary that the present establishment of beldars should be increased to some extent. The strengthened establishment supplemented (whenever necessary) by paid labour, which is available in winter, will be able to execute such work. These beldars must work under the supervision of the Local Board mistri, local fund overseers and vice-president. It is also necessary that larger grants should be sanctioned for the repair of roads.

(3). Chher is also required for preparing camping grounds and pitching tents etc., at officers' camps. If the officers' tour is curtailed and their camp establishment reduced and if more beldars are maintained there will be less trouble in connection with the pitching of tents etc. As regards the preparing of camping grounds, this work can be entrusted to the local fund overseer who will do it while he repairs the roads to the camp. He should be paid on the bill prepared by him. The amount should be paid from the local fund in the same way as the repairs to the local fund bungalows are paid for. This will enable the work to be done economically and will do away with the necessity of requiring chheras from the zamindars who are required to supply more men than are actually wanted. If an officer requires a number of labourers at his camp he should as suggested above give timely information of his requirements to the contractor who will make the necessary arrangements.

(4). If officers wish that the roads should be in good condition throughout the year, the one-anna cess paid by the zamindars should be supplemented by an equal amount from Government to enable the roads to be metalled gradually. This suggestion should be accepted by Government in the interest of efficiency and economy, in view of the fact that non-officials are now appointed as presidents and vice-presidents.

WRITTEN EVIDENCE OF MR. MUHAMMAD HASSAN.

Preliminary.

1. Name. — 1. Muhammad Hassan son of Muhammad Saban.

2. Occupation. — 2. Zamindar and small merchant.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Rs. 1200—1300 land revenue.

4. Residence. — 4. Khahi Kassim, taluka Naushahro, district Nawabshah.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai derived from rasad means to supply provisions etc., required at an officer's camp.

7. How many years' experience have you had in making 'Rasai' — 7. 20 years'.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. I make rasai at Naushahro only.

9. What officers frequent those camping grounds? — 9. All kinds of touring officers in Sind encamp at Naushahro.

10. What supplies do those officers require for themselves? — 10. Generally they require firewood, eggs, butter, milk, jars and fowls.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. I supply grass, firewood, eggs, butter, milk, fowls and jars. I provide grass from my own stock and firewood purchased in the town. I get milk from my own village on payment. Sometimes I get milk free of charge from my haris and people of my village. I purchase and supply eggs, butter and fowls. I get jars free from potters who receive from the joint produce of myself and my haris corn and ears of corn at the time of harvest.

12. Do you get them from your haris or from banias or from your own house or from other zamindars. — 12. This has been answered under No. 11.

13. Do you pay for them, and if so, at what average rates? — 13. This has been answered under Nos. 11 and 12. Fowls however cost 5 to 7 annas each, eggs from 6 to 9 pies each, butter at one rupee per seer or seer and a half, milk 2 annas a seer, firewood at 6 to 8 annas a camel load which contains from 30 seers to one maund.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. This has been answered under No. 11.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. I cannot say exactly how much, as I do not personally make rasai at a camp.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. In addition to the supplies mentioned above, I provide supplies for the establishments of the officers. The arrangements are generally in the charge of tapadars.

18. What is the average daily cost of such supplies? — 18. I cannot say what the cost is.

19. Do you have to provide supplies also for the clerks of the officers? — 19. This has been answered under No. 17.

20. What is the average daily cost of such supplies ?

20. This has been answered under No. 18.

21. Do you have to provide water jars, cots or other furniture or material for building stables ?

21. This has been answered under No. 11. The arrangements for cots etc., are made by the tapadars, daroghas, police thanedars and rasai contractors.

22. What does that cost you for each camp ?

22. The cost of rasai varies according to the strength of the establishment and the circumstances of each case. I have no accurate knowledge of the cost.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks ?

23. From what superficial knowledge I have, I can say that officers pay for their supplies on bills, but their official and private establishments make no payments whatsoever.

24. If not, does the loss fall on your haris or on you ?

24. The loss is met in several ways. It is generally paid from the tapadars' lapo. Occasionally zamindars are also asked to make money contributions to the rasai expenses. The daroghas and the police make up the loss from subscriptions from zamindars.

25. Do you have to provide quarters for the clerks ?

25. I do not have to provide quarters for the munshis.

26. If so, does it cost you any thing and do you receive payment ?

26. This has been answered under No. 25.

27. Do you have to provide camels, horses, carts or carriages ?

27. I do not have to provide camels, horses or carts.

28. If so, what does it cost you and do you receive payment ?

28. Answered under No. 27.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. If any such official comes on official business and stays in my otak as my guest, he is treated as other guests are treated : he is given cooked food if he is a Muhammadan and uncooked food if he is a Hindu.

30. If so, what does it cost you, and do you receive payment ?

30. I do not remember the cost of such hospitality. Nor do the rules of hospitality incline me to receive payment.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. The cost of making rasai is not the same every year. It varies between Rs. 40 and Rs. 90.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. I do not make rasai myself. As stated above I only send supplies to the officials who make rasai at Naushahro camp. Since a month ago I have been associated with Rais Mian Kamaruddin, zamindar, rasai contractor, in making rasai at Naushahro camp.

33. How do you receive payment ? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars ?

33. This has been answered under other clauses.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. The giving of contracts to zamindars should be stopped and the interference of tapadars in the making of rasai should also be stopped. I would prefer the appointment of contractors independent of the zamindars and tapadars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. It will be difficult to find contractors for whole districts or divisions but not for talukas or large towns, where there are regular camping grounds.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. The following are my objections to the present system of rasai :—

It causes pecuniary loss and trouble to zamindars. As every member of the establishment, official and private, gets his pay, he should pay for his supplies. I consider that

independent contractors should be appointed for making rasai. They should be furnished in advance with the list of supplies required at each camp and pay for them liberally at market rates. These bills and the contractors' receipts countersigned by the touring officer should be filed in his office. Touring officers should take with them as few men as possible. This will save Government some money under travelling allowance. The touring period should be curtailed and camps should be confined to taluka head quarters and large towns.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you ?

No.

38. Do you consider the practice should be prohibited by Government ?

38. I consider that the practice of giving dalis should not be suppressed entirely. It should be restricted to the presentation by the zamindar of dalis of fruit and vegetables grown in his own garden on occasions of Christmas and other holidays and of camels at his own village.

Lapo.

39. What do you understand by the term 'Lapo' ?

39. Lapo an old word is similar to a customary payment or due.

40. How many forms are there of unauthorised 'Lapo' ? Is it levied only in the revenue department or also in the public works, police and forest departments ?

40. There are various kinds of unauthorized lapo. Generally it is levied by Revenue Department tapadars and supervising tapadars and Forest tapadars. The Public Works and Police officials levy annuities either in cash or in kind.

41. How is each form of unauthorized 'Lapo' levied ? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue ?

41. The various forms of the unauthorized lapo are levied in the following ways :—

The Revenue Department tapadars levy lapo at the rate of 8 annas to a rupee per number, or of a rupee per 10 acres, or in lump sum. The supervising tapadars levy it from big zamindars in kind or in lump sum and from tapadars in cash annuities, the amount in each case being a month's pay of the tapadar or more according as his income is small or large. Sub-Divisional officers and daroghas levy 10 per cent or less from contractors on their clearance and other contracts. They also levy sums from zamindars in matters relating to their karias. moris, rotation of watersupply, etc., in proportion to the service rendered. Some Sub-Divisional officers take nothing, except from contractors. Daroghas and mukadams however take corn from people residing in the neighbourhood of canals and zamindars' haris' at the harvest. Daroghas also take some cash or corn from large and middling zamindars annually. For the police there is no regular lapo. But they take from large zamindars as an annal payment, grain for their horses and cash, the latter at the time of making rasai. Generally Sub-Inspector and their subordinates levy these exactions.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers ?

42. Answered under No. 41. The ostensible purpose is rasai.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai' ?

43. Lapo is utilized for making rasai for touring officers. The lapo-taker has only a portion of it left to himself. I pay lapo as well as make rasai by providing supplies refered to above and also cash.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents ?

44. Lapo-takers make money presents to the establishments of touring officers according to fixed rates. I too make money presents to peons when I call on officers. I pay lapo as well in the manner above stated.

45. What are the usual amounts of such presents and for what purposes are they paid ? Do they take the form of daily allowances ?

45. I pay a rupee or two to peons when calling on officers. I do not pay in the form of a daily allowance. These payments are made in accordance with an old custom. The peons take the visitor's card in and bring him a chair to sit in until he is sent for.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests ?

46. Lapo is not paid for particular favours. It is paid to save one's respect and as a protection against undue loss.

47. What are the usual amounts of such exactions and by whom are they exacted ?

47. This has been answered under Nos. 45 and 46.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo' ?

48. From Rs. 80 to 100.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars ?

49. It was reduced in the first year only. It has since continued unabated.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars ?

50. It has been reduced to some extent.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government ?

51. The following are my suggestions for stopping lapo :—

1. Commissions on land revenue money orders should be remitted.
2. A numberdar should be appointed in each deh from amongst the zamindars to collect land revenue on the lines of the system obtaining in other countries. This numberdar should be supplied with the statement of land revenue, etc., and should be remunerated by the grant of a seri or the payment of a money reward.
3. If a tapadar or a subordinate official makes a report against a zamindar, a copy of such report should at once be furnished to the zamindar concerned who should pass a receipt for the same.
4. The powers of tapadars, the Police and the Public Works officials should be curtailed. The present restrictions regarding the supply of water from a different karia from the same canal should be removed. The restriction on the cutting of trees on the banks of zamindari canals should be removed.
5. Tapadars should furnish to zamindars the bills of land revenue assessment for Kharif in the month of November and those for Rabi by the month of January.
6. In each taluka a committee of respectable zamindars should be empowered to inquire into cases of unauthorized lapo and similar other exactions and also into irregularities. This committee should send a report on each case to the Deputy or Assistant Collector or the Collector for consideration and action. The culprits on proof of their guilt should be criminally prosecuted and severely punished.

Chher.

52. What do you understand by the term 'Chher' ?

52. It means labour employed without payment.

53. Who are the 'Chheras' ?

53. They are generally haris.

54. What kinds of labour are the 'Chheras' called on to perform ?

54. They are employed at officers' camps and to repair local board roads and to close breaches.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars ?

55. They do not hold lands on such conditions. But we put them on Government works such as those referred to above when we are required to do so.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars ? or from the officers of Government ?

56. When employed at officers' camps or on local board roads they get food only from the zamindars. In case of breaches and floods, they get uncooked food from the Public Works officers.

57. How many 'Chheras' are required at the camps of the different officers ?

57. The number required depends on the strength of the establishment. It varies from 15 to 20. Since 4 or 5 years ago the practice is for local board beldars to work at camps at taluka head quarters and for zamindari chheras to work at camps outside taluka head quarters.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Answered above. From 15 to 20 chheras are required to pitch and strike tents. The number required for other work at camps varies with the strength of the establishment.

59. Do they get anything for these services from the officers or from the zamindars?

59. Answered above. They get nothing.

60. How many 'Chheras' are required for shikar?

60. There is no shikargah in my neighbourhood and I do not know how many are required.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. Answered under No. 60.

62. How many 'Chheras' if any, are required for supplementing repairs to the roads by the Local Boards?

62. The number depends on the condition of the roads.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are not of as much benefit to the public as to the officers.

64. Do they get any thing for such labour from the officers, zamindars or Local Boards?

64. Nothing except food from the zamindars.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. The number varies from 100 to 500 or 1000 according to the circumstances of each case.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They get food only from Government but nothing from the zamindars.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes, if chher is required at the time of cultivation.

68. How far is casual paid labour available in your neighbourhood?

68. It is available.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. I consider that Government should abolish chher for all purposes except that of closing breaches. The men employed should be paid wages at a liberal rate in lieu of food. If this is done they will work well and have no cause for complaint.

WRITTEN EVIDENCE OF MR. GHANSHAMDAS KHATANMAL.

Preliminary.

1. Name.	1. Ghanshamdas Khatanmal.
2. Appointment.	2. Special Deputy Collector, Rohri Canal Project.
3. Head-quarters.	3. Hyderabad, Sind.
4. Length of service.	4. 27 years.
5. Length of service and special experience in Sind.	5. 27 years.

General.

6. What is the area covered by your tour.	6. On special duty since middle of February in talukas Moro, Sakrand and Shahdadpur.
8. What private servants accompany you on tour?	8. One cook and another assistant.
9. What official establishment accompanies you on tour?	9. One clerk and 3 peons.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. Food stuffs are purchased at convenient places.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Jars, milk, fuel, grass.
12. What private and official furniture do you take on tour?	12. 2 camp tables, 6 chairs, 3 daris, 6 boxes, one cot, beddings.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. 6 cots, 4 jars.
14. What tents do you take on tour?	14. Two small tents.
15. What arrangements are made for accommodating your private and official establishments?	15. They live in the quarters of P. W. D. bungalows, in tapadars' deras or dharamsalas.
16. What arrangements are made for stables at your various camps?	16. There are stables attached to P. W. D. bungalows, deras and dharamsalas.
17. What records do you take on tour?	17. One box containing current records.
18. What arrangements are made for your office at your various camps?	18. The office is put in the house occupied.
19. What labour do you require to be provided locally at your various camps?	19. None.
20. What is the condition of the roads in your charge?	20. Fairly good.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Local Board.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head quarters?	23. Camels hired by the month for the season.
24. What are your postal arrangements and means of communication with head-quarters?	24. Peons bring post on my camels. Occasionally it is got through the Mukhtiarkar.

25—30. No answer

Rasai.

31. What do you understand by the term 'Rasai'?	31. Rasai means supply of food stuffs, milk, butter, fuel, jars, cots and conveyance.

32. What are your average daily requirements on tour in the matter of supplies ?

32. One seer of milk, 10 seers fuel, 2 bundles of grass.

33. What are the average daily requirements respectively of your private servants and of your official establishment ?

33. Three seers of milk, 30 seers fuel.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

35. No market value for milk and firewood. Value for stalks.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment ?

36. About 8 annas for milk and fuel, 4 annas for grass.

37. How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

37. The local zamindars.

38. How are they paid for ?

38. Cash paid. Occasionally a zamindar does not accept payment.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp ?

39. Payment made in person.

40. How does your estimated average daily cost compare with the actual payments ?

40. Not much difference.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

42. No.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables ?

43. Jars are occasionally purchased, but generally supplied gratis by zamindars who take them away afterwards. Cots are supplied gratis.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

44. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. Supplies are nominally provided by zamindars but really by tapadars and other subordinate officials.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars ?

49. Yes.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars ?

51. No.

Lapo.

54. What do you understand by the term 'Lapo' ?

54. Lapo is annuity taken by tapapars, abdars, darogas.

55. How many forms are there of unauthorized 'Lapo'.

55. Lapo is taken at fixed rates.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Lapo is taken from zamindars by the tapadars and others for themselves.

57. How is each form of unauthorized 'Lapo' levied ? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

57. The mode of each class varies but the tapadar generally takes according to the cultivated area.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. Part of lapo is spent on rasai of touring officials and their subordinates. No.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. Rasai expenses include money presents to subordinates, peons, servants of the touring officials. For the Collector's and Assistant Collector's establishments and servants the amount comes to hundreds.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. Lapo is exacted for doing general favour or for not creating trouble.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. Large presents of money are made to the subordinate establishment for mitigating strictness of examination of official records.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. No.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. The lapo of the tapadars can be stopped by
(1) arranging to receive Government monies in the taluka office.
(2) Free remittance through the Post Office.
(3) Stopping rasai absolutely.

Chher.

66. What do you understand by the term "Chher"?

66. Chher is labour supplied for repairing roads and clearing canals and assisting at officers' camps.

67. Who are the 'Chheras'?

67. Chheras are haris.

68. What kinds of labour are the 'Cheras' called on to perform?

68. Repairing roads and clearing canals, pitching tents and preparing camping grounds and serving at the camps of the officers.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. No.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. The chheras generally receive payment in cash or in shape of food from the zamindars and cash payment from the P. W. D. for clearing canals but at a rate lower than that prevailing at the time.

76. How many labourers do you require daily in camp?

76. None.

77. How many more do you require when pitching or striking camp?

77. None.

78—86. No answer.

87. What labour is required in case of floods and breaches of canal banks?

87. A large number of coolies, donkeys, carts are required.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. Yes, to some extent.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. There is great loss to both if chheras are called in the season of cultivation.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. Chher is absolutely necessary and it cannot be dispensed with.

WRITTEN EVIDENCE OF MR. ASARDAS LILARAM.

Preliminary.

1. Name.	1. Asardas Lilaram.
2. Occupation.	2. Pleader and zamindar.
3. Extent of business or zamindari. Give amount of income tax or land revenue.	3. 1,000 acres—Rs. 28 income-tax—Rs. 1,200 assessment.
4. Residence.	4. Nawabshah.
5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate.	5. Nil.

Rasai.

6. What do you understand by the term 'Rasai'?	6. Rasai means supply of materials to touring officers.
7. How many years' experience have you had in making 'Rasai'?	7. 14 years.
8. What are the camping grounds for which you have to make 'Rasai'?	8. Jam Sahib and village of Karamchand.
9. What officers frequent those camping grounds?	9. All.
10. What supplies do those officers require for themselves?	10. Fowls, eggs, meat, milk, butter, fuel, grass, grain.
11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk butter, vegetables, bajri or jowari stalks & firewood?	11. I purchase grain, rice, bajri, from some shop while other things as eggs, chickens, butter I purchase from my haris, fuel and grass I have of my own.
12. Do you get them from your haris or from banias or from your own house or from other zamindars.	12. I always pay for the things from my own purse.
13. Do you pay for them, and if so, at what average rates?	13. I pay for them rates prevalent in the bazar.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. Yes.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. Fuel is brought from jungle by the haris. I have to feed the haris for that labour. My own cart brings them to my place.
16. What is the average daily cost of the supplies required by the officers themselves?	16. Three rupees.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. Yes.
18. What is the average daily cost of such supplies?	18. Annas 8 per each individual.
19. Do you have to provide supplies also for the clerks of the officers?	19. Yes.
20. What is the average daily cost of such supplies?	20. Annas 12 per each individual.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. Yes.

22. What does that cost you for each camp?

22. Reply No. 16, 18, 20, explain the whole thing.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Officers give small amounts, but munshis give nothing.

24. If not, does the loss fall on your haris or on you?

24. I pay from my own pocket.

25. Do you have to provide quarters for the clerks?

25. Yes.

26. If so, does it cost you anything and do you receive payment?

26. No.

27. Do you have to provide camels, horses, carts or carriages?

27. Yes, sometimes.

28. If so, what does it cost you and do you receive payment?

28. No money is received.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes.

30. If so, what does it cost you, and do you receive payment?

30. About Rs. 10 are spent.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. 50 rupees.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. I make rasai personally when the camp is in my village, otherwise I pay in cash or kind.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. No payment is made.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. An independent man should be appointed. He should neither be a tapedar nor a zamindar.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. No.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Rasai is a sort of bribe. Suggestions: 1. Days of tour should be reduced. 2. Number of camps should be reduced. 3. Camps should be fixed. 4. Camps should be in big villages where things can be had on payment. 5. Seri system should be introduced, that is some person should be given a fixed area of land free of assessment, who should supply the necessary provisions.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. Yes, Rs. 40.

38. Do you consider the practice should be prohibited by Government?

38. Not necessary. But the abuse of it should stop.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo is a forced payment to the tapedars.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. I know of Revenue and P. W. D.

41. How is each form of unauthorised 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. In Nawabshah taluka Rs. 3 are paid per block, elsewhere Re. 1 per survey number.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Tapedars or darogas. It is used for making rasai, to meet the expenses foreign to rasai and to fill their pockets.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. I give lapo and make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Reply is included in 43.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Cash payments are made to peons simply to get due respect and convenience.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. It is not paid to get any favour, but to prevent unwarranted mischief.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Not necessary.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. Rs. 60.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Powers of tapedars should be reduced.

Chher.

52. What do you understand by the term 'Chher'?

52. Free labour.

53. Who are the 'Chheras'?

53. Haris of the zamindars.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Every sort of work.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. No.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. Zamindars give them food.

57. How many 'Chheras' are required at the camps of the different officers?

57. Collector's camp 20; Dy. Collector's camp 12.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Collectors camp, for fuel etc. 6 chheras and for tents 13 or 14. Dy. Collectors camp, 3 for fuel and for tents 10 to 12.

59. Do they get anything for these services from the officers or from the zamindars?

59. No.

60. How many 'Chheras' are required for shikar?

60. I do not know.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?	61. I do not know.
62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?	62. Yes, no limit.
63. Are such repairs of benefit to the public as well as to the officers?	63. Not necessarily.
64. Do they get anything for such labour from the officers, zamindars or Local Boards?	64. Nothing.
65. How many 'Chheras' are required in case of floods and breaches of canal banks?	65. Depends upon the breach.
66. Do they get anything for such labour from the zamindars or officers of Government?	66. P. W. D. gives food.
67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?	67. Yes.
68. How far is casual paid labour available in your neighbourhood?	68. 6 annas per man.
69. Could it be procured by a contractor independently of the zamindars?	69. Yes.
70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?	70. Yes.

WRITTEN EVIDENCE OF MR. THARUMAL BILARAM.

Preliminary.

1. Name. — 1. Tharumal Bilaram, B. A.

2. Occupation. — 2. Zamindar.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3. Rents and about 1200 acres of land. I pr Rs. 44 as income tax and Rs. 1,000 as land revenue.

4. Residence. — 4. Dour, taluka Nawabshah.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. Honorary Magistrate.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai signifies that the touring officers have to be supplied with provisions.

7. How many years' experience have you had in making 'Rasai'? — 7. I have experience of last ten years.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Dour, taluka Nawabshah.

9. What officers frequent those camping grounds? — 9. Collector, Deputy Collector, Mukhtiarkar, Executive Engineer, Assistant Engineer, Supervisor, Overseer District Superintendent Police, Police Inspector, Sub-inspector, Manager Encumbered Estate, Deputy Manager & Principal Madrassah Karachi

10. What supplies do those officers require for themselves? — 10. Chickens, eggs, milk, butter, fuel, jars, kids, grass, juari and bajri.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?

12. Do you get them from your haris or from banias or from your own house or from other zamindars. — 11 & 12. Eggs, chickens and milk we get gratis from our cultivators, or we have our own. At times, when there is not sufficient quantity, the zamindar buys at his own expense. Fuel is supplied by the cultivator from jungle, as gratis. Jars and kids, the zamindar purchases and then supplies. Grass. juari and bajri the zamindar supplies from his own stock.

13. Do you pay for them, and if so, at what average rates? — 13. We purchase all the articles at the market rates.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Milk, fuel, and karbi have got marketable value.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. We get fuel from jungle, without any charges; when we have not got our own camels or bullock carts, we have to pay 2 annas per maund for carriage.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. The daily expense of a European officer is about Rs. 3 per day, of Deputy Collector Rs. 2 per day, of Mukhtiarkar, inspector and sub-inspector of police and overseer Re. 1 per day.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. I have never supplied private or Government servants with provisions, except milk and fuel. They get their supplies from bazar through the tapadar.

18. What is the average daily cost of such supplies? — 18. Reply is included in 17th. My personal expense. for fuel and milk will be 5 annas per day.

19. Do you have to provide supplies also for the clerks of the officers? — 19. To clerks, we supply milk and fuel.

20. What is the average daily cost of such supplies? — 20. The daily expense is 8 annas per head.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. We have to provide jars and cots for camps.

22. What does that cost you for each camp?

22. The expenses come up to Rs. 35 on each camp of Collector or Manager Encumbered Estates or District Superintendent of Police, or Executive Engineer. About Rs. 20 per day of the camp of Deputy Collector and Assistant Engineer and Rs. 10 on the camp of Mukhtiarkar or Inspector of Police or Deputy Manager Encumbered Estates in Sind.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Before 1914, no touring officer or his establishment paid anything. What the higher officials paid was trifling, hardly one anna in the Rupee. I was appointed a zemindar-contractor in 1914. In the beginning the clerks and peons used to pay full bills, but gradually they went on paying less and less and now the zemindar contractors are only contractors in name while rasai work is carried on by tapadar, daroga and jamadar as before.

24. If not, does the loss fall on your haris or on yon?

24. We have to make up the deficit, as the condition of Nasrat cultivators is different from that of haris in other parts of Sind, the cultivator in Nasrat being very poor.

25. Do you have to provide quarters for the clerks?

25. No, as at each camp, there are Public Works Department buildings.

26. If so, does it cost you anything and do you receive payment?

26. No.

27. Do you have to provide camels, horses, carts or carriages?

27. We have sometimes to supply camels and bullock carts.

28. If so, what does it cost you and do you receive payment?

28. As a rule we don't spend anything on these as those are our own or of our cultivators. As a rule we never receive payment.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes, we have to do rasai for all these officers.

30. If so, what does it cost you, and do you receive payment?

30. Our expenses come to about Rs. 10 per each camp. The rasai of these officers is done, through their subordinates *viz:* tapadar, darogas and jamadars, who go and get eggs, chickens from one zemindar, grass from another, butter, juari and bajri from a third and so on. Thereby they collect a lot more than the requirements of the touring officers.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. Before 1914 my expenses were about Rs. 500 every year, but now they come to about Rs. 50 a year.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. At certain camps the tapedar and the contractor do the rasai work jointly and at others only the tapadar.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. We receive payments by presenting bills according to the old rates fixed by Government in 1914.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapadars and zamindars?

34. An independent contractor, who is not a zamindar, would be better than a zamindar or tapadar.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. If the contractors get good rates, many will come forward.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. The system of rasai is a most objectionable system as it both degrades and bleeds the zamindar and the cultivator. Zamindars, who have their lands near camps are in perpetual dread of the touring officers and pass sleepless nights, when they are encamped near them. A petty butler lords over the zamindar. If he is not satisfied, he manages to bring the zamindar or contractor zamindar into disgrace. A peon getting Rs. 10 a month can make a respectable zamindar wait outside of an office when the zamindar goes to visit, if his palm is not greased.

Those that make rasai get honours, titles and land and are listened to, while those who don't, have to undergo all sorts of humiliation and are often times deprived of their rights. This happens mostly in the case of zamindars who are not educated.

I would suggest the following:—

(*a*) The touring period of officers should be shortened.

(*b*) They should not take many subordinates with themselves on tour.

(*c*) They should dispose of all the correspondence while touring, and not wait for the reports.

(*d*) Tapadars, darogas and jamadars should have no hand in rasai and their interference should be severely punished.

(*e*) Work of assessing income-tax should be taken out from the hands of the officers of Revenue Department.

(*f*) Peons and butlers asking for money from zamindars or tapadars should be dismissed there and then.

(*g*) Arms Act should be abolished.

(*h*) The best course will be to change the whole system of levying land-revenue.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I give dalis to officers and the expense comes to Rs. 20 per year.

38. Do you consider the practice should be prohibited by Government?

38. I have no objection to the dali system, if the zamindar is on friendly terms with the officer and sends it as a present, otherwise it should be stopped. Zamindars usually give dalis, with the intention of getting some benefit from the officer and some of the officers demand dalis as a matter of right. These should be stopped.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo is the amount paid to tapadars, darogas in order to prevent them from playing mischief and harassing the zamindar.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. The system of lapo is in vogue in the Revenue and Public Works Departments. In Police department other means are adopted for exacting money.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. Lapo is taken in cash. It is taken on acreage.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Tapadars and darogas take lapo, as a sort of customary dues.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. We have to pay lapo, as well as to make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. On account of this mixed system, kherchie to peons and servants are paid by the tapadar, as well as by us.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Tapadar pays in the shape of rozano and we pay in a lump sum Rs. 2 to the peons of higher officials and Re. 1 to the servants of other officials.

The idea of paying them is that they should not trouble us which they can do in several ways.

46. Is unauthorized 'Lapo' exacted for particular favours, and if so, what, in matters of land revenue, irrigation, police and forests?

46. Lapo is given to the Revenue tapadar generally with a view that he should make no report about 1, Be Kaide, 2, boundary-marks.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Tapadar takes Rs. 2 for 16 acres. Supervising tapadar takes Re. 1. Daroga takes Rs. 2.

This is the prevailing custom with all big zamindars, but with the petty khatedars it sometimes goes up to Rs. 8 per block.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. I have to pay about Rs. 100 for lapo every year.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. Lapo has not decreased after 1914. It is on the contrary on the increase. As the cost of living of tapadars and supervising tapadar is increasing, they go on getting more exacting.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. The system of paying assessment before Mukhtiarkars has not decreased the lapo, but has only afforded zemindar time to pay lapo at his own convenience.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51 A.—The rule of Be Kaeede Peech should be removed. There is block system in Nasrat taluka. Each block has to be watered by cutting a kasi only at one place. This is not practicable in each case. Almost all the lands are flow. The ground of blocks is level and in some places one side of the block is higher by a foot or two feet than the other side. To level such would cost too much and the return would be too little. Watering such higher ground strictly in accordance with the rules can only be done by flooding the lower portion, which would remove all the vigour of the soil and the crop would be very poor. The consequence would be that the zamindar would suffer very heavily if he were to act strictly in accordance with the rules relating to peech so he has to please the tapadar by giving him lapo.

Secondly on account of rush of water, the kasi or water course bund oftentimes gets breached. The zamindar gets it closed but the mark as a rule remains. The tapadar and daroga can threaten the zamindar with a prosecution for taking the water illegally; to avoid all this the zamindar pays lapo to please them. If the rule is done away with, all the trouble would disappear. The removal of the rule would not put Government to loss, on the contrary, increase the fertility of soil, with the result that Government would be able to get more assessment.

B.—The rule as to boundary marks should be done away with. Formerly there was a rule that every year all the banas of the squares should be kept upto the proper size and the tapadar was to examine and make a report. The rule as to banas has since t hen changed as it was considered to be working great hardship and this system now in vogue is known as the group system. Each group of dehs has to be inspected by the tapadar every fifth year. Each bana has to be made 3 feet at the bottom, 2 feet in height and 1 foot 6 inches broad, at the top. To construct such banas of 4 acre square piece it costs about Rs. 12.

The grounds for this system are:—(1) Convenience of assessing revenue (2) Avoiding wastage of water at the time of irrigation and ensuring proper watering of the soil. No zamindar can water his land if there are no banas, so they must exist. It is in the interest of the cultivator to have banas and the rules as to them are in my opinion superfluous, only help the tapadar in levying lapo.

C.—The rule as to reports by tapadars, about the occupying of village plots not in accordance with the sketch should be done away with.

D.—The rule as to reports by tapadars about the residence of zemindars in their villages should be done away with.

E.—Magisterial powers should be taken away from the Mukhtiarkar and the Head Munshi. Whenever a tapadar or supervising tapadar files a complaint against zemindar, his superior officers try and support him with the result that zamindar tries to please him, by giving lapo. The tapadar should have no hand in assessment of income tax.

G.—Section 110 of the Criminal Procedure Code should be abolished.

H.—Rasai should be stopped and the pay of tapadar be increased.

Chher.

52. Chher means the system of supplying men by the zemindar without remuneration, for the purposes of closing breaches, repairing roads, preparing camping ground for officers and for shooting purposes, also of supplying men by the zamindars on getting wages during the months of March and April for clearance work, when the Public Works contractor has failed to finish the work in time.

52. What do you understand by the term 'Chher'

53. Who are the 'Chheras'?

53. Cultivators serve as chheras.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Reply to this question is included in answer to question 52.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. Chheras are not given land by Government on those conditions. Zamindars give land to cultivators on those conditions.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from the officers of Government?

56. Chheras get no compensation from Government or zamindars. They get rations, but those also not adequately.

57. Before 1914, there was a regular system of chheras, but now the work is done by servants accompanying touring officers and beldars of local boards and sometimes two or three cultivators are sent for to help them.

57. How many 'Chheras' are required at the camps of the different officers?

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. No chheras are required, as fuel is supplied by zamindars, on camping grounds. Camping ground has not to be levelled as there are Public Works Department bungalows in which officers generally encamp.

59. Do they get anything for these services from the officers or from the zamindars?

59. Chheras do not get anything from the zamindars or officers.

60. How many 'Chheras' are required for shikar?

60. In Nasrat taluka, there is neither lake nor forest for shikar.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. Reply to this question is in answer to question 60.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. Chheras are supplied for repairing of Local Boards roads. The number depends upon the condition of the road sought to be repaired.

63. Such repairs no doubt result in good to the general public, but being in first instance intended for the benefit of the touring officers are undertaken at extraordinary expense and trouble.

63. Are such repairs of benefit to the public as well as to the officers?

64. Do they get anything for such labour from the officers, zamindars or Local Boards?

64. The chheras get only rations from the zamindars.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. During the time of big breaches about 200 men are required.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They get food, but no wages.

67. Zamindars gladly help when there is a breach, because it is for their advantage. But the mischief lies in the procedure of levying such chheras, *e. g.*, a zamindar who is in bad books of the Mukhtiarkar is asked to supply large number of chheras than other and sometimes he is made to give all his haris with the result that both zamindar and cultivator suffer and very often it happens that the haris of such a zamindar leave him at the end of the season.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

68. How far is casual paid labour available in your neighbourhood?

68. Labourers can be had in sufficient numbers.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. In my opinion Chher should be abolished except that at the time of big breaches in canals during Abkalani, zamindars should be asked to supply chheras on payment, provided that no zamindar should be made to supply more than 25% of the total number of his cultivators.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

WRITTEN EVIDENCE OF MR. HIRANAND TAHILRAM LALA.

Preliminary.

1. Name. — 1. Hiranand Tahilram Lala.

2. Appointment. — 2. District Deputy Collector.

3. Head-quarters. — 3. Nawabshah.

4. Length of service. — 4. About 26 years.

Years. months.

5. Length of service and special experience in Sind. — 5. Head Clerk to the Assistant Collector Larkana about 2 years; Taluka Head Munshi about 2 years; Mukhtiarkar about 1½ years; Head Clerk to the Deputy Commissioner Thar and Parkar about 2 years; Deputy Colonization Officer about 2 years; Incumbered Estates Department as Deputy Manager and Assistant Manager about 10 years; District Deputy Collector Desert Division about ½ year; District Deputy Collector Nawabshah about 2 years; total service about 23 years.

General.

6. What is the area covered by your tour. — 6. Nawabshah Division covering three talukas of Nawabshah, Shahdadpur and Sinjhoro.

7. What is the period of your tour? — 7. 195 days minimum.

8. What private servants accompany you on tour? — 8. Two.

9. What official establishment accompanies you on tour? — 9. 8 clerks and 4 peons including naik, 4 baggage camelmen and 8 riding camelmen.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. I take with me all provisions from the district head quarter station except ghee, fuel, milk and meat and sometimes an egg or two which I get at camps. I do not take ghee at every camp but generally purchase about a seer or two at a time which lasts me for about 4 to 7 days. The office establishment carry no supplies. They get their provisions from the village bania at every camp unless the camp is at a place where bania is not within easy reach or where timely intimation is not sent, in which case they are required to buy their provisions ahead and carry them with themselves. Such camps are however very rare.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. I require only fuel, milk and meat, rarely an egg or two. My establishment requires the ordinary provisions like rice, atta, dal, ghee, spices, meat, milk, and fuel; sometimes eggs and fowls wherever they could be had gratis.

12. What private and official furniture do you take on tour? — 12. Private—Four boxes, deck chair and a teapoy. Necessary chairs and tables, record boxes, 8 camel loads of office kit in all.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. About 20 to 25 cots are required for the whole camp including servants, camelmen etc.

As for jars I require 1 to 2 earthen jars. I use my copper jar also which I carry with me.

My establishment requires 4 to 6 jars, peons and camelmen. No other furniture is needed.

14. What tents do you take on tour? — 14. Two tents, Swiss cottage, about 14′ × 14′ & 10′ × 10′ and 2 rantis for servants and one necessary tent. One Swiss cottage tent for office.

15. What arrangements are made for accommodating your private and official establishments? — 15. None.

16. What arrangements are made for stables at your various camps? — 16. I do not need any as I generally ride on camel back.

17. What records do you take on tour? — 17. 8 camel trunks full of records.

18. What arrangements are made for your office at your various camps? — 18. They have their office in a tent. In hot season they hold office in Government buildings. They however pass nights in zamindar's otak where Government buildings are not available.

19. What labour do you require to be provided locally at your various camps? — 19. I do not require any, except that peons do take a few men say about half a dozen the least for pitching and unpitching tents and for packing and unpacking kit. If more men are available, they do not mind employing them to do the work quicker. The record boxes are generally heavy and peons do require outside help. One or two men are employed daily for carrying water and do other sundries and they are sometimes given food.

20. What is the condition of the roads in your charge? — 20. The condition is not good.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. The Mukhtiarkar as Vice-President is responsible and Local Board agency is employed for the repair of the roads.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps — 22. No special repairs are required to be made either for me or even the Collector. Special repairs are only required when an officer motors or rides in a tonga. In that case zamindars agency is employed. Formerly zamindari labour was employed to slightly repair roads after inundation but I have stopped that practice.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head quarters? — 23. My means of transport are camels. I engage them from the Kotri taluka for the whole period of my tour.

24. What are your postal arrangements and means of communication with head-quarters? — 24. The post is carried to me from the taluka head quarters in the interior of the taluka generally by kotars and rarely by beldars.

25. What are the usual camping places in your charge? — 25. The Division is fortunate in having many P. W. D. Bunglows. There are as many as 9 bunglows in the Sinjhoro taluka 8 in the Nawabshah taluka including the one at the taluka head quarters. There are 6 bunglows in the Shahdadpur taluka. Camps are usually made at the taluka head quarters and at bunglows and sometimes in the interior of the taluka whereever the work takes me.

26. What arrangements are made for preparing or keeping in order the camping grounds? — 26. In the Division there is only one camping ground at Sinjhoro to which no bunglow is attached. The camping ground is maintained by the Taluka Local Board. When a camp is made in the interior of the taluka where there is no P. W. D. bungalow, tents are pitched on Government waste land or occupied land. Such camps are generally made in or near villages where there are shops of banias.

27. Which of them are within practical reach of villages with bania shops or bazars? — 27. The camping ground is within easy reach of the taluka head quarter town. Owing to the number of P. W. D. bunglows being large, there has been no necessity for maintaining many camping grounds.

28. To which of them are attached vegetable gardens? — 28. No vegetable garden is attached to the camping ground.

29. Which of them are provided with bungalows? — 29. None.

30. What permanent establishment is maintained at such bungalows? — 30. None.

Rasai

31. What do you understand by the term 'Rasai'? — 31. By the term rasai in general I understand (i) the supplying of provisions and other necessaries to the touring officers and their establishment, (ii) the giving of cash to clerks, peons and private servants and (iii) providing officers and establishments with means of transport.

32. What are your average daily requirements on tour in the matter of supplies? — 32. My personal daily requirements including those of my private servant as based on the actuals I get at Nawab Shah direct from the bazar are:—

One seer of milk. About 20 seers of fuel for 2 or 3 winter months otherwise about 10 seers. Half-a-seer of mutton. One or two eggs on occasions and quarter of a seer ghee. Other supplies I carry with myself and replenish them on occasions when necessary from Head-quarter stations. At the taluka head-quarters I get fuel, mutton, milk and ghee from the bazar and pay for them. All these things at head-qnarters could be had on payment. In the district, however, the servant does sometimes take more of milk and mutton.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. The requirements of my office establishment are:—Of 8 clerks and munshis with 3 servants: Ghee three quarters of a seer. Rice 3 seers. Atta 3 seers. Meat 3 seers. Pulse and spices worth about two or three annas.

Of 4 peons: 2 seers of milk. 1 seer of mutton. 1 maund of fuel in winter, other seasons 10 seers. 1½ seer of atta. 1½ seer of rice, quarter seer ghee. Spices etc., worth a pice or two.

Of 4 baggage and 8 riding camelmen: Half a seer atta. Half a seer rice. ½ anna ghee. Meat and milk wherever they get free.

Nothing is supplied by the tapedar or Mukhtiarkar at the district head quarters i. e. Nawabshah, to any member of the Revenue establishment. Every thing is brought direct from bazar. No rozena (cash payment for daily expenses) is paid to them there. At other taluka head quarters, they get milk, meat and fuel in above quantities. At places these things are bought from bazar, at others obtained from zamindars.

When on tour in the districts where there is no market for milk, mutton and fuel, they get a larger quantity of the three articles evidently because they are not charged for these things. A report is however invariably made on all camps by the contractor that all the things supplied have been paid for. I cannot vouchsafe that the money so paid is generally not privately returned to them or the report so made is sometimes not false. All other provisions they get are invariably paid for.

In this District the munshis and peons of touring Revenue offices are stealthily paid rozena in cash instead of khandha by some tapedars holding good charges but there are honourable exceptions who do not accept rozena. These payments are made and received stealthily and kept secret from officers. The consumption of bazar articles is therefore limited to actual requirements and there is no wastage or short payment.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri, or jowari stalks and firewood?

34. The prices are as under:—Grain, rice: varies with the market. Eggs: 6 to 9 pies an egg. Fowls: 6 to 8 annas. Sheep: Rs: 2 or 3. Ram (dumba) Rs. 6 to 8. Milk: 1½ to 2 annas per seer. Butter: 7 to 8 annas per lb. Bajri and juari stalks: depends upon the crop.

Firewood: 4 to 8 annas; sometimes in abkalani when roads are impassable prices rise to 10 or even 12 annas according to the requirements in the towns and villages. In small villages there is no market and firewood has no value.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. None. There is no market value for milk, stalks and firewood in places other than large villages and towns.

36 to 42. Except jars, grass, fuel, milk and meat, all supplies are bought direct from the bazar and paid for in cash. The clerks and peons receive rozana in cash at many camps, but not always. The zamindar does not pay for grass, fuel, milk, meat and jars. He and his haris have milk quite in abundance as well as grass. Any quantity of fuel is available in jungles and fields and it is collected by zamindar's haris. He gets a few kids either from graziers who have been grazing their cattle on Government waste and occupied lands or from haris or has a few of his own. Jars he gets from the village potter who always uses Government earth and makes a living on it. He is also given a share at the time of batai and in return he supplies every zamindar and hari with pots free. In rare cases, if there is no potter near by, jars are purchased; but they are all left there after the camp is shifted. No value or rent is paid for the jars. For all these articles the zamindar is offered price, but he is

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

38. How are they paid for?

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

40. How does your estimated average daily cost compare with the actual payments?

41. If it is greater, by whom is the excess borne ? by the haris or zamindars or tapedars or mukhtiarkars ?

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

always found unwilling to accept it saying that he has not spent a pie over the things supplied. When in view of the Government orders he is pressed to accept value and report that all supplies have been paid for, he does so, but there is no guarantee that the amount so paid is often not returned to the establishment. The amount paid to the banias is however never returned because the members of the establishment get rozana in cash. That rozana is paid by the tapedar and not by the zamindar. Some of the big and oriental zamindars, however, secretly pay the establishment their khandha on the principle that they are their guests (forced and inflicted ones though they may be). As it is customary with such zamindars to supply food to all those who stop in their otaks the concession in the case of kamoras, is extended to their being treated as guests when they happen to come to their village.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables ?

43. Nothing is paid for the use of cots and jars as no body accepts rent for them. I remember occasions on which it came to my notice that jars had been bought with money and I paid for them. No other furniture is requisitioned by me and no stables are built for my horses. If I have ever a horse on tour, it is tied somewhere in the village where its safety is insured.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

44. There are three Local Fund gardens in the Division, but vegetables on a very small scale are raised only in two at Nawabshah and at Sinjhoro. At Nawabshah, I have a vegetable garden attached to my bungalow and never get vegetables from Local Fund garden. To Sinjhoro I only go on occasions and sometimes do get a few vegetables, but so far I remember nothing is paid for them, but even otherwise I could do without them.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service ?

45. My requirements are very small and my private establishment is already short. They cannot be reduced. My office establishment also cannot be curtailed without detriment to the public service.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. Yes. The period of 195 days fixed for a Deputy Collector having his head-quarters at the District Head-quarter town is certainly long and should be curtailed to 150 days and the period in the case of other Deputy Collectors should be curtailed from 210 to 165 days.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. The duty has been imposed on zamindar contractors, but they are all unwilling and reluctant. While formerly several zamindars contributed to the rasai arrangement, now the whole burden falls upon one zamindar who is often not found able to cope with the requirements of big camps without the intervention of the tapedar. So the tapedars hand is there. Otherwise touring officers would be inconvenienced and there would be number of complaints and ill-feeling. On the whole I shall not say that the system is working satisfactorily.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

48. No. It will not be possible to find an independent contractor for each taluka or Division. We can hardly get contractors for Local Fund works which have to be left undone for want of them. Much less can we secure contractors to supply supplies. But what is he required for in this Division ? Only to supply fuel, grass, milk, butter, fowls and eggs. The use of grass, butter, fowls and eggs is limited only to a few officers. I cannot understand therefore how that system if introduced could work satisfactorily. There are so many difficulties in the way. Whence will that contractor get his supplies ? Certainly not from the Head-quarters as the cost of freight in that case will be prohibitive. He will naturally buy all things from the village near camp. If the contractor's expenses and profits are added to the cost the prices will be exhorbitant and village bania would be much cheaper than the contractor. The contractor will have very small indents from which he will not be able to make a living. It will not be possible for him to secure and provide cots for big camps. Take an instance. Say the Commissioner camps at a place; the Collector, the Assistant Collector and the Mukhtiarkar naturally come to camp there. For all these camps not less than 150 cots are required. Will your contractor be able to supply the numbers ? No he will not. Whence will he get maunds of milk ? There is no market for milk in outside villages where many will not sell milk owing to some, supersitition. Such an arrangement of employing an outside contractor even if feasible, would be a failure, total failure. The requirements will, however, reduce to a negligible quantity

with the high rates of the contractor. Every member of establishment will go and have his supplies on cash direct from bazar or carry provisions with him. Again each officer would require a separate contractor, otherwise the camps would clash. A contractor cannot be expected to engage agents and attach one to the camp of every officer. What will he earn? He will simply starve and be out of pocket every day. It is not possible to secure contractors for such a thankless task. Now with my suggestions.

Rasai like lapo is a deep rooted evil and a difficult problem too both for him who gives and for him who takes. Rasai and lapo are not going to disappear by a stroke of pen or by an executive order. It is in the hands of the zamindars first to stop one or both and in the hands of officers next to lend hearty cooperation and support in putting down the evil. We shall take the side of zamindar first and ask as to why a zamindar pays lapo or makes rasai and whether he is prepared to stop both. Every zamindar should be put that question. An answer from a straightforward and prudent zamindar would be that he is not prepared. Why not? will be the next question. The reply to the query as to why he pays lapo to a tapedar or supervising tapedar is given in my report which I made the other day to the Collector of Nawabshah in the following terms:

"1. That the influence which the tapedar and the supervising tapedar draw from the nature of their duties, alloted to them is the primary reason which induces zamindars to pay them lapo. The tapedar and the supervising tapedar are the master of sur zimin and all final orders passed by superior officers are based on their reports, very few of which are ever verified. The tapedar and the supervising tapedar are ever in collusion, sail in the same boat and one protects the other. It is the ignorance and illiteracy of the zamindars in general combined with the indifference of their haris which have added doubly to their influence. The zamindars are ignorant of rules and regulations and everything they or their haris do is magnified and represented to them to be punishable. Haris are not under their control, as labour is both scarce and dear. The haris have no interest in the land but are tenants at will. If they leave one master, another is prepared to take them up with all their faults. Such haris therefore do not comply with the rules and regulations carefully. Zamindars are afraid of any action being taken against them for the indifference or doings of their haris. They have therefore to grease the itching palm of the masters of the situation to save themselves the worry and infliction of fines. No tapedar benefits the zamindar by entering cultivated land as uncultivated with a view to have his lapo. Such instances are now-a-days uncommon in settled areas which are within reach and eye of inspecting officers. Such instances however occur but very rarely in places which are not within easy access such as kacha, Lar and Desert lands where a tapedar takes a regular share from the assessment which is not charged and credited to Government apart from his lapo.

"2. Lapo is paid to the tapedar or the supervising tapedar to silence his tongue and pen. In return he overlooks the minor faults of the zamindar and his cultivator and renders him other minor services. For instance:-

(i.) A zamindar has to apply for land; he has to go to the tapedar to get numbers.

(ii.) He has to apply for remission, he has to go to him to get numbers.

(iii.) He has to sell or purchase land, he must go to the tapedar.

(iv.) In matter of postponement the tapedar or the supervising tapedar has to report on the condition of his crops and his financial position.

(v.) In cases of taccavi the reports of the tapedars or the supervising tapedars form the basis on which applications are granted or rejected.

(vi.) He can have precautionary measures taken against many a zamindar.

(vii.) His note is generally taken into consideration in inflicting fine under section 148 Land Revenue Code. He can make a note in favour of or against a defaulter or his crops without much fear of contradiction.

(viii.) Similarly in the case of remokal cultivation, he can show without fear of contradiction any produce he chooses to regulate the amount of fine. He shows produce as lahasul and the fine is generally remitted. I may be excused for quoting an example not as a grievance but as an instance to show how the tapedar is all powerful. One tapedar had submitted Form No. 8 in which he had shown the produce to be lahasul and the Mukhtiarkar had recommended infliction of a fine which I had imposed. He appealed against my order and you were on the note of the tapedar that the produce was lahasul, pleased to remit the fine. Why should not then the zamindars keep these magnates satisfied?

(ix.) For all matters connected with the Record of Rights a zamindar must go to the tapedar.

(x.) In matters of land grants a tapadar can set up a number of rivals against an applicant or show him favour by not communicating the matter to his rivals. A zamindar applies for land from an unassessed Government waste number. The tapadar will mark on the sketch quite a different portion which may not be cultivable and when he cultivates the portion he wanted he would fill Form VIII against him.

(xi.) A zamindar makes barani cultivation. The tapadar is not paid lapo. He will enter the cultivation as bosi and even go to the extent of saying that he saw the land being watered from a canal. Who will contradict him?

(xii.) A field is lift and cultivated with wheel. In heavy rains water overflows the banks of karias and runs into the field even when the zamindar does not require such water, but the tapedar can show the land as lift or aided by flow as he chooses—or even when water has not overflown the banks, yet he can show it as aided by flow. Who is going to check him? The zamindar in many cases will not know what mischief has been played because he rarely goes into the bill of assessment but pays away what is demanded by the tapedar at the time of collections.

(xiii.) There are encroachments in village sites.

(xiv.) There is cultivation over banas which now come under the definition of boundary marks. The tapedar overlooks these if he is paid his lapo.

(xv.) A bana is not straight and a small area from the adjoining number is inadvertently cultivated. The tapedar threatens the zamindar with the assessment of the whole number and if satisfied, makes a report that only a ghunta or two have been inadvertently cultivated and gets sanction to treat the number as uncultivated. If not pleased, he shows a few ghuntas more and shows the number as cultivated.

(xvi.) Then there are repairs to boundary marks. If any one does not keep the magnate pleased by paying him lapo, a report at once goes that the banas or boundary marks are bad and are repaired at a heavy cost.

(xvii.) Then there are unauthorized peeches and wastage of water. He makes no report if he gets his lapo.

(xviii.) There is then the cutting of trees from Government waste land and from karia banks.

(xix.) A hari cultivates vegetables in a field. If they are shown by tapadar to be for sale, garden assessment is generally levied, but if for personal use, assessment according to the mode of irrigation is levied or sometimes these few ghuntas are not even shown.

(xx.) Bricks are burnt and jungle is cut. If the tapedar shows that the jungle has been cut from kabuli numbers no fee is levied, if he shows otherwise, fine is inflicted. Bricks are burnt and no report is made by the tapedar.

(xxi.) In the Jamrao and Nasrat Canal tracts there are special features which have made the supervising tapedar powerful and he is paid a separate lapo. The conditions of Act III imposed on grants have made him all powerful. A zamindar does not reside on his grant permanently or has not appointed an agent. He has not built a house or the house once built has fallen down or is out of repairs. Some times private leases are given but no evidence is available. These are not reported properly. There are so many other minor matters which give power to a tapedar or a supervising tapedar over zamindars and a zamindar who wishes his boat to sail smoothly has to give a bit in the shape of lapo to keep dogs away from barking and biting.

"4. A tapedar does not care to look into the faults of zamindars as long as he is paid his lapo but commences to poke his nose into them as soon as he is not given his share. So long as a tapedar or a supervising tapedar does not make a report no hair of a zamindar is generally touched, but when the magnate is dissatisfied and takes up his cudgels against him, there is no one to save him. A report is made against him for any breach of rule. The Mukhtiarkar can not save him, the Deputy Collector or the Collector can not. He has committed a breach of the rules and regulations and must be punished. So zamindars pay to save their skin. They have been privately complaining of the infliction but will never come out with truth and bring the offender to book. The position of a zamindar is precarious. There is the hari for whose actions he is held responsible. He has also his self interest at heart. There if he complains against a tapedar or a supervising tapedar, he is black-booked, singled out and looked down by other tapedars and supervising tapedars who makes a hot bed for him.

"5. There are zamindars who intentionally commit breach of rules and regulations to benefit themselves and silence these magnates by paying them lapo and other perquisites. All the above faults and services are not covered by lapo but in many cases, the zamindar

is fleeced separately for his actions as well. Both sail in the same boat, one being the offender and the other abettor.

"6. The tapedar and supervising tapedar form the basis of the whole revenue administration and the zamindar who has always his interests at heart cannot do without them. The duties alloted to them are of very responsible and arduous nature but their recruitment is from very inferior class and their pay is very small.

"7. The payment of lapo to a tapedar is a time honoured custom which few zamindars have courage to break. It is an old tradition. Formerly when a rupee had more purchasing power than it has at present, the rate of lapo was less but with a corresponding loss in the purchasing power of a rupee, the rates have increased. In squared dehs of the Sinjhoro and Nawabshah talukas the general rate is Rs. 2 per square of 16 acres under cultivation for tapedar and Re. 1 for the supervising tapedar. In the Shahdadpur taluka the general rate is from Re. 1 to 2 per cultivated number for a tapadar while supervising tapedar gets no lapo there. He gets his annuity from the tapedar. In the first years of the working of the Jamrao and Nasrat Canals no lapo was paid to the supervising tapedar but the additional charge seems to have been inflicted in the last few years.

"8. Lapo is generally utilized by the tapedar for his personal use but he pays from it.

(i) His share towards the rasai of touring officials encamping at the Head Quarters of the taluka which principally comprises, cash paid to their private servants, menials and office establishment and also in some cases towards expenses of the Mukhtiarkar if he is mean enough to throw his burden on the fund. Such instances I must submit are not very common.

(ii) Annuity paid to the members of inspecting officer at the time of jamabandi, taluka office inspection and their record inspection and annuity paid to the supervising tapedar and taluka establishment.

(iii) Other miscellaneous expenses incurred by the Mukhtiarkar.

So poor zamindar cannot afford to stop lapo so long he is in the hands and at the mercy of tapedars and abdars and so long the rules and regulations in force in the Revenue and Public Works Department continue to invest these underlings with wide powers. The tapedars and supervising tapedars are low paid subordinates and recruited from inferior class. The duties which they are required to perform are of very important and arduous nature. The Record of Rights work has given them any amount of importance and the rules regarding wastage of water and unauthorized peech have armed them with the sword of Damocles which always hangs over the head of zamindars. A radical change and improvement in the tone of service might effect much good, but the zamindars so long situated under present circumstances will do their level best to protect themselves from the literal working of the rules by paying lapo in one form or the other. Government would not agree to remove the cause by doing away with the rules and regulations which have armed the tapadars and supervising tapadars with a sway over zamindars and the zamindars will not stop paying lapo, because it will always be to their interest not to do so."

So long tapadars receive their lapo, rasai will not receive a natural blow. Rasai could be put down or at any rate abnormally reduced with strong will, iron determination and strenous efforts. Rasai may be divided in five classes: (*i.*) Supplying of jars, cots, fuel, milk and grass. ((*ii.*) Supplying butter, fowls, eggs and, meat. (*iii.*) Providing food stuffs. (*iv.*) Providing camels and cartage to officers touring without camp epuipage and their establishment for which they are either meagerly paid or not paid at all. (*v.*) Payments of cash to private servants of officers, menials and to the members of the establishment and their servants.

The payment of cash is the worst part of rasai and the principal cause which has made rasai so unpopular. As the result of personal exertions of Mr. Monie—the late Collector—to literally carry out the orders of 1914, the rasai in this district is now at a very low ebb. The payments made secretly to the private servants are only nominal. At places they do not get anything; so the payment of rozena to establishment. Tapadar's lapo is responsible for all these. Many of them levy additional lapo for rasai. The tapadars make the cash payments stealthily inspite of orders to the contrary. They are afraid of the strictness of the examination of their record on the one hand and of the odium which they expect to bring on themselves by stopping the old custom, on the other. The breaking of the barrier of the old custom is a difficult task. Stop the lapo; the cash payments (but not the other rasai) will stop.

Providing of food stuffs is no evil in this district as all supplies are got from a bania who is invariably paid. In some districts where the system of rozena does not exist, the food supplies are also not paid for in cash but the amount is debited by the bania to the account of the zamindar or tapadar and such sums sometimes remain unpaid. The making

of rasai is always considered to be a dirty and troublesome affair and every zamindar shuns it. Giving or providing for others is always a difficult and troublesome business. So every zamindar would be glad to be relieved of making rasai.

A considerable improvement in rasai could be effected if officers were to take cudgels against it and show in practice that they are earnestly bent upon stopping it at the cost of their personal comfort and bent upon punishing the culprit who receives rasai without payment or receives rozena. The subordinate officials will follow suit.

The Commissioner's circular of 1914 was enforced in this district by Mr. Monie with success at the cost of personal comfort and expense. The payment of lapo had not entirely disappeared but the tapedars had stopped claiming it as their birth right and were satisfied with as much as it pleased the zamindars to pay. There are other instances also. Mr. Lucas when Collector of Larkana had successfully stopped rasai for some months and Mr. Beyts also did a good deal to put it down. Every officer can do that and watch his subordinates. The stoppage of rasai will however cost an officer his personal comfort and some expense. His milk will always go sour and he will not get his tea in time. He can have condensed milk with him to meet the butler if he can not do without milk. In the beginning he will find everything out of order. If he puts up with all the inconveniences and takes his servants to task for the same he will set them right in a short time; but he will have to pay them handsomely, unless he does that they will leave him. With the private servants the pay and the travelling allowance of the peons should be raised. That extra allowance should be conditional to their paying for all supplies and not accepting any rozana.

If this is not done, the peons will leave service. I shall quote an example from my personal experience. I was an acting Mukhtiarkar in 1899. The Collector had passed Christmas of 1898 in the adjoining taluka. The bandi of rasai expenses had slipped from the tapadar's hands and was found by a peon. He would not return it to the tapedar unless he was paid Rs. 10 or thereabout. The matter went to the notice of the Dafterdar and eventually to that of the Collector. The Collector was moving his camp to my taluka immediately after Christmas. I received strict orders not to make any rasai and not to pay dastoories, as they were called, to servants and peons. I issued orders accordingly and stopped all rasai. There was a great stir in the camp. My tapedar went to the camp to see to the requirements. The washerman would require big babul coals which were not available for sale in the market. Others would ask for things which were not procurable there. As the tapedar could not supply the things they demanded, they assaulted him and put off his turban. The scene was witnessed by Mrs. Collector from within the District Bunglow and the tapedar was released. The peons and servants threatened to leave service and there was a great stir. The Collector was not served with the afternoon tea. It was reported to him that the milk supplied had gone sour. A chit came to me asking for explanation. I explained the cause. Eventually on the next day I received verbal orders to make some rasai at a reduced scale. This is an old incident which has been quoted only to show that if it is intended to stop rasai the pay or travelling allowance of the peons must be raised and also travelling allowance of touring munshis.

My further suggestions are that: (i.) The tour should be curtailed and all unnecessary tours stopped. (ii.) Camps should as far as possible be made at taluka Head Quarters or towns where supplies could be had direct from bazar without the intervention of revenue subordinate. Camps at places where requirements are not available in the market should be avoided. (iii.) If an officer has to go to the interior of the taluka, he must leave his clerical establishment and his surplus private establishment at the Head Quarters and go on a short trip in the interior. (iv.) No officer or his establishment should tour without maintaining a permanent camp equipage. (v.) The tapadar, the Mukhtiarkar or the zamindar should have absolutely no responsibility to arrange for supplies or transport riding and baggage camels or carts. Carts are usually impressed and sent from distance but they are not usually paid full wages nor riding or baggage camels which carry their establishment and their baggage. The people so impressed run away without waiting to ask for wages, for fear of being detained till the camp moved to another place. (vi.) Every one touring should carry provisions and other requirement with himself and also cots. When Col. Mayhew was Collector of Shikarpur he used to see that every munshi carried cot with him or otherwise slept on the ground. (vii.) Places for camps should be fixed and camping grounds maintained where there are no District Bunglows or P. W. D. Bunglows. Numberdars should be appointed at those places, each should be given a small piece of land rent free as seri grant. His duty should be to supply grass, fuel and jars free and also a few cots for menials. He should supply butter, fowls, eggs and meat on payment. He can have a poultry house. Camps at other places should always be avoided. If inevitable the zamindar of the village should be left to charge for or supply free cots, jars, fuel and milk. Fowls, eggs, meat and butter must be purchased with money. (viii.) Each officer should take a vow that he will not take rasai himself nor will he allow his subordinates to do that and so should the zamindars make a vow that they will not supply rasai.

(ix.) Special tour allowance should be given to the menial and ministerial touring establishment. The rasai has become more unpopular because when any officer encamps at any place, the zamindar has not only to meet the requirements of the officer and his establishment, but has to provide for tapadars, supervising tapadars, kotars. other zamindars at times, police, accused persons and witnesses who all come to attend the officers' camp. All these persons who come live at the cost of the zamindar who dare not refuse cot, bedding and food to the guests, grass and grain to their horses. All the expenses thus incurred are debited to the officer's camp, whether the officer himself takes rasai or not. These expenses would be saved to the zamindar if the camp were not made in his village.

Lapo.

54. Lapo is name of a payment made by a zamindar to a tapadar, supervising tapadars or subordinates of other departments with a view to keep his tongue and pen sealed against the minor faults of the zamindar or his haris.

54. What do you understand by the term 'Lapo' ?

55. How many forms are there of unauthorized 'Lapo'.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

57. How is each form of unauthorized 'Lapo' levied ? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

55 to 57. So far tapadars and supervising tapadars are concerned lapo is generally levied in this division in the form of cash recovered at a fixed rate per square of 16 acres of cultivation or per cultivated number. The rates are shown in my answer to question No. 48. A separate lapo is also levied for rasai expenses, but all zamindars do not contribute to it. Some do, others refuse. Some tapadars levy one khari (basket) of ears of corn per number for their horse and get some grains for themselves.

The munshis of inspecting offices levy lapo in the form of cash at the time of jamabandi and taluka record inspection and the examination of tapadars' records. These are fixed sums which are paid by tapadars generally from their pay as they appropriate to themselves the lapo which they recover at the time of land-revenue collections. This lapo is paid with the ostensible pnrposes of mitigating the strictness of inspection which after payment becomes an ordinary routine affair.

Lapo in the Public Works Department is levied by the abdar and canal assistant, the former at the rates of Rs. 1 to 2 per square and the latter at Re. 1 for conniving at wastage of water or unauthorised peech. But for these two powers, zamindars would not pay them a pie.

Lapo is levied sometimes by subordinate Police at chowkis from zamindars in kind—grain and grass for horses. This sort of lapo is however not common.

58. The rasai of the touring officials made at the Head-quarters is met by all tapadars from unauthorized lapo and also the rasai made by each individual tapadar when any camp so made in his tapa. Camps of big officials made outside Head-quarters are met by all the tapadars jointly. The lapo is wholly appropriated by the tapadar, but the rasai expenses are from time to time met from his pay which he contributes towards the rasai fund according to the demand on the fund.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials ? Is it converted for that purpose into a 'Rasai' fund ?

59. The fund is generally managed by some tapadar or supervising tapadar individually or in consultation with others; but where there is no agreement between them it is managed by taluka Head Munshi and rarely by a Mukhtiarkar. The fund is a tempting one and beguiles many a Head Munshi and Mukhtiarkar. Honest men always keep themselves aloof and never soil their hands with the dirty fund, but dishonest men have been living upon it.

59. If so, who manages the 'Rasai' Fund ?

60. Yes. Unauthorized lapo is utilized for money presents to private or official establishments of the touring officers. The rates of payments to private servants differ with the nature and tendencies of different officers. The presents made to the establishments at the time of taluka inspection are also paid out of the rasai fund. The jamabandi kharchi is paid by each tapadar direct to the members of the jamabandi making office and so the tapadar's dufter inspection fee.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials ? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund ?

61. A copy of my report on the subject of lapo quoted in answer to question 48 above.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests ?

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials ?

62. The payment does mitigate the strictness of examination of official records, but serious mistakes are never kept back. The payment has become more or less an ordinary infliction based on custom.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Yes. Some zamindars have reduced the rate of lapo after the recent orders of Mr. Monie based on the Commissioner's orders of 1914 and two or three zamindars have stopped paying lapo altogether.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders ?

64. The levy of unauthorized lapo is prohibited by local orders. The special report I made on the subject is quoted in answer to question 48 above.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914 ? Could it be prevented by modifications of the rules of the Land Revenue Code ?

65. I have explained above in answer to question 48 how impossible it is to stop lapo. Lapo is a deep rooted evil and is based on old custom. In order to uproot it some sacrifice will have to be made.

My suggestions on the subject are :— (i) No action should be taken for some years on the reports of tapadar, supervising tapadar, abdar or canal assistant about wastage of water and unauthorized peech. These should be closely watched by the inspecting officers—the Mukhtiarkar, the Deputy Collector, the Sub-Divisional Officer of the P. W. D., Assistant Engineer and the Executive Engineer. Such orders will at once stop lapo to abdars and canal assistants. Government would not suffer in the long run, as, at present, tapadars and supervising tapadars only report against such zamindars who do not pay them lapo or other perquistes. Such reports are not of common occurrence and could safely be foregone for the sake of uprooting an old evil. (ii) The work of recovery of land-revenue should be taken away from the hands of the tapadar. The tapadars should submit copies of bills direct to the taluka office where recoveries should be made by the treasurer with the help of one or two other munshis during the collection days under the direct eye of the Mukhtiarkar. Tapadars should not be present at the taluka office during the time of collections, but they should move about in their tapas and send a khatedar to the taluka office. (iii) The money order commission fee now levied by the Post Office on land-revenue money orders should be remitted and might be borne by Government. (iv) No favour should be shown to a zamindar who pays lapo to a tapadar or abdar or any one. No land grant should be made to him. No honour of chair, gun license, etc., be extended to him. All zamindars should be asked to make a vow that they will not pay lapo. A ring of such zamindars should be formed and encouraged. Their minor faults should be condoned for some time till the old custom is uprooted and has received a deadly blow. At present when any favour has to be made to a zamindar or any honour has to be conferred on him, his fitness is judged not by his merit and sincerity but whether he has been a useful zamindar and has been rendering help which means whether he has been making rasai, supplying chher, indirectly whether the tapadar has to put in good word for him and whether he has been rendering assistance to the Police in making out cases. (v) The pay of tapadars and supervising tapadars be raised and the tone of service greatly improved. Their charges should be curtailed and the work which at present is very heavy on them should be lightened. Highly educated and enlightened men with prospects to rise to higher posts in the department should be appointed to these posts.

Chher.

66. What do you understand by the term "Chher" ?

66. By the term chher I understand forced labour or service rendered without payment or on inadequate remuneration.

67. Who are the 'Chheras' ?

67. The haris of zamindars.

68. What kinds of labour are the 'Cheras' called on to perform ?

68. (i.) Chheras are generally called to perform petty services required in connection with the arrangements of touring officers' camps in places outside Head Quarters. Such as—(a) loading and unloading kit, (b) pitching and unpitching tents, (c) preparing temporary camping grounds for tents, (d) fetching water and fuel or grass for the establishment and officers, (e) sometimes in the case of officers not supplied with Police guard, one or two chheras are employed to keep watch over the records and the property in camp. At the taluka Head Quarters this sort of work is done generally by beldars.

(ii.) To prepare grounds, if shown on large scale, the labour is supplied by Local Fund beldars and malhis are not found sufficient. (iii.) To make special repairs to roads required for motor and vehicle service. (iv.) To help in the closing of breaches in Government canals. (v.) For shikar.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

69. Yes. This is either the express or implied condition.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars ? or from officials of Government ?

70. They are fed by the zamindars on the occasion.

71. How far is casual paid labour available in your charge ?

71. Not available.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government ?

72. The following is the sanctioned number but owing to scarcity of labour, the number in employment is generally short :—

Nawabshah taluka 20, Shahdadpur taluka 20 and Sinjhoro taluka 25.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. Zamindars are not legally bound but they consider themselves morally bound to supply the same.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Seri grants are held, but to a very small or negligible extent.

75. For what purposes do you require labour on tour ?

76. How many labourers do you require daily in camp ?

75 & 76. My camp requirements are very small and have been shown in reply No. 19.

77. How many more do you require when pitching or striking camp ?

77. About 6 for pitching and striking camps.

78. Whence do you obtain them ?

78. The village where camp is made supplies them.

79. Do you pay them anything for their labour or are they given anything by the zamindars ?

79. They are not paid either by me or by Government. Those who carry fuel and water are generally fed, otherwise the zamindars feed them.

80. What would be the probable cost of substituting casual paid labour ? Could this be obtained from the 'Rasai' contractor ?

80. Casual paid labour would be difficult to obtain. When any camp is made these people consider their duty to come and help ; once that sense of duty vanishes, it will be difficult to secure casual paid labour, especially for big camps. The present rasai contractor zamindar gets such services gratis. Even if paid for, they will not reach the ignorant haris.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments ?

81. Yes, it would be possible, but greater the number of private and official establishment, the greater will be the trouble again of providing supplies to them. They will all require milk, meat, cots, jars, etc., which means an addition to rasai. Besides such a scheme would be expensive.

82. How do you obtain labour for shikar ?

82. I do not go out for shikar and consequently require no labour.

83. What do you pay the men ? Have you experienced difficulty in making them accept payment ?

83. When people are employed for shikar, they are very rarely paid, but if these poor people are paid bakhshish, they never refuse.

84. Are they given anything by the zamindars ?

84. Yes, food generally is supplied.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities ?

85. None in this Division, unless special repairs are required for motor and vehicle service in which case the number of men depends upon the condition of road and in such cases the number employed is certainly large. Formerly some zamindari men were employed to repair roads after inundation season but that practice was stopped by me early last year.

86. No such repairs are required for me but when made for other officers the men are not paid anything by local officers. The question whether zamindars give them anything or not depends on the relations between the haris and the zamindars. In some cases zamindars employ outside labour and pay them full wages if haris refuse to work.

86. Are the labourers given anything for this work by you or the zamindars or the local officials ?

87. In well settled irrigation districts no labour is required but in unregulated districts any amount of labour is required. Only last year hundreds of men were employed for months together from about 18th August when the Sohni breach occurred in the Jam Wah till about the end of October. At one time the Executive Engineer asked to be supplied with one thousand men daily but for many days the number of men on work exceeded 500 men a day.

87. What labour is required in case of floods and breaches of canal banks?

88 & 89. Yes, the P. W. D. gave them food which at one time was tested and found by the Collector of Nawabshah to be worth 2 annas and 6 pies a head per day while each one was said to cost the Department annas four. As there was dissatisfaction amongst the chher I suggested to the P. W. D. to give these people cash instead of in kind as much as they liked even any amount less than four annas but they would not agree.

88. Are the labourers given anything for this work by the zamindars or by Government ?

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars ?

The time at which the labour was supplied, was critical; severe malaria had set in, and confined large number of people to bed, heavy floods and breaches were submerging villages after villages, crops after crops which were ready for reaping. It was a time when labour was scarce and a coolie could not be had even for a rupee a day. It was at that critical time that zamindars were being pressed hard to neglect their crops and send up their haris to save lands and villages of others which were eventually not saved. The supply of labour from the taluka not being sufficient, zamindars of the adjoining Sinjhoro taluka were required to send labour and the Hurs were called from the settlements who came with heavy heart and with great reluctance. The absence of chher from their homes and fields at the time when their crops and villages were threatened with submersion did interfere with the reaping of their crops and did cause loss to them and the zamindars concerned.

90. For the time they are required to serve the touring offices their work is generally not interfered with and that depends upon the numbers of camps and their magnitude. They are not called for small camps but their presence is essentially necessary on big camps.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

91. I know of no special reports.

91. Have you any special reports on "Cher" or local orders ?

92. Yes. I would recommend that when chheras are supplied for controlling floods and breaches, they should be given full wages certified to by the Revenue Department which supplies the chher. The Jamrao clearance was made and labourers were paid full wages. Where full wages are given, chher must be supplied. Chher cannot be suppressed in such cases but the idea of chher of hundreds of men working for days and months together on a petty allowance of a seer rice, 2 chataks of ghee and a pice worth of tobacco and spices, supplied at a time when their presence in the fields is of utmost importance, is in itself repulsive. The zamindars supply chher because they cannot help otherwise. There is any amount of discontent.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

Chher was supplied in 1916 for Jam wah Trigazo breach. A bania zamindar was asked to advance provisions to the chher. His bill amounted to Rs. 60 and odd. He was not paid the bill for over 12 months inspite of reminders evidently because he would not forego the amount or part thereof in favour of the underlings.

Chheras should not be employed for the special repairs of roads but if ever employed, they should be paid full wages from the Government grant which is now made to local funds for repairs to roads. The road is put in good order and the Local Funds must pay for it.

Chheras should not be called to prepare grounds for horse and other shows. When so called they should be paid full wages from the fund which organizes the shows.

The tours of officials should as far as possible be curtailed and all unnecessary tours stopped. This will minimize the supply of chher. The chher do not mind the petty services which they render to the officials encamping at their villages. Such camps are not many. That small service does not interfere with their cultivation or cause them loss. Such calls on them are of rare occurrence. Even if the number of menial establishment is increased to replace this small service, those menials will again in course of time be carried away by the idea that they are in Government service and will employ chher. All officers have not time enough to look into these things. The use of chher for petty services will continue so long the rules and regulations which subordinate the zamindars to the sweet mercies of officers and subordinates in the Revenue, Police, Irrigation and other Departments continue.

The chheras for shikar will also continue to be supplied. Government will find it hard to deny shikar loving officers the pleasure of shikar and any order regarding the payment of full wages to chheras would be hard rule for overworked officers who take recreation in shikar. The zamindars who maintain regular shikar camps and invite officers to shikar will not accept any remuneration for chheras. The zamindar renders all such service through self interest and he naturally picks up acquaintance with the officer and expects to be in his good books.

With the above remarks I beg permission to close and beg to be excused for a lengthy report, forward replies and a few suggestions.

WRITTEN EVIDENCE OF MR. HARIRAM KIRPARAM HINGORANI.

Preliminary.

1. Name.	1. Hariram Kirparam Hingorani.
2. Appointment.	2. Overseer.
3. Head-quarters.	3. Pad Idan.
4. Length of service.	4. 5 years.
5. Length of service and special experience in Sind.	5. No special experience.

General.

6. What is the area covered by your charge?	6. 300 sq. miles.
7. What supplies have to be provided locally for touring officers at their various camps?	7. Fowls, eggs, butter, milk, meat, grass, fuel.
8. What are their requirements in the way of cots, water jars or other furniture at the various camps?	8. Cots and water jars.
9 What arrangements are made for accommodating their private and official establishments?	9. No arrangements.
10. What arrangements are made for stables at their various camps?	10. Do.
11. What arrangements are made for their office at their various camps?	11. They hold their office in tents which they carry with them.
12. What labour do they require to be provided locally at their various camps?	12. No labour.
13. What is the condition of the roads in your charge?	13. I have got no roads in my charge.
14. What authority is responsible and what agency is employed for the repair of the roads?	14. I do not know.
15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps?	15. Do.
16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters?	16. Camels for the whole period of their tour.
17. What are their postal arrangements and means of communication with head-quarters?	17. They maintain 2 camels for their post.
18. What are the usual camping places in your charge?	18. 3
19. What arrangements are made for preparing or keeping in order the camping grounds?	19. No camping ground.
20. Which of them are within practical reach of villages with bania shops or bazars?	20. All.
21. To which of them are attached vegetable gardens?	21. To one only.
22. Which of them are provided with bungalows?	22. All.
23. What permanent establishment is maintained at such bungalows?	23. One chowkidar and a malhi where there is a vegetable garden.

Rasai.

24. What do you understand by the term 'Rasai'?	24. Providing supplies which could not be taken on tour.
25. What are the average daily requirements of officers on tour in the matter of supplies?	25. 2 fowls, 6 eggs, ½ lb. of butter, 4 lbs. milk, grass and fuel.

26. What are the average daily requirements respectively of their private servants and of their official establishment.	26. ½ lb. of meat, 1 lb. of milk and little ghee for bread.
27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari, stalks and firewood?	27. Grain 6 seers, rice 4 seers, eggs 32, fowls 3, milk 16 seers, butter 2 lbs., bajri and jowari stalks 8 mds. and fuel 3 mds. per rupee.
28. Is there any market value for milk, stalks, and firewood beyond the neighbourhood of large villages or towns?	28. Practically none.
29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?	29. It depends upon the establishment they take.
30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp.	30. Some of the requirements are paid and some met from muccadam's lapo. Muccadams.
31. How are they paid for?	31. At the rate fixed by the district officer.
32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?	32. I do not know.
33. How does their estimated average daily cost compare with the actual payments?	33. It is generally more than the actual payment.
34. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?	34. By muccadams.
35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?	35. No.
36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?	36. No.
37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?	37. They obtain vegetables from gardens on yearly payment.
38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?	38. No practical effect given to the rules of 1914.
39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?	39. Officers should make their own arrangements for supplies. No.
40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?	40. No.
41. Have you any special reports on the working of the rules of 1914 or any special local orders?	41. No.
42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?	42. No.
43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?	43. I do not know.
44. What are the orders of Government on the subject?	44. Do.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Handful of some kind of grain.

46. How many forms are there of unauthorised 'Lapo'?

46. Only one form.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. By muccadams and from cultivators at harvest time. For rasai.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. By begging. At no fixed rate.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. Most of it covers cost of rasai. No rasai fund in P. W. D.

50. If so, who manages the 'Rasai' fund?

50. None.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. Part of it utilized for money presents to establishment of touring officials. Few rupees.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forest?

52. None.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examination of official records by the establishments of touring officials?

53. Do.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

54. No.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

55. Do.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modification of the rules of the Land Revenue Code?

56. By granting increment of pay to establishment and suppressing rasai. No.

Chher.

57. What do you understand by the term "Chher"?

57. A loan of men.

58. Who are the 'Chheras'?

58. Cultivators.

59. What kinds of labour are the 'Chheras' called on to perform?

59. Closing breaches.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by the zamindars?

60. I do not know.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

61. Government pays for their food or in cash.

62. How far is casual paid labour available in your charge?

62. Few beldars according to necessity.

63. Is any considerable staff of 'beldars' maintained in your charge either by Local Fund or Government?

63. Few beldars are maintained by Government.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. They are bound in cases of emergency.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. None.

66. For what purposes do touring officers require labour?

66. In P. W. D. they do not require.

67. How many labourers do they require daily in camp?

67. None.

68. How many more do they require when pitching or striking camps?

68. Help of establishment.

69. Whence do they obtain them?

69. From canal establishment.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. They are paid Government servants.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the Rasai contractor?

71. I have got no experience.

72. How do they obtain labour for shikar?

73. What do they pay the men? Is there difficulty in making them accept payment?

74. Are they given anything by the zamindars?

72—74. Do.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. I do not know.

76. Are the labourers given anything for this work by the zamindars or the local officials?

76. Do.

77. What labour is required in case of floods and breaches of canal banks?

77. It depends upon the nature of breach.

78. Are the labourers given anything for this work by the zamindars or by Government?

78. They are given food or money by Government.

79. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

79. No interference.

80. How far does the employment of 'beldars' interfere with their ordinary work under the local Boards?

80. I do not know.

81. Have you any special reports on "Chher" or local orders?

81. None.

82. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

82. It is necessary for closing breaches or on occasions for clearance.

WRITTEN EVIDENCE OF MR. LALCHAND GHANSHAMDAS.

Preliminary.

1. Name. — 1. Lalchand Ghanshamdas.

2. Appointment. — 2. Mukhtyarkar.

3. Head-quarters. — 3. Kandiaro.

4. Length of service. — 4. 20 years.

5. Length of service and special experience in Sind. — 5. Whole length of service in Sind as clerk, serishtedar and head munshi to Collector, taluka head munshi and Mukhtyarkar.

General.

6. What is the area covered by your charge? — 6. 403 square miles.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. Butter, mutton, grass, fuel, milk, eggs and fowls.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. Cots (in cases when officers do not bring them) and water jars.

9. What arrangements are made for accommodating their private and official establishments? — 9. Official establishments in private houses or Government buildings, if available. They use tents rarely. Private establishments in out-houses attached to bungalows or where there are no bungalows in their own rowties.

10. What arrangements are made for stables at their various camps? — 10. Kacha landhis are made for stables in places where there are no paka stables which are generally attached to bungalows.

11. What arrangements are made for their office at their various camps? — 11. Tents are generally pitched for their office.

12. What labour do they require to be provided locally at their various camps? — 12. For loading and unloading kit, pitching tents, arranging kit, filling water and fetching fuel, grass, &c., to camp.

13. What is the condition of the roads in your charge? — 13. Roads on which there is no heavy wheeled traffic are in fair condition: those on which there is heavy traffic are in bad condition. (Small Local Board funds is the cause.)

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. (i) Vice-President (non-official at present.)
(ii) Beldars.

15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 15. They don't—when however Commissioner visits the taluka, special repairs are made with aid of zamindari labour by Mukhtiarkar. What his responsibility will be when now there is a non-official Vice-President has yet to be seen.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at head-quarters? — 16. Camels for the whole period of tour, except during abkalani tour when local bullock-carts are engaged from camp to camp.

17. What are their postal arrangements and means of communication with head-quarters? — 17. Tapadars' kotars bring post from village having post office to camp. The Collector's peons bring post from his Head-quarters to railway station nearest to the camp from where kotar brings it.

18. What are the usual camping places in your charge? — 18. Kandiaro, Mahrabpur, Halani, Bhaur, Kotri, Gulshah, Dabbro, Lakha, Mohbatdero, Kamaldero, Baksho Sial, Bhagudero and Kachar.

[The first four are the camps generally visited by Collector and other officers except Assistant Collector, who visits the other camps also.]

19. What arrangements are made for preparing or keeping in order the camping grounds ?

19. Where there are no fixed camping grounds, site is selected, cleared of stalks of cultivation and other rubbish and the ground levelled.

20. Which of them are within practical reach of villages with bania shops or bazars ?

20. All.

21. To which of them are attached vegetable gardens ?

21. Bhaur and Kandiaro.

22. Which of them are provided with bungalows ?

22. Kandiaro, Mahrabpur, Halani, Bhaur & Lakha.

23. What permanent establishment is maintained at such bungalows ?

23. One chowkidar at each of the bungalows.

Rasai.

24. What do you understand by the term 'Rasai' ?

24. Supply of articles for the comfort of touring officers and their establishments.

25. What are the average daily requirements of officers on tour in the matter of supplies ?

25. One fowl, six eggs, ¼ seer of butter, one seer milk, 1 seer mutton, 2 bundles grass, ½ maund fuel, 2 water jars.

26. What are the average daily requirements respectively of their private servants and of their official establishment ?

26. Average daily requirements of private servants : 1 seer mutton, 2 seers milk, 10 seers fuel, 2 water jars, 4 cots.

Average daily requirements of official establishments: Clerks—2 seers mutton, 5 seers milk, 20 seers fuel, 4 water jars, 16 cots. Peons—1 seer mutton, 2 seers milk, 10 seers fuel, 2 jars, 6 cots.

This year the Collector ordered that at Kandiaro head quarter all supplies of the staff and servants of officers should not be supplied except on the first day, by the rasai zamindars. These are special supplies. The others are obtained by everybody from bazar.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?

27. Fowl 6 annas, eggs 9 pies each, milk 1 anna 6 pies per seer, firewood 8 annas a maund, grass Rs. 12 for 100 bundles, mutton 5 annas a seer, butter Re. 1 per seer, small earthen jars at one anna each, big jars at 2 annas each.

Grain, rice, &c., are purchased by establishments direct from the bazar. Cots are supplied free of hire.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

28. Yes, though less than in big villages.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment ?

29. Rs. 12 for nearly double of the cost of articles indented for, because the members of camp often require a little more than what they indent for, cost of jars is paid for in large villages and is not recovered, labourers who fill water and do odd jobs are paid for in large villages and no money for this labour is recovered.

30. How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

30. The zamindar who is the contractor. The supplies are brought to camp by his men, cots and jars in big villages are supplied by tapedars.

31. How are they paid for ?

31. On bills from the contractors.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp ?

32. In big villages, they reach the providers ; in small villages, often re-paid to members of camp.

33. How does their estimated average daily cost compare with the actual payments ?

33. Vide answer to question 36. Actual payment is ¼ of the estimated average daily cost.

34. If it is greater, by whom is the excess borne? by the haris or zamindars or tapedars or mukhtiarkars ?

34. By zamindars in some places, by tapedars in others.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

35. Excess met by tapedars themselves. No rasai fund is maintained.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables ?

36. No.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

37. Yes, without payment from Local Fund or P. W. D. gardens.

38. How far has it been possible to give practical effect to the rules of 1914 ? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

38. The tapedars have actually ceased to collect supplies, but provide in some places certain supplies in excess of those indented when the zamindar does not provide these. It has been possible to give practical effect tothe rules of 1914 to a small extent: 1. Because now indents of supplies are received and if these are extra demands by private servants and munshies, they have a limit. Formerly private servants could indent for anything in officers' names. 2. No fruit is brought to camp. 3. The munshis are not given liquor and sweetmeats as of old. Formerly this was done almost everyday. 4. The butlers have in some cases given up taking extra kharchis or have reduced these. They are content with daily fee of 8 annas on account of food charges. 5. The peons of officers have reduced their kharchis but of course they also get some money in lieu of food as formerly. 6. Formerly bills were prepared at reduced rates: now full rates are charged which are fixed by officers. 7. In several cases the payments reach the suppliers and thus tapedar is relieved. 8. Less chher is put on camps than formerly.

39. Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

39. Before suggesting modifications, it is necessary to enter into the reasons owing to which practical effect could not be given to the rules of 1914. These rules arrived at putting a stop to the deep rooted evil of rasai without determining the causes and applying neceesary remedies. Some of the reasons were :—

(1.) Notwithstanding the orders that supplies had to be provided by the zamindar and by no other and all the Mukhtiarkar had to do was to hand over the indent to the contractor, yet if anything went wrong, the Mukhtiarkar or the tapadar was imagined to come in for blame.

(2.) If it was desired that rasai should stop, travelling allowance of peons and clerks should have been raised. The peons have a very hard life to lead on tour: they have to disturb their sleep, and have to expose themselves to the effect of cold of frosty wintry nights and it was rasai which made touring life for them attractive. How could it be expected of them to pay for fuel and jars and hire of cots without increase of their travelling allowance ? Similarly stoppage of rasai meant more expense for clerks and it was necessary to increase their travelling allowances.

(3.) The zamindars were unwilling from the very start to take up this work, and it was through fear of displeasure of officers that they undertook it. So, it was a work thrust on them.

(4.) They considered it derogatory to be called by the name of contractors.

(5.) They found it hard sometimes to face the peons or private servants of officers and their establishments and were anxious to see that no complaints reached the ears of officers. For this purpose, they or the tapedars gave them extra supplies or kharchis.

(6.) They considered it very inconvenient to be present at the camp for all the days of the officer's stay in order to see that nothing went wrong.

(7.) They had to engage labour for bringing articles from outside villages and again to camp.

(8.) In big villages, they could not or did not supply cots or jars which work was done by tapedars: the work of engaging labour for filling water, &c., also fell to the tapedars in big villages.

(9.) They had necessarily to supply more firewood and where they failed, the tapedars did that duty.

(10.) They declined or gave trouble in the supply of articles for such officers of the P. W. D. and Police Departments who wanted to be supplied with articles through this agency, and therefore those officers had to get the work done by their subordinates as of old.

In short, the zamindars did the work half heartedly and in part; therefore the tapedar had to come in at certain times. To remedy these, I would suggest:

(1.) Increase of peons' travelling allowance to double the present allowance.

(2.) Increase of clerks' travelling allowance by 25%.

(3.) Leaving by Assistant Collector at Taluka Head quarters all his establishment except one or at the most two clerks, who should accompany him for tour in other villages.

(4.) Giving the Assistant Collector, one camel sowar for taking his post.

(5.) Appointing at each of the places where there are bungalows a paid Government servant who should be responsible for the supply of special articles to officers visiting the bungalow. He should receive an advance for the supply of these articles along with the indent a few days before the officer's arrival. If this arrangement is made. he might be induced to keep his own poultry and to keep in stock fuel, grass, &c., which he might purchase at wholesale rates. A chowkidar is already stationed at each bungalow and he too will be of assistance to him. There are generally bungalows at big important villages.

(6.) In small villages (there will be very few such camps and mostly by Assistant Collector) a small zamindar may be made to undertake the work, and to compensate him for the trouble, he should receive a small service grant which should be liable to cancellation in case he paid anything without payment.

(7.) All touring officers should make it known to their private or official establishment that no demand of whatever nature should be made from the tapedar or zamindar and in case of such demand the person at fault will be severely dealt with.

(8.) In no case should it be imagined to be the fault of the mukhtiarkar or the tapedar if inconvenience is sometimes felt in the supply of articles.

(9.) The Mukhtiarkar should get 2 extra munshis and the tapedars' charges should be reduced. It would not be possible to find an independent contractor for each taluka or division in place of tapedars or zamindars.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. Yes.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. No.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

42. No.

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

43. None.

44. What are the orders of Govern' ment on the subject?

44. None.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Lapo means a fixed sum of money paid by zamindar to tapedar in consideration of receiving every convenience at his hands throughout the year. It is derived from "La[illegible]" meaning literally handful presumably of grain and not of money.

46. How many forms are there of unauthorized 'Lapo'?

46. Five.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. It is taken by tapedars and kotars, by the former (i) to fill his pockets (ii) to do rasai and by latter to feed himself and his horse.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. (i) Lapo in lump per year (ii) a fixed sum per each cultivated survey No. (iii) per so many acres of cultivation (iv) per each sub-division, grain per wheel (this is levied by kotar.)

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. Whole lapo is taken home by the tapedar and he is unwilling to spend anything out of it unless very necessary; but in consideration of his receiving lapo he does the rasai out of part of his pay. An amount equal to ¼ to ½ of his lapo is spent for rasai. There is no rasai fund to which it is converted, vide further remarks on attached sheet.

50. Here is no rasai fund. By rasai fund I think it is intended to mean that fund which is made up out of collections from tapedars, and kept by the mukhtyarkar's office or by a tapedar and out of which every bit of rasai expense is made. Such a fund does not exist. Here at each camp the tapedar calculates the expenses and pays it up there. At Taluka Head quarters the total expenses at the camp are calculated each time by the tapedars jointly and paid up proportionately. Some of the dues are paid by each tapedar individually.

50. If so, who manages the 'Rasai' fund ?

51. How far is unauthorised 'Lapo' utilized for money presents to the private or official establishments of touring officials ? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund ?

51. From $\frac{1}{6}$th to $\frac{1}{8}$th of the lapo is utilized in money presents. About Rs. 600 are the usual amounts of such presents:—This amount of Rs. 600 is made up of 1. Jamabandi fee 2. inspection fee (1st and 2nd inspection) 3. fee for destruction of records 4. kharchies to peons and private servants of officers and establishments. It is exclusive of the amount paid to munshis, peons and private servants of establishments (amounting to about Rs. 800 on account of food charges which range from Re. 1 to annas 4 per each member of establishment (barring sometimes some clerks who do not take this daily fee).

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests ?

52. To a slight extent in matters of land revenue irrigation and forests. I have not heard of lapo in Police Department.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials ?

53. To the extent of $\frac{1}{16}$th.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914 ?

54. Yes, it has decreased by $\frac{1}{4}$th.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders ?

55. No.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914 ? Could it be prevented by modication of the rules of the Land Revenue Code ?

56. Before suggesting means, I should be pardoned for shewing the reasons which induce the zamindar to give the lapo and the tapedar to receive it: The zamindar pays the lapo in order, (i) to receive proper respect from the tapedar whenever the zamindar visits him, (ii) to receive facility in the disposal of every little work for which he is dependent on the tapedar, *e.g.*, quick disposal of several petitions, (iii) to advise him generally in matters affecting the zamindar's interests, (iv) to avoid filling in unnecessary or even necessary forms of encroachment against him, (v) to avoid making a wrong entry of mode of irrigation or to induce making of such entry, (vi) to create through the tapedar a good impression on the mukhtyarkar, whether he deserves it or no.

The reasons which induce the tapedar to receive lapo are, (i) he cannot maintain himself, his family and his horse from his meagre pay and allowance, (ii) he has to do the rasai, (iii) he is recruited from among the class who has lived on lapo for years past.

I would suggest the following means for preventing the levy of lapo, (i) Stoppage of rasai by means suggested above, (ii) Increase of tapedar's pay to Rs. 35 to 40 and of his horse allowance from Rs. 10 to Rs. 15 and holding out prospects of taking him up on clerks' line by which he may rise to the post of Head Munshi, &c. Matriculates and final-passed men may in that case be attracted, (iii) Remission of commission fee on revenue money orders, (iv) Receipt of money for all the ten days at taluka head quarters instead of for 5 days at the tapedar's dero and for 5 days at Head quarters, (v) Co-operation of big zamindars, who should grow indifferent of any slight loss which the tapedar may do him, should not mind the little benefit which the tapedar may do him out of the way, should give up the idea (as is the case with some) that it redounds to their credit if they continue the tapedar's lap, should not stand as an agent (as is the case with some) for settlement of the tapedar's undue demands from the smaller zamindar, should encourage the smaller zamindar to follow his example.

No modifications of the rules of Land Revenue Code are necessary.

Chher.

57. What do you understand by the term "Chher" ?

57. Forced labour whether with or without payment.

58. Who are the 'Chheras' ?

58. Haris of zamindars.

59. What kinds of labour are the 'Chheras' called on to perform ?

59. To bring special supplies to camp, to pitch tents and load and unload kit, to fill water, to close breaches, to repair roads occasionally.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

60. No.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

61. If the chheras reside at a distance from camp, they feed them. The Engineering Department gives them food when it employs them.

62. How far is casual paid labour available in your charge?

62. To a considerable extent, except during cultivation season.

63 Is any considerable staff of 'beldars' maintained in your charge either by Local Fund or Government?

63. Local Funds maintain 18 beldars.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. The zamindars are not bound to any extent, but they do supply labour on demand.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. There are 2 seridars in out of way places.

66. For what purposes do touring officers require labour on tour?

66. For loading and unloading kit, pitching tents, fetching special supplies to camp, filling water.

67. How many labourers do they require daily in camp?

67. About four or five.

68. How many more do they require when pitching or striking camps?

68. About fifteen.

69. Whence do they obtain them?

69. Zamindars bring them; sometimes beldars assist in pitching tents if outside labour is not obtained.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. No.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the Rasai contractor?

71. 6 annas per labourer for whole day and 4 annas for any fraction of a day.

72. How do they obtain labour for shikar?

72. The zamindars supply it.

73. What do they pay the men? Is there difficulty in making them accept payment?

73. Payment is made to chheras in lump. No difficulty.

74. Are they given anything by the zamindars?

74. No. They may occasionally feed them.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. On special occasions aid of zamindari labour is obtained.

76. Are the labourers given anything for this work by the zamindars or the local officials?

76. No.

77. What labour is required in case of floods and breaches of canal banks.

77. Zamindari labour.

78. Are the labourers given anything for this work by the zamindars or by Government?

78. Government gives them food.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

79. To a certain extent during abkalani but attended with far more good to the public in which some chheras or their zamindars may be participators.

80. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

80. Generally not.

81. Have you any special reports on "Chher" or local orders.

81. No.

82. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

82. Except for breaches, chher should be wholly suppressed. In the season of breaches, other labour is not available. In other cases no body should be compelled to do the work which he does not like to do whether with or without payment.

WRITTEN EVIDENCE OF MR. GULABRAI JAWHERSING.

Preliminary.

1.	Name.	1. Gulabrai Jawhersing.
2.	Appointment.	2. Chitnis to Collector of Nawabshah.
3.	Head-quarters.	3. Nawabshah.
4.	Length of service.	4. 18 years.
5.	Length of service and special experience in Sind.	5. 18 years.

General.

6.	What is the area covered by your tour.	6. Nawabshah District.
7.	What is the period of your tour?	7. 125 days between 1st November and 10th May.
8.	What private servants accompany you on tour?	8. One servant.
9.	What official establishment accompanies you on tour?	9. Five clerks and 3 peons.
10.	What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. (1) Wheat flour, (2) rice, (3) ghee, (4) spices, (5) potatoes.
11.	What supplies do you and they respectively require to be provided locally at your various camps?	11. (1) Milk, (2) Firewood, (3) Mutton.
12.	What private and official furniture do you take on tour?	12. All that is required.
13.	What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. For self 2 cots and 2 jars. For establishment 12 cots and 7 jars.
14.	What tents do you take on tour?	14. Two Swiss Cottage miniatures. They are not actually taken after 1st March.
15.	What arrangements are made for accommodating your private and official establishments?	15. 1 rowtis, musafirkhanas, tapedars' deras, friendly Government servants' quarters. Twice in spare otaks of private men. Once in kacha landhis.
16.	What arrangements are made for stables at your various camps?	16. None. I have no pony.
17.	What records do you take on tour?	17. All Sindhi office records.
18.	What arrangements are made for your office at your various camps?	18. In taluka head quarters in Mukhtiarkar's kacheri. Elsewhere in Government tent.
19.	What labour do you require to be provided locally at your various camps?	19. 1 man.
23.	What are your means of transport? Do you engage transport locally or for the whole period of your tour at head quarters?	23. Baggage camels hired at head quarters for whole tour, for official as for private kit.
24.	What are your postal arrangements and means of communication with head-quarters?	24. By kotars or hired camels upto stations; and office peons from Nawabshah to stations and back.
25.	What are the usual camping places in your charge?	25. As per list 1.
26.	What arrangements are made for preparing or keeping in order the camping grounds?	26. Some camping grounds are maintained by Local Boards—others are put in order by beldars or zamindari men.

27. Which of them are within practical reach of villages with bania shops or bazars ?

27. These are indicated by letter (S) after the name in list No. 1.

28. To which of them are attached vegetable gardens ?

28. As per list 1.

29. Which of them are provided with bungalows ?

29. Marked (B) in list No. 1.

30. What permanent establishment is maintained at such bungalows?

30. Usually a chowkidar or a sweeper.

Rasai.

31. What do you understand by the term 'Rasai' ?

31. Rasai means now supply of necessary articles, not readily available in bazar, for the use of Government servants on tour.

32. What are your average daily requirements on tour in the matter of supplies ?

32. Mutton ¼ seer. Milk 1 seer. Firewood 10 seers.

33. What are the average daily requirements respectively of your private servants and of your official establishment ?

33. Mutton 1¼ seer. Firewood 20 seers. Milk 7 seers.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?

34. As per list III.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

35. No, excepting stalks.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment ?

36. Self and private establishment ... Rs. 0 6 0
Official establishment and their servants ... ... „ 2 6 3
Rs. 2 12 3

37. How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

37. By rasaidars appointed by the Collector.

38. How are they paid for ?

38. On presentation of bills written out by a clerk, who calculates charges according to prescribed rates.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp ?

39. The Collector pays personally for himself and orderlies. I pay for myself, clerks, private establishment, and peons after collecting from all. In this district the good sense of the rasaidars is properly cultivated and this is the only guarantee that amount is not returned.

40. How does your estimated average daily cost compare with the actual payments ?

40. Same.

41. If it is greater, by whom is the excess borne ? By the baris or zamindars or tapedars or mukhtiarkars ?

41. No.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

42. No.

43. Do you pay anything for water jars, cots or other furniture requisitioned for the materials used to build stables ?

43. For water jars—yes.
For cots —no.
Stable materials not used.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

44. No.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service ?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. In the Nawabshah district the rules have been systematically and carefully enforced. Prices are changed when their value rises. Tapedars do not meddle in supplying articles and have no anxiety on this score.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

48. But for the almost general unwillingness of zamindars, the system has worked very well. Centralization of the business in the hands of an independent contractor will lead to many disputes and possible failures. A well-paid mistry should be attached to every officer with camp, who should go in advance at every camp to purchase materials at contract rates for the touring period. Taluka officials can do without an intermediary.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars ?

49. Yes.

50. Have you any special reports on the working of the rules of 1914 or any special local orders.

50. Mr. Monie's orders.
Mr. Mackie's orders.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars ?

51. Yes. Fruit from zamindars of social standing —very occasionally.

52. What do you estimate to be the average cost of such "Dhalis" and sheep ?

52. Fruit worth Rs. 2 or 3.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government ?

53. Rule 2 of Government Servants' Conduct Rules. If there is entire prohibition, the zamindar will not feel an insult on being refused, & will gradually not offer a dhali.

Lapo.

54. What do you understand by the term 'Lapo' ?

54. Annual illegal gratuity to tapadar and abdar.

55. How many forms are there of unauthorized 'Lapo'.

55. Properly speaking lapo means only annual contribution.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. By tapadars and abdars from zamindars for general favour, partly in return for rasai and perquisites paid to officials' camps.

57. How is each form of unauthorized 'Lapo' levied ? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

57. At the time of recovery of land revenue instalments. Rates are fixed by tradition of each zamindar. They vary from 0-4-0 to Re. 1 per survey number.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials ? Is it converted for that purpose into a 'Rasai' fund ?

58. About ¼th converted into rasai fund for touring officials.

59. If so, who manages the 'Rasai' Fund ?

59. One tapadar or supervising tapadar at head quarters.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. $\frac{1}{8}$th is used for money presents. (i) Private servants get from Re. 1 to 5. (ii) Inspecting offices Rs. 40 for inspection. ((i) and (ii) from rasai fund. (iii) Rs. 5 by tapadar for jambandi.)

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. Tips are levied which depend on the nature of favour performed.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. Perquisites to inspecting offices are paid for this purpose.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. I am not certain about it—but rasaidars do not usually pay lapo or pay decreased amount.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. Spread of education and cultivation of self respect in zamindars, coupled with close supervision, and increase of pays of tapadars and munshis. Modification of Land Revenue Code not necessary.

Chher.

66. What do you understand by the term "Chher"?

66. Free labour.

67. Who are the 'Chheras'?

67. Usually haris.

68. What kinds of labour are the 'Chheras' called on to perform?

68. To pitch and unpitch tents—to load and unload kit—to fetch water for camp—to close breaches in canals.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Usually on such implied condition—in some cases on taking up new haris by express agreement.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars? or from officials of Government?

70. They are fed by zamindar. They get nothing from Government officials, excepting in case of breaches.

71. How far is casual paid labour available in your charge?

71. Only in places where masonry work goes on—not in small villages.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. Only under the Irrigation Act.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Yes—by seri grants.

75. For what purposes do you require labour on tour?

75. For purposes mentioned opposite question 68 excepting the last.

76. How many labourers do you require daily in camp?

76. One.

77. How many more do you require when pitching or striking camp?

77. Two when there are no tents and three when there are tents.

78. Whence do you obtain them?

78. Supplied by rasai zamindar.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. No. They are fed by zamindar.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. About Rs. 85 for touring season. Yes.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. Yes—by appointment of a necessary number of khalasis.

87. What labour is required in case of floods and breaches of canal banks?

87. For cutting wood, for filling baskets with earth and pouring the earth in breaches. Carpenters.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. Feeding charges are paid by Government for labourers. Carpenters are paid wages.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. Excepting when large numbers are required to close breaches or stop floods, employment of chheras does not interfere with cultivation, or cause particular loss to them or zamindars.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. Very little.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. Chher should be suppressed excepting for serious emergencies like breaches.

List No. I showing usual camping places in the district of Nawabshah.

KANDIARO TALUKA.

1. Kandiaro (B) (S), 2. Mehrabpur (B) (S), 3. Halani (B) (S), 4. Bhaur (B) (S), 5. Lakha (B) (S).

NAUSHAHRO TALUKA.

6. Naushahro (B) (S), 7. Pad Idan (B) (S), 8. Tharushah (B) (S), 9. Bhiria (S), 10. Phul (B) (S).

MORO TALUKA.

11. Moro (B) (S), 12. Daulatpur (B) (S), 13. Thul (B) (S), 14. Sahra (B) (S), 15. Sadhuja (S).

SAKRAND TALUKA.

16. Sakrand (B) (S), 17. Kazi Ahmed (B) (S), 18. Jhunjhan (B), 19. Madd (B) (S), 20. Lakhat (S), 21. Mehrabpur (S), 22. Banbhai (S).

NAWABSHAH TALUKA.

23. 60th Mile Nasrat (B), 24. 72nd Mile Nasrat (B) (S), 25. Jam Sahib (B) (S), 26. Chanasar (B) (S), 27. Daur (B) (S), 28. Bandhi (B) (S).

SHAHDADPUR TALUKA.

29. Shahdadpur (B) (S), 30. Tando Adam (B) (S), 31. Landhi (B) (S), 32. Berani (S), 33. Sarhari (B) (S), 34. Shahpur (B) (S), 35. Gupchani, (B) (S), (36) Maksudo Rind (S), 37. Kumb Darun (S).

SINJHORO TALUKA.

38. Sinjhoro (S), 39. Rawtiani (B), 40. Bobi (B) (S), 41. Jhol (B) (S), 42. Tilashah (B) (S), 43. Dalore (B) (S), 44. Khadro (B) (S), 45. Pritamabad (S), 46. Rahwari (B) (S).

List No. II showing the bungalows to which vegetable gardens are attached.

1. Kandiaro (L. B.), 2. Bhaur (P. W. D.), 3. Naushahro (L. B.), 4. Pad Idan (P. W. D.), 5. Moro (L. B.), 6. Daulatpur (P. W. D.), 7. Sakrand (L. B.), 8. Shahdadpur (L. B.), 9. Landhi (P. W. D.), 10. Sarheri (P. W. D.), 11. Sinjhoro (L. B.), 12. Rawtiani (P. W. D.), 13. Bobi (P. W. D.), 14. Tilashah (P. W. D.), 15. Khadro (P. W. D.), 16. Dalor (P. W. D.), 17. Rahwari (P. W. D.), 18. 60th Mile Nasrat (P. W. D.), 19. 72nd Mile Nasrat (P. W. D.), 20. Chenesar (P. W. D.).

List No. III showing special supplies and their rates in each Taluka.

Name of article.	Moro.	Nawab-shah.	Sinjhoro.	Nau-shahro.	Kandiaro	Sakrand.	Shahdadpur.
Cot, clerks and munshis per day	0 0 6	0 0 6	0 0 6	0 0 6	0 0 6	0 0 6	0 0 6
Cot, servants and peons whose pay is less than Rs. 15 per day ...	0 0 3	0 0 3	0 0 3	0 0 6	0 0 3	0 0 3	0 0 6
1 Chicken ...	0 7 0	0 8 0	0 6 0	0 6 0	0 6 0	0 6 0	0 6 0
1 Fowl	...	...	...	0 8 0	0 8 0	...	0 8 0
Milk a seer ...	0 2 0	0 2 0	0 1 6	0 2 0	0 2 0	0 1 6	0 2 0
Firewood a maund.	0 6 0	0 8 0	0 4 0	0 6 0	0 5 0	0 4 0	0 7 0
Grass 100 bundles.	8 0 0	10 0 0	10 0 0	7 0 0	7 0 0	6 4 0	25 0 0
Mutton a seer	0 5 0	0 5 0	0 4 0	0 4 0	0 5 0	0 5 0	0 5 0
Butter a seer ...	0 12 0	1 0 0	0 12 0	1 0 0	1 0 0	1 0 0	1 0 0

WRITTEN EVIDENCE OF Mr. ZAMAN SHAH MAHBUB SHAH.

Preliminary.

1. Name. — 1. Mr. Zaman Shah Mahbub Shah.

2. Appointment. — 2. Deputy Superintendent of Police, Nawabshah.

3. Head-quarters. — 3. Nawabshah.

4. Length of service. — 4. 11 years and 10 months.

5. Length of service and special experience in Sind. — 5. 10 years and 10 months.

General.

6. What is the area covered by your tour. — 6. I have to make no regular tour, but I occasionally do go out to visit scenes of offences in the whole district and on rare occasions to inspect a Police Station.

7. What is the period of your tour? — 7. There is no fixed period.

8. What private servants accompany you on tour? — 8. When I go to visit scenes of offences, etc., I take one orderly and sometimes one private servant. In the case of inspection of police station I take two orderlies and a private servant.

9. What official establishment accompanies you on tour? — 9. In case of inspection, one munshi only accompanies me.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. Tea, sugar, spices, dhal and vegetables.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. Ghee, flour, sugar, meat, chickens, milk, firewood and rice.

12. What private and official furniture do you take on tour? — 12. Bedding only. In case of inspection, 3 chairs, table and a carpet.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. 6 jars, 5 cots in case of inspection, otherwise 2 cots and 2 jars.

14. What tents do you take on tour? — 14. Two tents only while I go out for inspection.

15. What arrangements are made for accommodating your private and official establishments? — 15. On visiting scenes of offences no arrangement is made, but on inspection occasions I put up in a tent while my private servants and orderlies use the small tent and the munshi lodges in the thana.

16. What arrangements are made for stables at your various camps? — 16. No arrangements are made for stables.

17. What records do you take on tour? — 17. Nil.

18. What arrangements are made for your office at your various camps? — 18. On inspection occasions no arrangements are made for office as it is done in my tent.

19. What labour do you require to be provided locally at your various camps? — 19. No labour is required while visiting scenes of offences, but on inspection occasions I require two men for about an hour to help my orderlies for pitching tents.

20. What is the condition of the roads in your charge? — 20. This question is for revenue officers.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. I can not say anything.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps? — 22. I can not say anything.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at head quarters ?

23. Camel transport is locally arranged.

24. What are your postal arrangements and means of communication with head-quarters?

24. Urgent post is sent to me through a special policeman in case the camp is near to Head Quarters, otherwise by post.

25. What are the usual camping places in your charge ?

25. This question is for revenue officers.

26. What arrangements are made for preparing or keeping in order the camping grounds ?

26. I can not say anything.

27. Which of them are within practical reach of villages with bania shops or bazars ?

27. I can not say anything.

28. To which of them are attached vegetable gardens ?

28. Do.

29. Which of them are provided with bungalows ?

29. Do.

30. What permanent establishment is maintained at such bungalows?

30. Do.

Rasai.

31. What do you understand by the term 'Rasai' ?

31. What I understand from the term Rasai is to supply all necessaries of life to any official or non official who is held in respect by those who supply them.

32. What are your average daily requirements on tour in the matter of supplies ?

32. For myself and servants.—Ghee 3 chattaks, Flour 1 seer, Meat ½ seer, Milk 1 seer, Vegetables ¾ seer, Dhall ⅛ seer, Firewood 10 seers, Cots 2, Jars 1, Chickens 1.

33. What are the average daily requirements respectively of your private servants and of your official establishment ?

33. Provision for two orderlies.—Ghee 2 chattanks, Flour 1½ seer, Meat ½ seer, Milk 1 seer, Vegetables ½ seer, Dhall ¼ seer, Firewood 5 seers, Cots 2, Jars 2. For one munshi.—Ghee 1½ chattanks, Flour 6 chattanks, Rice 1½ paw, Meat ¼ seer, Milk ½ seer, Dhall seers, Firewood 5 seers, Cot 1, Jar 1.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?

34. Ghee Rs. 45 a maund, Flour Rs. 8 a maund, Meat Rs. 0-4-0 a seer, Chickens at Rs. 0-6-0 each, Milk Rs. 0-1-6 a seer, Vegetables Rs. 0-2-0 a seer, Dhall at Rs. 0-3-6 per seer, Firewood Rs. 0-6-0 a maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

35. There is no market value.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment ?

36. About Rs. 2-8-0.

37. How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

37. Milk, firewood and chickens are sometimes supplied by the thanedars and are sometimes purchased locally. All other articles are purchased from local banias except meat which is purchased from a butcher's shop if procurable.

38. How are they paid for ?

38. The supplies which are brought by the thanedar are paid for on the eve of departure and those purchased locally are paid for there and then.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp ?

39. There is no guarantee.

40. How does your estimated average daily cost compare with the actual payments ?

40. So far my experience goes there is no difference between actual cost and payments.

41. If it is greater, by whom is the excess borne ? By the haris or zamindars or tapedars or mukhtiarkars ?

41. If it is greater which is the case only on rare occasions the excess is said to be borne by Incharge thanedars who make it good by collections from zamindars or subordinates who in their turn recover it from zamindars. This practice even has nearly ceased to exist and is heard of very rarely.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

42. This question is for revenue officers.

43. Do you pay anything for water jars, cots or other furniture requisitioned for the materials used to build stables ?

43. Sometimes the price of the jars is paid, but nothing is paid for cots etc. No stables are erected for me.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

44. I do not get anything from local fund gardens.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service ?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. I have got no regular tour.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. There has been some improvement. I can not say anything about the tapedars' doings.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

48. In this connection I would say the following:—(1) Appointment of petty zamindar as contractor. (2) Curtailment of period of tour and establishment on tour. (3) Strict scrutiny of the bills of establishment by the officer in camp before the payment is made. (4) A standing rasai vigilance committee in every district. (5) Head of Department should take an earnest whole hearted interest in stopping the system.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars ?

49. No. It is not possible in the case of police officers.

50. Have you any special reports on the working of the rules of 1914 or any special local orders.

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars ?

51. I have received dhalis of fruits and vegetables only on 2 occasions and that too because they were from persons whom I did not like to disappoint.

52. What do you estimate to be the average cost of such "Dhalis" and sheep ?

52. From Rs. 2 to Rs. 3.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government ?

53. Fruits and vegetables are allowed. I have not experienced any difficulty in carrying out the orders.

Chher.

75. For what purposes do you require labour on tour ?

75. For only erecting tents.

76. How many labourers do you require daily in camp ?

76. None.

77. How many more do you require when pitching or striking camp ?

77. Two men for about an hour.

78. If the Police pagis are available they do the needful, otherwise the thanedars procure two men.

78. Whence do you obtain them ?

79. Do you pay them anything for their labour or are they given anything by the zamindars ?

79. No.

80. What would be the probable cost of substituting casual paid labour ? Could this be obtained from the 'Rasai' contractor ?

80. Probable cost is Rs. 0-8-0 per two men who can be obtained through contractor.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments ?

81. Yes.

82. How do you obtain labour for shikar ?

82. I do not shoot.

WRITTEN EVIDENCE OF MR. TAHILRAM DHARAMDAS.

Preliminary.

1.	Name.	1. Tahilram Dharamdas Vasvani.
2.	Appointment.	2. Inspector of Police.
3.	Head-quarters.	3. Nawabshah.
4.	Length of service.	4. 12 years.

General.

6.	What is the area covered by your tour.	6. Three talukas, Nawabshah, Shahdadpur and Sinjhoro.
7.	What is the period of your tour?	7. About 10 months every year.
8.	What private servants accompany you on tour?	8. One servant (cook) only.
9.	What official establishment accompanies you on tour?	9. One constable munshi and one or two constable orderlies.
10.	What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. Nil.
11.	What supplies do you and they respectively require to be provided locally at your various camps?	11. The supplies required by me are:—Rice, wheat-flour, ghee, dal, spices, milk, meat, fire-wood and vegetables. The supplies required by official establishment are:—Bajri, wheat-flour, ghee, milk, fire-wood and sometimes meat.
12.	What private and official furniture do you take on tour?	12. Nil.
13.	What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Cots, water jars, a table and a chair; if it can be had.
14.	What tents do you take on tour?	14. Nil.
15.	What arrangements are made for accommodating your private and official establishments?	15. At police stations and out-posts they are accomodated in the police lines, elsewhere in the zamindar's otak or the musafarkhana or tapedari.
16.	What arrangements are made for stables at your various camps?	16. At police stations and out-posts, stables in the lines are used, elsewhere the shade of trees.
17.	What records do you take on tour?	17. About 7 or 8 registers.
18.	What arrangements are made for your office at your various camps?	18. At police stations and out-posts office is held in the lines, elsewhere in the zamindar's otak or musafarkhana or tapedari.
19.	What labour do you require to be provided locally at your various camps?	19. Nil.
20.	What is the condition of the roads in your charge?	20. Very poor.
21.	What authority is responsible and what agency is employed for the repair of the roads?	21. Revenue Department is responsible and employs labour for the repairs of roads.
22.	Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?	22. No.
23.	What are your means of transport? Do you engage transport locally or for the whole period of your tour at head quarters?	23. One camel only which is engaged locally.

24. What are your postal arrangements and means of communication with head-quarters?

24. The post is redirected to me through the nearest post-office and communication with head-quarters is also made by post.

25. What are the usual camping places in your charge?

25. Usually all police stations and out-posts and scenes of offences.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. Nil.

27. Which of them are within practical reach of villages with bania shops or bazars?

27. Almost all are within practical reach of villages with bania shops or bazars.

28. To which of them are attached vegetable gardens?

28. Nil.

29. Which of them are provided with bungalows?

29. Nil.

Rasai.

30. What permanent establishment is maintained at such bungalows?

30. Nil.

31. What do you understand by the term 'Rasai'?

31. Rasai means the supplying of necessary daily eatables including meat, fowls, eggs, butter, fire-wood, curby and conveyance.

32. What are your average daily requirements on tour in the matter of supplies?

32. Flour 1½ pawos, rice 1½ pawos, ghee ¼ seer, fire-wood 10 seers, spices 0-1-0, meat ½ seer, milk 1 seer, besides tea, vegetables and other miscellaneous things. This includes my servant.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Flour and rice, ¾ seer, ghee 0-0-6, milk or meat 0-1-0, miscellaneous 0-1-0 per head.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Flour Rs. 7-8-0 a maund, Rice Rs. 8 to 9 a maund, Ghee Rs. 1-2-0 a seer, Meat Rs. 0-4-0 a seer, Firewood Rs. 0-8-0 a maund, Milk Rs. 0-1-6 a seer, Butter Rs. 1-0-0 a seer, Bajri Rs. 3-8-0 a maund, Jowari Rs. 3-8-0 a maund, Eggs Rs. 0-1-0 each, Fowls Rs. 0-8-0 each, Sheep about Rs. 3 each.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. There is market value for milk almost in all places except where people have got religious objections for selling milk. So also there is cost of labour for cutting stalks and fire-wood.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. The average daily cost for me including my servant is about Rs. 1-4-0 and that of the official establishment is about Rs. 0-5-0 per hand.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Out of these things flour, rice, ghee and spices are purchased directly from the local bania's shop and milk and firewood are collected and supplied by the subordinate Police and meat is purchased from the butcher's shop except in places where it cannot be heed.

38. How are they paid for?

38. The articles purchased from shop are paid for in cash.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. The only guarantee is that payment for every article is made immediately at the time of purchase.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

44. I get vegetables in places, where they are for sale in the bazar.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service ?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. Yes if the number of times of inspection of Police stations and out-posts is reduced.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. The rules were given effect to in the beginning but some time after that the same old system is being introduced.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

48. The supplies should so far as possible be taken by each touring officer with himself from head-quarters or a big town. In cases of need the things which can be purchased from the local bania's shop must be purchased on cash payment there and then the other things such as fowls, eggs, butter, fire-wood, stalks and curby must only be supplied by the local zamindar on receiving the orders with his signature and in the case of official members of his official and private establishment. The payment must in all such cases be deducted from their travelling allowance bills after being scrutinized by the Head of the Department. It will be very difficult to get an independent contractor as the contract will not pay him enough unless he takes exhorbitant charges from the subordinate establishment which they cannot afford to pay.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars ?

51. No.

Chher.

66. What do you understand by the term "Chher" ?

66. These questions from 66 to 92 are for the Revenue Department.

Part VII.

Evidence recorded by the Committee at Karachi for the Karachi District and the Province of Sind. Pages 1 to 181.

WRITTEN EVIDENCE OF MR. MARTIN.

1. Name. — 1. J. R. Martin, Esq.

2. Appointment. — 2. Collector of Karachi.

3. Headquarters. — 3. Karachi.

4. Length of service. — 4. 17½ years.

5. Length of service and special experience in Sind. — 5. Length of service in Sind—12½ years.

Appointments held :—

Assistant Collector.
Manager, Encumbered Estates, Sind.
Deputy Commissioner.
Collector.

General.

6. What is the area covered by your tour? — 6. Whole of the Karachi district.

7. What is the period of your tour? — 7. 125 days.

8. What private servants accompany you on tour? — 8. Private servants :—

(1) Butler.
(2) Chokra.
(3) Dhobi.
(4) Sweeper.
(5) Bhisti.
(6) Syce, or syces.

9. What official establishment accompanies you on tour? — 9. Daftardar. Head Munshi. Serishtedar. 7 clerks (three inspecting clerks move from one taluka headquarters to another). 10 peons.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. I take with me flour, tinned foods, sugar, grain for my horses and all sorts of necessary supplies except those mentioned below.

My office establishment, I am informed, generally carry with them flour, rice and spices and replenish their stock at headquarter stations. The servants and peons do not carry any supplies with them.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. I require the following articles at camps :—

(1) Eggs.
(2) Fowls.
(3) Butter (sometimes).
(4) Milk.
(5) Fuel.
(6) Grass.
(7) Mutton, if available.

My official establishment require :—

(1) Mutton.
(2) Eggs.
(3) Fowls.
(4) Fuel.
(5) Milk.
(6) Ghee.
(7) Flour.
(8) Rice and spices.

and the peons and servants require the ordinary articles of food, such as flour, rice, ghee, dhal, etc., as they do not carry anything with themselves.

12. What private and official furniture do you take on tour? — 12. All necessary furniture for private and office tents.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. A few earthen jars for kitchen use.

14. What tents do you take on tour? — 14. Two big tents, one small and servants' rowtis.

15. What arrangements are made for accommodating your private and official establishments? — 15. The official establishment have their tents and the servants and peons their rowtis.

16. What arrangements are made for stables at your various camps? — 16. Kacha landhis are put up where no stables exist.

17. What records do you take on tour? — 17. Daftardar's inspection office carry all papers *re* :—

Jamabandi, akharsal, excise, etc., for two years, and the vernacular office carry only the current year's files.

No English record is taken on tour.

18. What arrangements are made for your office at your various camps? — 18. A government tent is provided for the office and therefore no other arrangement is required.

19. What labour do you require to be provided locally at your various camps?

19. At each camp labour is required for pitching and taking down tents on the first and last day of the camp.

20. What is the condition of the roads in your charge?

20. Reported to be fair.

21. What authority is responsible and what agency is employed for the repair of the roads?

21. District Local Board.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?

22. No.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?

23. I have horses for my baggage, engaged for the whole period of tour.

24. What are your postal arrangements and means of communication with headquarters?

24. The post is sent for from the nearest post office to the camp and the Mukhtiarkar is directed to make arrangements for getting it from the post office. The Mukhtiarkar generally sends kotars and peons and sometimes gets zamindari help to carry the post.

25. What are the usual camping places in your charge?

25. There are no fixed camping places. Camping places vary from year to year. A camp may be made in any village convenient for work.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. Camping grounds, if not in charge of beldars, are left as they are, till they are required for use, when they are prepared with zamindari help.

27. Which of them are within practical reach of villages with bania shops or bazaars?

27. Excepting in hilly tracts all the Collector's camps are within reach of villages with bania shops which sell food-stuffs.

28. To which of them are attached vegetable gardens?

28. (1) Thano Bulakhan. (2) Sujawal. (3) Ladiun. (4) Mirpur Sakro. (5) Mirpur Bathoro. (6) Ghorabari.

29. Which of them are provided with bungalows?

29. Laki, Amri, Manjhand, Budhapur, Petaro, Kotri, Jherruck, Thano Bulakhan, Janghri, Mirpur Bathoro, Sujawal, Belo, Chuhar Jamali, Jati, Sakro, Gharo, Tatta.

30. What permanent establishment is maintained at such bungalows?

30. One chowkidar.

Rasai

31. What do you understand by the term 'Rasai'?

31. 'Rasai' originally meant the making of arrangements for the lodging and stay of visitors. The term has now come to be applied generally to the system of supplying necessaries to and making arrangements for officials and their establishment while touring. In a limited sense it is applied to the doing of these things *gratis* or at unduly low rates.

32. What are your average daily requirements on tour in the matter of supplies?

32.

Chickens	1½	Butter	¼ seer.
Eggs	9	Fuel	½ maund.
Milk	1½ seers.	Grass	20 lbs.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Daily requirements of my private and official establishments are:—

Rice	18 seers.	Fuel	12 maunds.
Flour	18 seers.	Mutton	6 seers.
Ghee	3 seers.	Spices	Rupees three.
Milk	24 seers.		

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34.

Rice	4 seers per rupee.		
Flour	5½ „ „		
Ghee	¾ „ „		
Milk	One seer per 1½ anna.		
Fuel	One maund per 0-8-0		
Mutton	0-4-0 per seer.	Sheep	7-0-0 per each.
Eggs	0-6-0 per dozen.	Butter	1-0-0 per seer.
Fowls	0-8-0 per each.	Grass	0-2-0 per bundle.
Chicken	0-6-0 „		

PART VII

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. *Personal ... Rs. 1-8-0 to Rs. 1-12-0.*
Private servants and official establishment . about Rs. 25.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. *According to the present system the contractor arranges for a temporary shop being opened in the camp by a bania from whom all supplies are purchased except eggs, fowls, mutton, milk and fuel, for the supply of which the contractor arranges himself.*

38. How are they paid for?

38. Private supplies are paid personally. All other supplies are supposed to be paid for on the spot at the time of purchase.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. The amounts are handed over personally. It is impossible to guarantee that evasion can or does not take place.

40. How does your estimated average daily cost compare with the actual payments?

40. Prices are paid according to the full market value and fixed for each taluka.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. There is in theory no excess. If any irregularity occurs it is in the return to menials or servants of money.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. This is met out of a rasai fund, I understand. In places where there are big zamindars, the zamindars of the place would pay.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Yes. Sometimes on payment, sometimes not.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. As far as the Revenue Department was concerned practical effect was largely given to the rules of 1914 in the Upper Sind Frontier district where I was then serving. The Revenue Department officers got their supplies under it, but officers of other departments and zamindars themselves complained. I understand that effect was also given to it in this district. The tapedars, I understand, have generally ceased to collect supplies.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No. I do not know as regards this district. I believe it would be impossible in the Upper Sind Frontier.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Yes.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. Copies of a report and certain orders are attached.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. None from subordinate officials. I have received such presents from zamindars of position.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. Dhalis ... ... Rs. 3-4-0
Sheep ... ... Rs. 7-0-0

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. Government Service Conduct Rules, 2nd Part, Rule 2. A certain amount of difficulty is experienced in Upper Sind in restraining zamindars.

Lapo.

54. What do you understand by the term 'Lapo'?

54. The term 'Lapo' means an unauthorized payment to tapedars mostly in the form of additions to the land revenue. In the districts where I have served it has usually taken the form of anagi.

55. How many forms are there of unauthorized 'Lapo'?

55. Another form is the payment of a sum for each survey number cultivated or measured.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. It is levied by the tapedar from the zamindar for his own benefit and for rasai.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. See above.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. Impossible to say. My impression is that only a minor part of the amount collected as lapo goes to rasai. Yes, in part.

59. If so, who manages the 'Rasai' fund?

59. Taluka Head Munshi.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. If any money presents are paid they are met from the rasai fund to which the tapedar contributes from his lapo. Impossible to say. In the Upper Sind Frontier I understand that such presents had largely ceased.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. Not known. Money is paid by zamindars or others and taken in all departments by subordinates for particular favours.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. Impossible to say how far. The system has prevailed in the form of presents.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. I am of opinion that there has been a decided decrease.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No special local orders.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. The rules of 1914 related to rasai rather than lapo. The orders regarding lapo date from 1902. I can suggest no new means of dealing with it except better pay for subordinates, closer supervision by superior officers and the disposal of work by direct methods and not on reports. The curtailment of tours advocated in this connection means that more power will be placed in the hands of tapedars and supervising tapedars and will increase rather than decrease facilities for exactions.

Chher.

66. What do you understand by the term "Chher"?

66. Unpaid labour.

67. Who are the "Chheras"?

67. Haris.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Preparing camping grounds, pitching and taking down tents, repairs of roads.

69. Do the "Chheras" hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. This can hardly be said, but the zamindars can and do show favours to haris who obey their commands.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

70. No

71. How far is casual paid labour available in your charge?

71. In Kohistan and in out-of-the-way places and small villages casual paid labour cannot be had. Even in headquarter towns of talukas, it is difficult to obtain it.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. No.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. Zamindars are not bound to provide such labour.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. There are certain seri grants in the Kohistan. One of the conditions attached is that Government officers on tour shall be assisted in obtaining supplies.

75. For what purposes do you require labour on tour?

75. For pitching and unpitching tents.

76. How many labourers do you require daily in camp?

76. None.

77. How many more do you require when pitching or striking camp?

77. Twenty for four or five hours at time of pitching or taking down tents.

78. Whence do you obtain them?

78. Zamindari men.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. No payment is made.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Probably could not be had. A rasai contractor unless he was a local zamindar could not provide them.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. Not for putting up tents. The taking round of an increased establishment would probably be more troublesome to the public than the present system.

82. How do you obtain labour for shikar?

82. Through zamindars.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. Annas six or eight a day. Yes.

84. Are they given anything by the zamindars?

84. The zamindars sometimes feed them if the shoot is a big one.

85. What labour, if any, [illegible] to supplement the repair of the roads by the local authorities?

85. I have not found any necessary.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. No experience of this.

87. What labour is required in case of floods and breaches of canal banks?

87. It depends on the extent of the breach.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. Yes. Paid for by Government.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. There is no interference with cultivation, so far as my experience goes, and little or no loss to any one.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. It depends on the extent of their employment. Not seriously, as far as my experience goes.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government?

92. That payment be made for all labour used.

ORAL EVIDENCE OF MR. MARTIN, COLLECTOR OF KARACHI.

To the Chairman—

I have not toured in this district but in the Upper Sind Frontier where there are a number of fixed camping grounds maintained by the Local Boards. I don't think it would be a possible arrangement in the Upper Sind Frontier district to have camps maintained by seridars, on condition that they provided zamindari supplies. I can't speak about the other districts in Sind. I think there would be difficulty in finding the required petty zamindars—most of the zamindars are large zamindars in the Upper Sind Frontier. It would moreover be considered a disgraceful act to sell such things as milk. It would be very difficult for the haris to collect the necessary supplies as he would not have the necessary influence to get the supplies. It could be done by the zamindars through their kamdars without the slightest difficulty. I doubt if a hari-seridar would be able to purchase things from other haris. I think the haris up there in many cases would say that they have no wish to sell. I understand the conditions would be very different here; up there it is a common thing for the big zamindars to feed all wayfarers that come to their villages and in fact to keep open house. They can do so without difficulty through their kamdars and servants.

My answers generally refer to the Karachi district from information received but where the answers are personal and based on my own experience they relate to the Upper Sind Frontier district.

I have never seen wines or spirits concealed in dhalis and have not heard of any such cases either in respect of any other departments under the Government of Bombay. I believe it to be an absolute falsehood as far as the superior officers are concerned. I consider that the superior officers of Government have done their best to suppress rasai and have succeeded to a considerable extent. I consider it to be an absolute falsehood to assert that the superior officers of Government have not done their best towards the suppression of rasai. I am speaking of my own personal experience.

I am inclined to the opinion that 180 days instead of 210 would be sufficient for the touring of the Assistant Collector. It should be borne in mind that for the last couple of months they are mainly engaged on inspection work at the taluka head-quarters. I am not in favour of altering the rules as to a strict account of the number of days on tour—it does not really affect the matter. It would be sufficient to reduce the total number of days by one month.

It would cost at a liberal estimate Rs. 75 a month to pay labourers for pitching the tents of the Collector—a share of that would have to be paid by Government. I think there would have to be an addition to the travelling allowance of all touring officers to cover the additional expenses.

I would be in favour of considering a scheme, such as the abolition of the supervising tapedars, and the substitution of a couple of deputy mukhtiarkars of graduate rank to dispose of correspondence direct with the zamindars. Such a scheme might tend to reduce lapo.

To the Honourable Mr. Harchandrai—

I was Deputy Commissioner of Upper Sind Frontier up to 1916 with intervals. I was there when the orders of 1914 were issued. I was before that Assistant Collector in Shikarpur—that was before 1907. I was about a month Manager of Encumbered Estates. I made special efforts in the Upper Sind Frontier to stop the rasai system. That was before and after the orders of 1914. I was put on the track of some of the evils by a case in which a Mukhtiarkar was convicted and sentenced for corruption.

What more specially came to my notice was the system of cash presents taken by the inspecting staff and the menials. I didn't get any direct information of the non-payment of the supplies by the establishments. All I tried to secure was that the establishment should pay their bills. This matter came especially to my notice about 1912.

The zamindars in the Upper Sind Frontier district make great efforts to entertain the touring officers and their establishments and the difficulty is to escape such hospitality. I have made efforts to avoid it as much as possible.

The zamindars never made any efforts to force the bania supplies on officers, only zamindari supplies. Sometimes the karbi was standing in the fields uncut; the zamindars also refused to take payments for milk and fuel. The value of the fuel was the cost of collection and bringing in. I think any ordinary man could go out and pick up fuel and would not pay for it. I suppose the clerks sometimes paid for it. A private individual could get supplies on payment, provided he kept to the ordinary track; *e.g.*, to Jacobabad. They could also be had at the taluka headquarters. You can't get things outside those places except through some special agency. You can't get eggs and fowls in these small villages unless some special arrangement is made. The arrangement would have to be on payment.

I think that the touring might generally be confined to the taluka headquarters and the large villages but it may sometimes be necessary to visit some small villages for the inspection of kachas and the distribution of lands, otherwise there would certainly be corruption amongst the tapedars. It would be necessary to supervise even higher officials who have been entrusted with the work. It is necessary to tour, otherwise orders will be passed merely on the recommendations of the tapedars. It wouldn't always be possible to ride out from the taluka headquarters because some of these questions take hours and even days to decide.

If you pay him sufficiently you will be able to get an independent contractor. It would be a very expensive business as it would be a small business scattered over a very large area; even if you got a contractor at all, I doubt if you could get an independent contractor even on double the ordinary rates because he would have to tour from place to place, the profits would be so small. Independent contractors have not yet been tried as far as I know. It would happen that the zamindars under the rules of 1914 would not like to take payments but I used to arrange with the kamdars. Sometimes the local banias are appointed to do the business by the big zamindars; what would probably happen is that the kamdars would arrange for the zamindari supplies but the bania would account for them. I have seen bania's bills which include the cost of eggs and fowls. The 1914 system worked in my own case through 2 years' touring in the Upper Sind Frontier district but the other officers complained that the zamindar did not arrange for the supplies. I used to question the banias at the end of the camp whether the peons, clerks and servants' bills had been paid. The banias, of course, said that they had always been paid. I don't think any complaint was made. I have no reason to suspect that these payments were retained.

One of the reasons for lapo put forward by the tapedars is the expense of the rasai. I don't think that the Mukhtiarkars help in the levy of lapo or rasai. As far as my experience goes they stand aside.

At one time I had 4 graduates out of 5 as Muktiarkars. I think the graduate Mukhtiarkars are better in matters of this sort. I think they have a higher moral standard as regards such matters.

I talk of all the officers with whom I have discussed matters, when I state that officers are in earnest about suppressing rasai. It is an absolute falsehood to say that the officers are not in earnest in the matter of suppressing rasai.

To the Honourable Mr. Ghulam Hussain—

It is said that rasai in the sense of giving supplies at low rates exists but I have no personal experience of it. The zamindars of the Upper Sind Frontier are very hospitable. I have found small non-Baluch zamindars who take payment for milk and the bania zamindars would have no objection to take payment for milk, though, in fact, they copy the customs of the neighbouring Muhammadan zamindars. There are not many small zamindars in Upper Sind Frontier. There are instances of Hindu zamindars who have obtained shares in the estates of the Muhammadan zamindars and some shahukars have obtained lands. Mostly, however, they are Muhammadans and large zamindars and mostly hereditary. A large number of them are chiefs of tribes.

Before 1914 the tapedars used to collect supplies from the zamindars and make rasai. If the rasai fund continued after 1914, it was in a very minimized form. I think lapo decreased very much in the Upper Sind Frontier from the years 1912-1914. It was the effect of certain exposures that took place, not of the rules of 1914. I don't think rasai affects lapo very largely. It is a very small portion of lapo that goes to rasai; there was not very much lapo in 1914. The stopping of supplies from the zamindars would not affect lapo. The tapedar has now no cause to advance the pretext of rasai for levying lapo.

The labour required for pitching and pulling down tents is so small that it can hardly be said to interfere with the cultivation. I don't think an independent contractor could be obtained as a commercial transaction—he would have to be paid quite independently of any profits he realized. I really doubt if the system is practicable—anything can be done, if enough money is paid for it. I have not particularly workd at it.

The officers can do crop inspections in November. There is not much water in the fields. Jamabandi and inspections are sometimes done at the same time at the taluka offices. I think it is a good thing for the Assistant Collector to visit each taluka headquarters at least twice a year. They now visit them about 4 or 5 times a year.

The limits of the kacha lands given out are marked out on the maps.

To Mr. Sawhney—

I think the supervising tapedars combine with the tapedars. The supervision is not of much value from the point of view of stopping corruption. It would be possible to split up the talukas but it is a question of cost. I don't think that the cost would be justified.

I doubt if the system of zamindars nominating the banias to provide the supplies would be practicable. The zamindars supply the articles to the banias. I doubt whether it would be possible for the independent contractor to sell at the scheduled rates, if he is paid a subsidy of Rs. 150—200. That could only be told by actual experience; that would be because of the expenses they would be put to. I don't think it would be necessary to increase the pay of the private servants, if there was any change of system—it might be necessary in the case of peons.

Even if rasai is stopped there are other means for the tapedars to exact lapo from the zamindars.

In the districts in which I have served the proportion of haris employed on rabi crops is much less than that employed on the kharif.

The question of rasai is a question which is much discussed between officers.

To Mr. Mahmud Shah—

I think that the hospitality of the Upper Sind Frontier zamindars is only forced in the sense that it is forced on the officers. I think hospitality is traditional with the Baluch and not given through any ulterior motive—that is indicated by the fact that a large number of zamindars keep open house.

To the Chairman—

I should like to add with regard to wines in dhalis that I have no reason to suppose that they are given to the officials of any department at all.

No. (Confidential) 10 of 1916. *Karachi, 9th February 1916.*

To

THE COMMISSIONER IN SIND.

SIR,

With reference to your No. 497-Confidential, dated 23rd November 1915, I have the honour to state that no efforts have been spared to make the revised system of arranging for camp supplies a success in this district.

In most parts zamindars have been willing to come forward and supply provisions at rates duly fixed by the Mukhtiarkars. Whatever is taken by any member of the establishment or camp is undoubtedly duly paid for and requisitions have been reduced to a minimum. To attempt to eliminate all friendly voluntary services on the part of zamindars towards touring officers would, however, render touring practically an impossibility. A Government officer on tour for the people's good in an Indian district must count on friendly assistance. In most parts of India there are persons paid to render it to them, the patwari of the Punjab, the patel and village mahars of the Deccan, etc. A mere contractor could not, in many cases, meet the fluctuating spasmodic demands for supplies, etc., under strict economic conditions. Zamindars, though perhaps quite willing to arrange for supplies at the fixed rates, are not prepared to be at every officer's beck and call. Some departmental officers complain of difficulties in getting supplies from the zamindar-contractor who may fail to turn up at all. There is, of course, little profit in the matter, and when the cold term contractor is used instead of "helpful zamindar," little honour.

The situation is not exactly logical. It is, moreover, impossible for an officer who has to make sudden journeys to elaborate his arrangements in advance: while large parts of the district are so primitive as to render the mere possibility of obtaining supplies a matter entirely beyond the scope of economic considerations. The only course open is to keep the idea fixed in every body's minds that all supplies must be paid for and to recognize that those who do furnish the supplies are worthy of our gratitude. When the supply breaks down departmental officers must depend on the efforts of their subordinates, always hammering at the cardinal principle that a fair price *must* be paid for everything.

Touring officers dilate on the difficulties of procuring supplies at Tatta. The place is not districts in the true sense of the word. There is a bazaar, market, etc. But the difficulties of a peculiar kind do exist and these must be recognized. No local contractor is willing to come forward, as the catering business appeals to no body locally. The bungalow is 2 miles from the town and officers and others may arrive without much warning. As a result the only course is for the Mukhtiarkar through some peon or kotar to act the good Samaritan and do the officer's shopping for him. It is for the Mukhtiarkar to see that the money reaches the shopkeeper, but the Tatta shopkeeper would also see to that quick enough.

I can suggest no obvious improvements on the existing system.

Collector of Karachi.

No. 5529 of 1916. *Karachi, 14th November 1916.*

MEMORANDUM.

The attention of the Mukhtiarkar of is invited to the orders contained in the Collector's memorandum No. 1734 of 31st October 1914, regarding the appointment of contractors for supplying provisions to touring officers and fixing prices, &c., and he is reminded that these orders should continue to be acted on.

Collector of Karachi.

Outward No. 1734. *Dated 31st October 1914.*

To,

ALL MUKHTIARKARS AND MAHALKARIS OF THE KARACHI DISTRICT.

From the notifications and confidential circular No. 554 (copies of which will be forwarded to you under separate cover), you will see how anxious the Commissioner-in-Sind is to stop rasai and lapo, the evil which is of long standing will only be rooted out when you will loyally co-operate with me in the matter.

In clause 1 of the circular quoted above, it is directed that each taluka should be divided into suitable divisions, each division consisting of one or two tapas. The division should be made with reference to the camping places where departmental officers are likely to camp.

2. The names of zamindars who should be selected to provide the following supplies in each division should be forwarded to this office immediately: mutton, fowls, eggs, butter, grass and firewood. It must be remembered that these supplies are to be provided both for the officers and their establishments.

3. Every touring officer will give you intimation of his intended camps not less than 4 days before he enters your taluka and will also forward to you an estimate of the requirements of himself and his establishment in the matter of the above supplies. Early intimation will be given you of the probable requirements of myself and my establishment.

4. Under clause 4 of the above said circular you are required to prepare a monthly statement of the prices of articles based on average rates. Payment will be made at these average rates at all camps. If necessary, separate rates may be fixed for the taluka headquarters. A copy of the statement of prices signed by you should be furnished to every zamindar selected to make rasai. I shall personally see that the zamindars are paid at the fixed rates. A copy of the statement should at the same time be forwarded to this office. In future nothing should be supplied to any man except on payment and the zamindars should be asked immediately to report to the camping officers cases of men demanding supplies in contravention of these rules. If a zamindar refuses to undertake making rasai at a place his name should be reported to me and a

contractor appointed instead to make the rasai. It must, however, be remembered that either a zamindar or a contractor (though personally I prefer the former) is to be appointed. As stated above I shall personally take care to see that the zamindar receives full payment. If there are more than one zamindar appointed for a division, each will be required to provide the above supplies by turn. When all these arrangements have been made, intimation should be sent to me. Perhaps the introduction of this new system will give rise to some difficulties but what is important is that the tapedars and subordinate officials of other departments should cease to have any hand in rasai. This depends to a great extent on your efforts, and I hope that you will help in every respect so as to make the new system a success. In talukas where there are seridars, adequate assistance should be obtained from them. If any seridar refuses to help, a detailed report should be made on the subject. In villages where there are not many shops, arrangements should as usual be made for a shop being opened when an officer camps there. The shopkeeper should be furnished with a copy of the statement of prices signed by you to enable him to sell articles on payment at the fixed rates.

Collector of Karachi.

No. 3009 of 1918. *Karachi, 6th June 1918.*

To

THE CHAIRMAN, RASAI COMMITTEE IN SIND.

SIR,

With reference to your letter No. 52, dated the 6th May 1918, I have the honour to state that the aggregate numbers respectively of :—(1) Amils ; (2) other Hindus and (3) Mahomedans employed in the subordinate establishment of the Mukhtiarkars, Assistant Collectors and my office are as under :—

Amils.	Other Hindus.	Mahomedans.
69	62	93

2. The proportion of Hindu and Mahomedan zamindars in the district is approximately 3 and 25 respectively. The information required under each of the following heads is given below :—

(1)	Zamindars paying under	Rs.	1,000	assessment	each	year	... 15,264
(2)	,,	,,	,,	,, 5,000	,,	,,	... 97
(3)	,,	,,	,,	,, 10,000	,,	,,	... 4
(4)	,,	,,	over	,, 10,000	,,	,,	... 1
					Total	Rs.	... 15,366

Collector of Karachi.

WRITTEN EVIDENCE OF MR. J. A. SHILLIDY, I. C. S.

Preliminary.

1. Name. — 1. John Armstrong Shillidy.

2. Appointment. — 2. Indian Civil Service; Assistant Commissioner in Sind.

3. Headquarters. — 3. Karachi.

4. Length of service. — 4. 11½ years.

5. Length of service and special experience in Sind. — 5. Between 9 and 10 years.

General.

6. What is the area covered by your tour? — 6. The whole of Sind.

7. What is the period of your tour? — 7. No definite period can be given; roughly, the cold weather.

8. What private servants accompany you on tour? — 8. 1 private servant and 1 syce.

9. What official establishment accompanies you on tour? — 9. The following establishment accompanies the Commissioner on tour:—

Ministerial.	*Menial.*
1 Office Superintendent.	12 Peons.
1 Mir Munshi.	1 Tindal.
3 Clerks.	12 Khalasis.
1 Sub-Assistant Surgeon.	

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. As I tour with the Commissioner, I am unable to say what supplies were taken. The official establishment, except the Office Superintendent, take no supplies with them on tour. The Office Superintendent takes all supplies except milk, fuel, eggs, meat and butter.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. I am unable to say definitely; but I imagine only chickens, eggs, milk, and grass for horses. The official establishment require flour, rice, ghee, meat, vegetables, butter, milk, eggs, spices, sugar, dhal—in short, the usual food-stuffs.

12. What private and official furniture do you take on tour? — 12. All private and official furniture is taken on tour. The utmost that is ever required is a few chairs from the taluka office.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. No cots or furniture are required for me. I have never enquired how many water jars were necessary; but, at the most, 2 or 3.

14. What tents do you take on tour? — 14. I personally take 3 tents on tour.

15. What arrangements are made for accommodating your private and official establishments? — 15. For my private establishment there are rowtis. Official establishment, as a rule, live in tents, except where buildings are available; *e. g.*, Hyderabad.

16. What arrangements are made for stables at your various camps? — 16. At the camps made by the Commissioner this year, there have been stables already attached to the bungalows in which we stayed. The Commissioner has, in addition, tent stables, which are used, if necessary.

17. What records do you take on tour? — 17. Very few records are taken on tour: as they are required, they are sent for from Karachi.

18. What arrangements are made for your office at your various camps? — 18. The office works in office tents; has its own pattawallas; and is independent.

19. What labour do you require to be provided locally at your various camps? — 19. We should not require any. The Commissioner has a tindal with 12 khalasis for pitching tents.

20. What is the condition of the roads in your charge? — 20. I hold no district charge.

21. What authority is responsible and what agency is employed for the repair of the roads?

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?

21—22. See answer to 20.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?

23. This year the tour has been confined to district headquarters, and bullock carts only have been required to take the kit from the station to the bungalow and from the bungalow to the station.

24. What are your postal arrangements and means of communication with headquarters?

24. A man is sent to Karachi each day with the post and comes back each day with the post. This has been found to be more economical and effective than carrying records or posting letters.

25. What are the usual camping places in your charge?

26. What arrangements are made for preparing or keeping in order the camping grounds?

27. Which of them are within practical reach of villages with bania shops or bazaars?

28. To which of them are attached vegetable gardens?

29. Which of them are provided with bungalows?

30. What permanent establishment is maintained at such bungalows?

25—30. See answer to 20.

Rasai.

31. What do you understand by the term 'Rasai'?

31. By rasai is meant generally provision of supplies on payment to touring officers.

32. What are your average daily requirements on tour in the matter of supplies?

32. While the tour this year has been confined to district headquarters, it has been possible to get all the requirements in the bazaar, except perhaps grass and milk.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. I have only 2 private servants. As I tour with the Commissioner, I am unable to give the answer. For the official establishment, the following things are got through officials or zamindars: the rest are obtained from the bazaar:—

Milk 10 seers. Eggs about 1½ dozen. Butter 1 lb.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. I am not in a position to give average prices of districts.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. This is a matter for the district authorities to give information on.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. This information I am unable to give, as I have no camp of my own.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. As the camp has been at headquarter towns of districts, supplies have been purchased in the bazaar, except perhaps milk, I understand, which is obtained from the tapedar.

38. How are they paid for?

38. Supplies purchased in the bazaar are paid for to the shopkeeper.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency, or repaid to members of your camp?

39. No guarantee.

40. How does your estimated average daily cost compare with the actual payments?

40. I am quite unable to say. But since things are bought from the bazaar, I do not see why the camp should be a drain in any sense on the people.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. I am unable to say.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. I am unable to say.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Nothing is paid, so far as I know, for water jars. Cots, furniture, and materials for stables, have not been requisitioned.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Vegetables are obtained from Karachi (Government House gardens), and also from the bazaar, which are paid for. I believe it is the custom to provide a basket of vegetables free from local fund gardens.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. I do not think it would be possible to curtail the touring officers' establishment any further than they do now. Only 5 people in the clerical establishment go on tour.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. The tour this year was very consideralby curtailed. In fact, it was deficient. It is impossible for the Commissioner to tour properly inside a period of 4 or 5 months.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

47—48. This is a matter for the district officers to report.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. As a rule, the tour is gazetted, and very ample notice is given of all camps.

50. Have you any special reports on the working of the rules of 1914 or any special local orders.?

50. This is a matter for the district officers to report.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. No dhalis of any kind are received from subordinate officials. Commissioner's durbaris and Collector's durbaris are allowed to bring dhalis of fruit and flowers, provided they are grown in their own gardens. No sheep was received from any zamindar this year. I believe it is the custom for Baluch Sardars to present dumbas instead of dhalis of fruits or flowers. Panchayats, when they come to call, usually bring a tray of sugar-candy. Its value cannot be more than a few annas.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. I do not think that the cost of each dhali can be more than a rupee or two. I am told dumbas in the Upper Sind Frontier can be bought for Rs. 2 each. This used to be the price, but I believe it has gone up.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. The orders of Government are that fruits and flowers only may be received. Zamindars have a very strong dislike to having their dhalis returned, whatever form they may take; and it is rather unpleasant to have to insist on doing so.

I have never however received anything but fruits and flowers and dumbas from any mussalman zamindar. Hindu zamindars have on occasions tried to send me various tinned articles. These have been refused much to the chagrin of the zamindar. This year on tour remarkably few dhalis of any kind have been brought by zamindars; and I think the custom is beginning to die out, and officers will be glad when it is completely gone.

Lapo.

54. What do you understand by the term 'Lapo'?

54. By lapo I understand certain rate of unauthorised payment exacted by various grades of officials in order that the payer of it may retain their good-will.

55. How many forms are there of unauthorized 'Lapo'?

55. The forms vary according to the districts.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

56—57. It is a question for the district officers to answer.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I should imagine that the custom varies in different districts. But the cost of rasai and supply of provisions must be a very small incidence on the lapo collected.

59. If so, who manages the 'Rasai' fund?

59. I do not know from my own experience; but I have been told that the head munshi does so.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I do not know.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

61—62. Lapo is used for both these purposes.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. I left Sind in 1915, when the new rules were just beginning to operate, and I only came back ast cold weather. I am unable to say to what extent lapo has been affected but, as the rules of 1914 refer practically entirely to rasai and as lapo will continue whether rasai stops or not, I should not think that the rules of 1914 will have any effect at all on the question of lapo.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. I am not in a position to produce any reports.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. I believe the remedy for lapo lies in the determination of people themselves not to pay any illegal exactions. In this they will have the full support of superior officers, who are anxious in every way to put down corruption. Another remedy is to have a large number of subordinate officials from the same class as those who now make the illegal payments. Being of the same class and having the same sympathies, they will not be so rapacious in their demands.

Lapo is corruption—nothing more nor less. It will not cease if rasai ceases. But, my opinion, inspecting offices, realising the extent to which lapo is taken, feel they turn can ask for more. If large illegal exactions ceased to be taken by the taluka d village staffs, inspecting offices would moderate their demands.

It is not rasai that is a great burden, but these payments that are demanded quite art from the supply of provisions. And, further, rasai is a burden, not from the pplies found for an officer and his private servants and menials, but for the supplies at are demanded by the clerical members of his official establishment.

Another reason for the continuance of lapo is the almost total lack of public morality on the question of corruption. People generally do not regard it with disapprobation; and only the gazetted officers of the higher rank regard it with disfavour. The subordinate officers are all interested in the continuance of lapo. They give no information towards the detection of it, or its cessation. Where information is given, it is given because of some other reason, and because it is known that for corruption people are punished. I do not think any number of rules or laws will stop corruption in themselves; but they may lead to a gradual improvement in public opinion on this question. I should feel inclined to say there is some improvement in this respect, but it is very slow. I see no active desire as yet on the part of subordinate officials to suppress corruption, or to make a stand against it; though one hears now and then of officers who personally refrain from taking illegal payments. In my opinion we must look to time and education to change the public standard.

Chher.

66. What do you understand by the term "Chher"?

66. By "chher" I understand labour provided by the zamindar for official purposes.

67. Who are the "Chheras"?

67. The chheras are usually haris of zamindars or persons living in the village under their influence.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Beyond pitching tents for officers who have no khalasis, I do not see what work they can have to perform. As an officer touring in my own charge, I usually used to have my own bhisti and sweeper; but, when I did not have either of these men, I used to get men locally at the camp to do this work, and used to pay them at the end of the camp.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I have never heard that there was any such condition.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

70. I cannot say whether the zamindars make any payments to chheras. I have not heard of them doing so. I have not paid men who were brought to pitch my tents.

71. How far is casual paid labour available in your charge?
72. Is any considerable staff of "Beldars" maintained in your charge either by local funds or Government?

71—72. I have no special charge.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. Zamindars, I understand, are willing to provide labour on the demand of Government officials; because they recognise that it is for work which is performed in their interests and for their benefit. Now and then I have heard of zamindars refusing to provide labour.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Not that I am aware of.

75. For what purposes do you require labour on tour?

75. I am not aware of any other purpose for which labour is required in camp beyond the purposes mentioned above. I should have mentioned, however, that a man is required to bring in firewood. As there is no sale for firewood, as a rule, in the districts, I have not paid for any. I have not paid the man who brings firewood; but had any person asked me when leaving camp, I should certainly have done so.

76. How many labourers do you require daily in camp?
77. How many more do you require when pitching or striking camp?

76—77. As the Commissioner has his own khalasis, and, as this year we have been camping at district headquarters, I imagine very few men were required.

78. Whence do you obtain them?

78. If any were required, they must have been obtained through the mukhtiarkar and the tapedar.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. So far as I know, they were not paid.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Probably about 20 men are required to help to pitch camp, and, on the last day, to strike camp. As they would have to work in the morning or evening only, it seems to me that 4 annas would be sufficient payment for each man. This would mean, roughly, Rs. 10 a camp. I do not think a rasai contractor would, as a rule, provide men; but if he could, it would be an excellent plan. It would be a good idea to remove this, as far as possible, from the tapedar.

81. *Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?*

81. It should be possible to engage khalasis during the touring season for district officers. A Collector should require about 12 khalasis on Rs. 10 a month each, plus bhatta; and an Assistant Collector, say, 9 khalasis at Rs. 10 a month and bhatta. I believe some such system prevails in the Public Works Department. Personally, I should much prefer this; but it has to be pointed out that it adds to the touring establishment, and might possibly increase the extent of rasai.

82. How do you obtain labour for shikar?

82. I usually tell the pattawalla to go out and get the number of men I require. I am speaking of my own experience when I toured by myself. I have never got beaters for a shoot through my subordinate officials. I seldom had any difficulty in getting men; though, sometimes, the pattawalla would come back and say that for this reason and that no men are available. That was the general experience. There are of course occasions when the zamindar definitely gives you an invitation to shoot over some special bit of land. On these occasions he provides the beaters.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. For a half-day shoot, payment is usually a rupee between three men. Where the shoot is on a dhand, I pay for the boat. This will be Rs. 3 perhaps; sometimes less. If I engage the men myself or through my pattawalla, there is no difficulty in getting them to accept payment. If, however, a zamindar has asked me to a shoot and makes arrangements, he nearly always protests so strongly as to make it unpleasant, if you try to pay the men. In such circumstances, I have either told my boy to give them all a khana, or have satisfied myself with paying the men who were especially detailed to accompany me. It must be remembered that on the occasion of a shoot like this prepared by a zamindar, many more men are usually engaged than one thinks necessary oneself, or that one would engaged, if one was making one's own bandobast. The difficulty usually is, whether shooting on one's own or at the invitation of the zamindar, to prevent picking up beaters as you go along. One begins with, say, between 6 and 12, and ends up with 20 or perhaps 30, the rest being labourers on the field who join themselves on the hope of getting some bakhshish.

84. Are they given anything by the zamindars?

84. I believe that zamindars, when they get up a shoot, usually give their meals to the men. Judging, as I said before, from the anxiety and eagerness with which men attach themselves to the party while the shoot is going on, and from the general air of contentment and gaiety and keenness which seems to mark the beaters, I should say that they are content with whatever they do get.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. It is a matter for the district officers to reply; but, as a rule, as far as I remember, only small parties of beldars are engaged for regular work on roads, and that labour is brought in from time to time when the work is large or has to be speedily pushed through.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. So far as I have been aware, or so far as any work has been undertaken under my orders, I have always understood that the labourers engaged on the repair of roads were paid out of local funds. I have had to get roads repaired in my sub-division on several occasions; and I have always directed that the payment should be made from the ordinary budget grants for repairs to roads.

87. What labour is required in case of floods and breaches of canal banks?

87. The quantity of labour required depends on the size of the breach or the extent of the floods.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. I understand that the Public Works Department usually do pay men for labour supplied to repair breaches in canal banks and in the case of floods.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. I should think very little. So far as my experience goes, Mukhtiarkars serving under me have always reported, when harvest or sowing operations are on, that they usually interfere with the obtaining of men for chher. I do not think that there can be any

question of interference in the cultivation and loss to themselves in the case of floods or breaches in canals. The flood and the breach in the canal will cause much greater interference and infinitely more loss than the removal of thel abourers for a few days from the crops to fight the flood or to repair the breach.

90. How far does the employment of 'Beldars' interfere with their ordinary work under the Local Boards?

90. I do not understand the question. The beldars are supposed to be whole-time men employed by the local boards. Their ordinary work therefore is local board work.

91. Have you any special reports on "Chher" or local orders?

91. I do not hold a district charge.

92. Do you consider 'Chher' should wholly or partly be suppressed, and if so, what orders would you recommend to be passed by Government.

92. Chher is the supply of labour for work that crops up from time to time; whether this work is done by official agency or by private agency, the labour must be obtained; though, labour, as a rule, will be obtained locally. The conditions will be the same here as in any other place. If there is not sufficient labour for the needs that arise from time to time as well as for cultivation, then one or the other will suffer. If the supply, on the other hand, is greater than the demand, there will be no difficulty and the payment for labour will be less. If the question refers to unpaid labour, of course I agree that all labour should be paid for, for whatever purpose employed.

ORAL EVIDENCE OF MR. SHILLIDY, ASSISTANT COMMISSIONER IN SIND.

To the Chairman—

I understand from enquiries made that we could pitch our own camps with our own men though the local authorities often send for chheras.

I can't understand how Rs. 500 to 700 could possibly be spent on tongas to bring supplies or post and telegrams from Larkana to Kambar for the Commissioner's camp. We have a pattawalla who brings the post from Karachi and takes it back to Karachi. The most convenient way for the man would be to travel by camel to and from Larkana; we have camels in camp. Telegrams are usually sent by sowars. I have personally seen telegrams coming in by sowars. There must be 10 sowars attached to the Commissioner's camp. I can't myself see how Rs. 500 to 700 could possibly be spent on gharries. I called up the Mukhtiarkar in Larkana and told him not to supply tongas or any supplies whatever without payment. The Commissioner did not require any tonga because he had his car. I had a tonga 2 or 3 times and paid for it there and then. My servant once got a tonga to go to and from Akil. I made an enquiry whether payment had been made and was satisfied. I also enquired of the Mukhtiarkar and was assured that it had been paid. I think I was certainly charged for it by my private servants or the office superintendent. I have nothing to do with the supplies myself. They are asked for by the office superintendent or the butler. At the end of the camp the Commissioner calls for the bill, examines it to see that it is a fair bill and, if the man is there, pays him with his own hand then and there. The man may be the zamindar or other man who is making the rasai.

39 is the total clerical establishment of the Commissioner.

I think I am mistaken about the price of a dumba in the Upper Sind Frontier. I have never served in the Upper Sind Frontier district.

I never heard of any superior officers who got any wines and spirits in dhalis.

I should say it was absolutely and wholly untrue to suggest that the superior officers are not in earnest about putting down rasai. I should say from conversations with officers that they are trying to devise one desperate expedient after another to stop rasai.

We shall have to raise the standard, not only of the people who take the bribes, but also of those who give them, that is to say, the zamindars.

With regard to my answer to question 79, I believe that every body employed at Umerkot was paid by the Commissioner. I was not there myself.

My practice as Sub-divisional Officer was to enquire if the roads were repaired along which the Commissioner would pass. If the annual repairs had been carried out nothing more was done; if not repaired, I ordered that the repairs be carried out. The repairs were actually done by the taluka staff maintained for the repairs of the roads. No orders to the best of my belief have ever issued from the Commissioner's office that the roads should be specially repaired for the visit of the Commissioner. If such repairs have been done, they have been done by the local authorities entirely of their own accord, *i.e.*, by the Mukhtiarkars.

I should say that there is not the slightest justification for saying that the officers of the Public Works Department are not in touch with zamindars. It is only fair to point out with regard to the statement of Mr. Rothfeld that he has had only 6 months' experience in Sind. I have always noticed that I could get as good information about zamindars from Public Works Department officers as from any one else, who had been in touch with the general conditions of the zamindars. This arises from the intimate connection between the zamindars and the Irrigation Department.

The witness, Narainda Vishindas, was dismissed for corruption in remission matters; he was reinstated on appeal. He was, however, again dismissed on a separate charge and has since joined the bar at Shikarpur.

The witness, Kishindas Jhamrai, resigned his position as Mukhtiarkar, because his magisterial powers were reduced by the Commissioner on the report of the Judicial Commissioner.

The witness, Virumal Begraj, Editor of 'Sukkur,' was convicted of sedition during the years 1909-1910, and since then his paper has given security under the Press Act.

I understand the witness Mushtaksing's chief business in life is litigation. He had several suits against zamindars and has had one suit against Government for the last 15 years, and I understand that he is threatening 3 more suits against Government.

The witness, Kanwalsing Pohumal, the Editor of the 'Sindwasi', had to apologize for a libel against Mr. Hayter in open court. The case was then compromised as the apology included a written statement to the effect that the libel was untrue, and was published in the 'Sindwasi.'

I have served twice in the Tando Division, once for one whole year and the second time for 6 months. There is a certain number of Amil zamindars who only come to their lands on the visits of the Assistant Collector and the Collector. They also go out at the time of batai. The rest of their time they are absentees in Hyderabad.

The witnesses, Thakurdas Dharamdas, zamindar of Badin, and Himatsing Khemsing, are two absentee landlords. That was the impression derived by me from the statements of the Mukhtiarkar. They were always there when I went but the Mukhtiarkar said that they were there because I was there.

Udharam Shewakram resides in his lands and looks after it well. He is a practical zamindar.

To the Honourable Mr. Harchandrai—

My orders about the roads referred to the visit of the Commissioner to the Tando Sub-division. I can't, of course, say whether the Mukhtiarkar obeyed my orders and really paid the money from the local fund. My impression is that that is the ordinary custom elsewhere. There are no special written orders on the subject.

I was in Shikarpur from July 1911 to September 1912. I had an interesting experience there. I was informed that my camp cost nothing in the matter of the rasai, but that the Collector's camp cost very much. I communicated this to Mr. Chatfield who made enquiries but was told that his camp cost nothing while my camp cost very much. The result was that the Collector's establishment had to admit the abuses of rasai and furnished him with detailed figures, rates and charges of his establishment and also of the Assistant Collector's. We then called a meeting of the Mukhtiarkars and commenced a campaign against rasai. Thereafter several zamindars came to me and informed me that there had been a considerable improvement. Sometime after I had been transferred from Shikarpur, I met the Mukhtiarkar who also had been transferred from Shikarpur. He told me that my campaign had effected a remarkable change but on being pressed to state the exact truth he told me that the tapedars ceased to levy lapo for about a fortnight after the campaign.

To Mr. Sawhney—

I should say that the officers of the Public Works Department were interested in the welfare and the prosperity of Sind as much as any other department. They do not merely take a technical interest in it.

To Mr. Mahmud Shah-

It was Mr. Hiranand, the present Mukhtiarkar of Larkana, to whom I spoke about there being no supplies except on payment.

No. 1330 of 1918. *Government House, Karachi, 6th May 1918.*

To

THE CHAIRMAN, 'RASAI' COMMITTEE, KARACHI.

'SIR,

I have the honour to supply the information called for by you.

2. On January 1, 1918, 72 Mukhtiarkars (or 81%) were Hindus, and 17 (or 19%) were Muhammadans. On the same date, January 1, 1918, 16 Deputy Collectors (or 52%) were Hindus, 10 (or 32%) were Muhammadans, and 5 (or 16%) belonged to other classes.

3. With regard to Haji Kamaldin, I have the honour to report that on the 17th November 1910, the Superintendent of Police, Thar and Parkar, ordered his dismissal from service on 3 charges—(1) of receiving an illegal gratification of Rs. 500, (2) of receiving another illegal gratification of Rs. 400, and (3) for leaving the taluka without permission, and, when asked by the Superintendent why he had left, replying falsely that he had received permission from the Deputy Superintendent. This order was confirmed by the District Magistrate on the 28th November 1910. Haji Kamaldin appealed to the Commissioner, and his appeal was dismissed on the 28th July 1911. A further appeal to the Bombay Government was rejected on the 11th November 1911.

4. With reference to Mr. Kishindas Jhamrai, the Judicial Commissioner of Sind, on the 15th August 1910, reported that, as a result of his inspection of the court of the Resident Magistrate, Larkana, in February 1910, which post Mr. Kishindas was then holding, and as a result of 2 other cases which had come to his notice, he was of opinion that Mr. Kishindas's work was unsatisfactory and lacked judicial discretion. He therefore recommended that Mr. Kishindas should be relieved of his first class and summary powers. The Commissioner, agreeing with the Judicial Commissioner, withdrew first class powers from him. It would appear that thereupon Mr. Kishindas forwarded his resignation, which was accepted.

Assistant Commissioner in Sind.

WRITTEN EVIDENCE OF MR. MCCULLOCH.

Preliminary.

1. Name. — 1. R. L. McCulloch, Esquire.

2. Appointment. — 2. District Superintendent of Police.

3. Headquarters. — 3. Karachi.

4. Length of service. — 4. 17 years, 5 months.

5. Length of service and special experience in Sind. — 5. About 14 years in the Karachi and Jacobabad districts.

6. What is the area covered by your tour? — 6. 11,971 square miles.

7. What is the period of your tour. — 7. 6 months.

8. What private servants accompany you on tour? — 8. 9 (2 butlers, 1 cook, 1 masal, 1 dhobi, 1 bhisti, 2 syces, 1 sweeper), 5 camelmen.

9. What official establishment accompanies you on tour? — 9. 3 (1 reader, 1 munshi and 1 clerk), 1 head constable, 9 constables, 2 horse constables (2 servants of munshis), 7 camelmen.

10. What supplies do you and your servants & your official establishment respectively take with you and them on tour? — 10. (1) I take from Karachi all stores, wines, tinned stuff, &c., required during the tour, including flour and grain for horses.

(2) My servants take their supplies from Karachi for the first 10 or 15 days, afterwards they purchase locally.

(3) My office establishment do the same as No. 2 and also take articles like tea and spices, &c., to last for about 2 months.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. (1) I require:—Fuel, grass, eggs, milk, ghee sometimes, chicken sometimes, mutton sometimes, fish sometimes.

(2) They require:—Chickens and eggs occasionally, milk, ghee, mutton, firewood, flour, rice, pulse, &c.

12. What private and official furniture do you take on tour? — 12. Everything required.

13. What are your further requirements in the way of cots, water jars, or other furniture at your various camps? — 13. (1) I require nothing.

(2) They require:—Cots where available and water jars. Nothing else.

14. What tents do you take on tour? — 14. Two large tents, 6 rowtis for servants and orderlies, for office 1 hill tent and 1 rowti.

15. What arrangements are made for accommodating your private and official establishments? — 15. They all live in rowtis but where there is a musafirkhana or a Government bungalow they live in the buildings.

16. What arrangements are made for stables at your various camps? — 16. When stables are available at bungalows or police lines, no arrangements are made, otherwise one katcha landhi is arranged for.

17. What records do you take on tour? — 17. Four camel loads.

18. What arrangements are made for your office at your various camps. — 18. None.

19. What labour do you require to be provided locally at your various camps? — 19. None.

20. What is the condition of the roads in your charge? — 20. Fair to poor.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. Revenue and local fund, and one road Public Works Department.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps? — 22. No.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?

23. Horses and camels. They are engaged permanently.

24. What are your postal arrangements and means of communication with headquarters.

24. By post. Where there are no post offices, sowars are employed.

25. What are the usual camping places in your charge?

25. List "A" attached.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. The police have no connection with keeping camping grounds in order. Where there are no regular camping grounds, a piece of ground is kept clear and swept to accommodate the tents.

27. Which of them are within practical reach of villages with bania shops or bazars.

27. Statement "A" attached.

28. To which of them are attached vegetable gardens?

28. Statement "A" attached.

29. Which of them are provided with bungalows?

29. Statement "A" attached.

30. What permanent establishment is maintained at such bungalows?

30. None of the bungalows are in charge of the Police Department.

Rasai.

31. What do you understand by the term 'Rasai'?

31. The supply of local necessaries, either below market price or free.

32. What are your average daily requirements on tour in the matter of supplies?

32. 1 chicken, 6 eggs, 2 seers milk, ¼ seer ghee, 50 lbs. grass, fuel ½ maund.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. (1) Private servants:—Flour and rice 14 seers, ghee 1 seer, milk 2 seers, mutton 2 seers, firewood 1 maund.

(2) Office establishment:—Flour and rice 12 seers, ghee 1 seer, milk 8 seers, mutton 4 seers, firewood 1½ maund.

34. What are the average prices of the various supplies required, such as grain, rice eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34.

Flour	Rs. 8-0-0 per maund.		
Rice	,, 10-0-0 ,,		
Eggs	Re. 0-6-0 per dozen.		
Chicken	,, 0-4-0 each.		
1 sheep	Rs. 7-0-0.		
Milk	Re. 0-1-0 per seer.	Firewood	Re. 0-5-0 per maund.
Ghee	,, 1-3-0 per seer.	Grass	Rs. 10-0-0 per 1,000 lbs.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No. But milk and grass are always paid for.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. About Rs. 15 per day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Flour and ghee, etc., are purchased direct from banias' shops on cash payment, and milk, mutton, eggs, chickens and grass are supplied by the contractor.

38. How are they paid for?

38. In cash. On the last day of the camp, the contractor and bania are brought before the D. S. P., the bills paid in his presence and both men are asked if there is any debt outstanding on behalf of the camp.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. Only the system referred to above.

40. How does your estimated average daily cost compare with the actual payments?

40. They tally.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. Please see reply to para. 40.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. So far as the D. S. P. knows, there is no rasai fund in the Police Department.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Yes, on payment when available, otherwise vegetables are obtained from the Karachi markets direct.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. Supplies are provided by the contractors but the latter are probably assisted by the local police officials, if they meet with any difficulty.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. I do not think it would be possible to find independent contractors for each taluka or division, but the experiment might be tried. I have never received any complaints from the public or contractors in connection with the existing system.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Regular and timely intimation of the programme is given to the mukhtiarkars concerned whose duty it is to inform the contractors and zamindars concerned.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Very rarely.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. Rs. 2 to Rs. 3 a dhali.

Rs. 7 a sheep but the sheep is from the owner's flocks.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. (1) Government Servants Conduct Rules, paragraph 2.

(2) No.

Lapo.

54 to 65. Lapo doesn't exist in the Police Department.

Chher.

66. What do you understand by the term "Chher"?

66. The employment of labour without payment.

67. Who are the 'Chheras'?

67. Usually zamindar's haris.

68. What kinds of labour are the 'Chheras' called on to perform?

68. In the Police Department, few, if any, cheras are ordinarily called upon. When they are supplied by zemindars they assist in shikar, pitching or striking camps and in assisting the contractor in bringing wood, etc., for the camp.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I do not know.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

70. I do not know about zamindars but I pay remuneration when they accompany me on shikar.

71. How far is casual paid labour available in your charge?

71. Only in the larger towns.

72. Is any considerable staff of "Beldars" maintained in your charge either by local funds or Government?

72. Not in the Police Department.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. I do not know.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. I do not know.

75. For what purposes do you require labour on tour?

75. Please see paragraph 68.

76. How many labourers do you require daily in camp?

76. None.

77. How many more do you require when pitching or striking camp?

77. None.

78. Whence do you obtain them?

78. Local police and pagis assist and on many occasions a few men are supplied by zemindars.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. No.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Casual paid labour is not required by the D. S. P. for the above purposes.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. No increase is considered necessary.

82. How do you obtain labour for shikar?

82. Beaters are obtained usually from zamindars. If local shikaris are available they are taken.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. (1) -/2/- for an after-tea shoot (dry) for each man. -/4/- for an after-tea shoot (wet) for each man. -/4/- for morning shoot (dry) for each man. -/6/- for morning shoot (wet) for each man. -/8/- for a whole-day shoot (wet) for each man.

Boats are paid Rs. 2 each. For specially good shikaris and shooting in the hills, bigger bakhshish is given.

(2) No.

84. Are they given anything by the zamindars?

84. No.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. I don't know.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. I don't know.

87. What labour is required in case of floods and breaches of canal banks?

87. I don't know.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. I don't know.

89. How far, if at all, does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves or the zamindars?

89. So far I am concerned, not at all.

90. How far does the employment of 'Beldars' interfere with their ordinary work under the Local Boards?

90. I don't know.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government.

92. As I consider the system is not abused in this district, so far as the Police Department is concerned, I have no suggestions to offer.

List of usual camping places.

Names of usual camping places.	Whether there is a bungalow or not.	Whether there is a vegetable garden or not.	Bazaar.	Bania shop.	REMARKS.
Tatta ...	No	Yes	Yes		
Jungshahi ...	No	No	Yes		
Chilia ...	Yes	No		Yes	
Hilaya ...	No	No		Yes	
Thahim ...	Yes at Aghimani.	No		Yes	
Ghorabari ...	Yes at Sanwalpur.	No	Yes		
Garho ...	No	No		Yes	
Gulel ...	Yes	Not known		Yes	
Pir Patho ...	Yes	No		Yes	
Keti Bunder ...	No	No	Yes		
Khalifa ...	No	No		Yes	
Mirpur Sakro ...	Yes	Yes	Yes		
Buhara ...	No	Yes	Yes		
Gharo ...	Yes	No	Yes		
Babra ...	No	No		Yes	
Ghulamallah ...	Yes	Yes	Yes		
Gujo ...	Yes	Yes		Yes	
Landhi ...	Yes	Yes		Yes	
Gadap ...	No	No		Yes	
Pir Mangho ...	No	No	Yes		
Sujawal ...	Yes	Yes	Yes		
Mirzo Laghari ...	Yes	No		Yes	
Belo ...	Yes	No	Yes		
Ladiun ...	No	Yes	Yes		
Chuhar Jamali ...	Yes	Yes	Yes		
Shah Bunder ...	No	No	Yes		
Zangeza ...	No	No		Yes	
Babio ...	No	No		Yes	
Mirpur Bathoro ...	Yes	Yes	Yes		
Bano ...	Yes	Yes	Yes		
Daro ...	Yes	Yes	Yes		
Jhoke ...	No	No	Yes		
Khadi ...	No	No		Yes	
Jati ...	Yes	Yes	Yes		
Uplan ...	No	No		Yes	
Shahkapur ...	No	No		Yes	
Mulla ...	Yes at Musani.	No		Yes	
Marho Bula ...					
Khan ...	No	No		Yes	
Sando Bunder ...	No	No	Yes		
Kotri ...	No	Yes	Yes		
Bund Viru ...	No	No		Yes	
Petaro ...	No	No		Yes	
Bada ...	No	No	Yes		
Manjhand ...	Yes	Yes	Yes		
Laki ...	Yes	No	Yes		
Amri ...	Yes	No	Yes		
Sann ...	No	No	Yes		
Butho ...	No	No		Yes	
Rajri ...	No	No		Yes	
Jherruck ...	Yes	Yes	Yes		
Jhimpir ...	No	No	Yes		
Oungar ...	No	No		Yes	
Sonda ...	Yes	No	Yes		
Budhapur ...	No	No	Yes		
Khasai ...	No	No		Yes	
Bula'khan ...	Yes	Yes	Yes		
Arabkhan ...	No	No		Yes	
Karchat ...	No	No		Yes	
Toung ...	No	No		Yes	
Jhangri ...	Yes	No		Yes	
Sari ...	No	No	Yes		
Kalu ...	No	No	Yes		
Khar ...	No	No		Yes	
Mohidan ...	No	No		Yes	
Kandhi ...	No	No	No	No	
Kand Jhang ...	No	No		Yes	
Loharani ...	No	No		Yes	
Band Murad ...	Yes	No	No	No	
Mohko ...	No	No	No		
Belithap ...	No	No		Yes	
Van Baran ...	No	No		Yes	

ORAL EVIDENCE OF MR. McCULLOCH, DISTRICT SUPERINTENDENT OF POLICE, KARACHI.

To the Chairman—

I take around orderlies who are continually pitching tents; they are practically trained to it. I find that 5 of them can pitch the tent with the help of 5 others and ought to be able to get a 16-foot square single pole tent ready within the hour.

I have served chiefly in the Upper Sind Frontier and the Karachi districts.

I never heard of liquor being given in dhalis to the superior officers.

To the Honourable Mr. Harchandrai—

I have no definite information but I presume that the complainants frequently assist in feeding the police parties making investigations in their villages. I have never heard any definite complaint to the effect that the complainants are prevented from making complaints owing to the necessity of feeding the police parties. I have heard that investigating parties are fed free either by the complainants or the zamindars.

To the Chairman—

I have heard complaints that some police officers are in the habit of getting supplies free from the banias or else zamindars. The Sub-Inspectors always produce the contractors. Sometimes I have a shrewd suspicion that they do assist and make the rasai where there are no contractors. I am speaking of what was the prevailing practice on my return to Sind in 1916. I have made two tours since then or rather one-and-a-half, both in the Karachi district. The rasai was made by the kamdars of the zamindar contractors, sometimes big, sometimes small, zamindars. I paid the bills myself to the kamdars and the munshis paid in my presence. The bills represented to the best of my belief fair amounts and rates. I had no experience of the payments being returned to my staff.

To Mr. Mahmud Shah—

The Inspectors make personal enquiries in chapter VIII cases; they are controlled by the District Superintendent of Police. The Sub-Inspectors have nothing to do with the cases.

The out-posts are required for patrol and to be in touch with the surrounding country, especially when the police station is far off. It is distinctly desirable that they should be inspected by the District Superintendent of Police in the interest of the administration and discipline.

The Sub-Inspectors are allowed to make reports of cases requiring treatment under chapter VIII.

WRITTEN EVIDENCE OF MR. HESKETH.

N.B.—I have not attempted to answer questions about which I have no personal knowledge.

Preliminary.

1. Name.	1. M. Hesketh, Esq.
2. Appointment.	2. Educational Inspector in Sind.
3. Headquarters.	3. Karachi.
4. Length of service.	4. 15 years.
5. Length of service and special experience in Sind.	5. 6½ years as Educational Inspector (excluding leave), and 3 years as Principal, D. J. Sind College.

General.

6. What is the area covered by your tour?	6. The whole of Sind.
7. What is the period of your tour?	7. About 3 months, excluding visits to Hyderabad, Sukkur and similar large towns on the railway.
8. What private servants accompany you on tour?	8. A butler, general servant, cook, dhobi, sweeper, and formerly a syce.
9. What official establishment accompanies you on tour?	9. 1 clerk, 3 peons and 1 or 2 khalasis.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. I take necessary European stores, and also tinned butter, and also grain for my horse, when I used one on tour. My servants and the official establishment take nothing. Occasionally they purchase sufficient grain, &c., at one camp to last for the next week or so.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Fowls, eggs, milk, vegetables and firewood, and formerly grass. My servants and official establishment buy what they want from the nearest village bazaar. I frequently see them purchasing grain, &c., in the bazaar, on my way to and from schools.
12. What private and official furniture do you take on tour?	12. Everything necessary.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. I require a couple of jars in which water is brought. Cots are usually provided for my servants.
14. What tents do you take on tour?	14. 2 large tents and about 8 smaller ones. These are sufficient for the whole establishment.
15. What arrangements are made for accommodating your private and official establishments?	15. I occupy district and other bungalows as far as possible, otherwise I and my servants use tents. My clerk uses a tent when he can get no other suitable accommodation.
16. What arrangements are made for stables at your various camps?	16. When I took a horse on tour, I used the stables attached to the bungalows, otherwise the upper part of a tent, and in a few cases a straw hut. As far as I remember, a straw hut was never specially erected by me.
17. What records do you take on tour?	17. One box only. I have now a Personal Assistant who remains at headquarters and sees that the necessary records and information are put up by the office.
18. What arrangements are made for your office at your various camps?	18. No special arrangements are made. The clerk does his work wherever he happens to be staying.
19. What labour do you require to be provided locally at your various camps.	19. About 4 men to pitch & strike tents. *N. B.*—I use tents about once in 3 camps. One man is required to fetch water. He is paid 8 annas daily and sometimes more.
20. What is the condition of the roads in your charge?	20. Mostly bad.

21. What authority is responsible and what agency is employed for the repair of the roads?

21. Omitted.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps.

22. No. I am not sufficiently important.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?

23. For myself a riding camel, and until last year a horse. I also use a local tonga sometimes, when the roads are fairly good. I engage baggage camels for the whole tour.

24. What are your postal arrangements and means of communication with headquarters?

24. As a rule there is a post office near my camp, but if not, I send the taluka peon (a Local Fund educational employee) or one of my own camelmen.

25—30. Omitted.

Rasai.

31. What do you understand by the term 'Rasai'?

31. The supply of provisions, *e.g.*, fowls and milk, and of firewood and grass to officers and their establishments gratis or for a nominal payment.

32. What are your average daily requirements on tour in the matter of supplies?

32. 2 fowls. 6 eggs. 2 seers milk. 1 maund firewood.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Nothing, except what they buy from the local bazaar.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Fowls, 6 to 8 annas each.
Eggs, 3 to 9 annas a dozen.
Milk, 1½ to 2 annas a seer.
Firewood, 0 to 8 annas a maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. Omitted.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. From Re. 1-8-0 to Rs. 2 for myself.
I am told that my clerk spends 12 annas and my servants and peons 5 annas a day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. If there is a contractor, he provides supplies. If not, I make use of the tapedar. They are brought by the contractor's servant, or the tapedar's kotar.

38. How are they paid for?

38. A bill is presented, which is paid before I leave a camp.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. Occasionally I have had positive evidence that the payments reach the actual zamindar who is the contractor. I take a trustworthy clerk on tour, specially selected for this quality, and as he and all my servants and peons know my views on the subject of rasai, I believe that the money paid to contractors or tapedars does not filter back to members of my camp.

40. How does your estimated average daily cost compare with the actual payments?

40. What I pay covers the cost as far as I know.

41—42. Omitted.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. I have never been asked to pay for jars or cots, which are always returned.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

44. No.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tahedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. At about half my camps there is a contractor, usually a zamindar.

48. Omitted.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Yes, as a rule.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive 'Dhalis' of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. I occasionally receive dhalis of vegetables and fruits from deputy collectors, mukhtiarkars and a few zamindars. Once or twice I have accepted a small present of game from zamindars, and once in the last five years I have been presented with a sheep.

52. What do you estimate to be the average cost of such 'Dhalis' and sheep?

52. I imagine that the cost of the dhalis I receive is small.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. The rule I follow is that I do not accept dhalis from subordinates of my own department or from any one to whom I might be able to show official favours.

I should be glad to see the system of dhalis abolished, as it has been in the Punjab, as I dislike accepting them, but do not wish to hurt peoples' feelings by refusing.

Lapo.

As most of the questions do not apply to the Educational Department I have not attempted to answer them in detail.

I gather from the reports of meetings of the Committee that all forms of illegitimate payments to subordinates and menials have been considered under the head of lapo.

As far as I am aware, there is little or no rasai in the Educational Department.

I am informed that some years ago, the system of annuities or regular payments to clerks by Local Board masters existed to a limited extent. It has now, I believe, entirely disappeared. I understand also that payments were made for special favours, *i.e.*, original appointment, promotion, transfer and selection for the Training College. These are also disappearing rapidly.

This result is due to general educational progress, to constant vigilance on the part of the Educational Inspector and inspecting staff, and personal disposal of all questions of appointments, promotions, transfers, &c. Care is taken that masters should understand that their prospects depend on their work and not on the good-will of an office, and two masters have been severely punished, whose relations attempted to bribe my head clerk, the attention of all masters being drawn to the cases.

The fact that there have been only two permanent Educational Inspectors in Sind in the last 16 years, and that transfers of other inspecting officers are comparatively rare, has also helped a good deal in putting a stop to irregularities. I do not think that the department was ever very corrupt, and the clerks who demanded payments were the exception.

As regards the secondary teachers and inspecting officers, there is a tradition of honesty in the department, and I do not remember any allegation even of money being offered or accepted as the price of dishonesty.

In answer to question No. 62, I may point out that the records of primary schoolmasters are inspected by Assistant Deputy Educational Inspectors, who have no clerks.

Chher.

66. What do you understand by the term "Chher"?

66. A mild form of forced labour.

67—74. Omitted.

75. For what purposes do you require labour on tour.

75. See No. 19.

76. How many labourers do you require daily in camp?

76. One.

77. How many more do you require when pitching or striking camp?

77. Four.

78. Whence do you obtain them?

78. Through the contractor or tapedar.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. I pay for the man who carries water, but not for those who pitch tents.

80. Omitted.

81. Would it not be possible to get all the work done by a temporary increase, while on tour, of your own private and official establishments?

81. Yes, by an increase of 3 or 4 khalasis.

82. How do you obtain labour for shikar?

82. I shoot very little, and usually take members of my own establishment.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. On the few occasions on which labour has been employed, I have been shooting with other officers, and have paid my share. I do not know the actual amount paid to each man. In some cases zamindars have protested against payment being made.

84—92. Omitted.

Note.

As regards the general question of lapo and rasai, I have heard a good deal about it at different times, but I have little or no personal knowledge of the subject.

My remarks deal mainly with lapo in the widest sense.

I doubt whether lapo and rasai can be entirely eradicated by making rules, as long as the officials who actually deal with the zamindars are inadequately paid subordinates of little education. It appears to me that it is necessary to educate the zamindars, to employ better educated and better paid men as tapedars and in similar capacities, to create a strong public opinion against these practices, and to relieve those responsible for the supervision of the subordinates of much of their office work.

Both subordinates and menials must be given reasonable pay, sufficient at least to provide themselves and their families with food and clothing. I am told that young men enter service with every intention of running straight, but succumb to temptation when they find they cannot live on their pay. In this connection, I may point out that a scale of pay which is suitable for the presidency is frequently quite inadequate for Sind, where the standard of living is higher, *e.g.*, I found recently in a school hostel that the Sindhis spent Rs. 4 or Rs. 5 a month more than the Tharris, whose habits are more allied to those of the Gujarati. A Deccani will save money where a Sindhi would be compelled to run into debt.

A minor point may be noticed, *viz.*, the necessity of raising the rates of travelling allowance. The reduction in the number of clerks taken on tour is an important factor in helping to put down rasai, but if only one clerk is taken, his expenses will obviously be greater than if there are three or four and they can mess together, and divide the cost of a servant and so on.

I am inclined to think, however, that something more than an increase of pay is necessary, and that is the creation of better traditions. The minimum pay in the Educational Department, exclusive of clerks, is Rs. 50, and the prospects may be described as fair. The minimum pay of an Assistant Deputy Educational Inspector is Rs. 80, and these men do responsible work. They tour independently, inspect schools, promote boys, report on masters, assess grants to indigenous schools and so on.

Some of them are only matriculates and a few are recruited from the masters in primary schools, and yet, as I have stated previously, I do not remember a case in which it was suggested that an inspecting officer had taken or demanded money to promote an unfit boy, or to connive at the irregularities of a master, or to assess a grant at too high a figure.

I quite realise that conditions are not the same in the Educational Department as in others, and that there is no royal road to the creation of better traditions of official morality. Much depends on public opinion, and this is probably a matter of education. Something might be done by improving the official status of the better-paid ministerial staff. I am disposed to think, for instance, that calling a head clerk an office superintendent and giving him a more honorific official designation, will create in him a greater sense of responsibility and a higher standard of official morality.

It has been suggested that public opinion might be influenced by the inclusion in the Vernacular readers of lessons on the subject of lapo and rasai. Some good might result, provided it is made clear that it is just as wrong for the zamindar to give lapo as it is for the tapedar to take it. The tendency is to put all the blame on the tapedar, but I imagine that the zamindar is not always free from the idea that the payment may purchase connivance at irregularities.

I must confess that I have dealt with the subject somewhat theoretically, but I am not sufficiently well acquainted with other departments to venture on more detailed suggestions.

ORAL EVIDENCE OF MR. HESKETH, EDUCATIONAL INSPECTOR IN SIND.

To the Chairman—

I don't think the primary school-masters have any substantial opportunities of making exactions from parents or zamindars. That was what I had in mind when I stated that conditions are quite different in the Educational Department.

To the Honourable Mr. Harchandrai—

The primary schools are all either Local Board or Municipal schools with the exception of one at Manora and the two attached to the Training College at Hyderabad (Sind), which are Government schools. I should not encamp at a place where there was a small school in a small hamlet. There are such schools which serve such hamlets and several surrounding hamlets. I generally encamp at big villages partly for convenience and partly because it is more important to see big schools. I visit the small schools as far as possible without encamping there. I also visit the mullah schools. They are in the smallest villages where one would not think of encamping. I always have got eggs and fowls on payment at any places where I encamped. I have certainly encamped at places where the population is not more than 1,000. I generally encamped at places visited by the other district officers, where there is either a camping ground or a bungalow. My establishment get their supplies from the various bazaars. They may occasionally have to walk a couple of miles or so but to the best of my recollection they have experienced no other difficulty.

To the Honourable Mr. Ghulam Hussain—

My camps are generally at places where there are bania shops at reasonable distances. My servants don't directly purchase supplies for me but I write to the Mukhtiarkar who arranges through the tapedar or contractor or other agency. I never tried to get direct through my servants as I had to make arrangements beforehand through the Mukhtiarkar. It is not true that I or my establishment get supplies gratis or for a nominal payment. That is why I say there is no rasai in the Educational Department. There is no rasai according to my definition in the Educational Department.

To Mr. Sawhney—

My tents are 12-foot square and 16-foot square tents. All my men assist in pitching them, also several of the jats. Generally 4 chheras are required in addition to my own staff for an hour or two in the morning or evening. I don't know where the jats come from. When I go out in the taluka the Mukhtiarkar generally comes to call on me and presents a dhali of vegetables and probably fruits. Half the number of the Mukhtiarkars who come to see me are my old pupils. Very occasionally I am visited by the Deputy Collector; some of them also have been my pupils.

To Mr. Mahmud Shah—

My deputies have to encamp in smaller places. They must see all the schools in the discharge of their duties.

WRITTEN EVIDENCE OF MR. THAWERDAS DAYARAM.

1. Name. — 1. Thawerdas Dayaram, Esqr.

2. Appointment. — 2. Registrar, Court of the Judicial Commissioner of Sind.

3. Headquarters. — 3. Karachi.

4. Length of service. — 4. 15 years.

5. Length of service and special experience in Sind. — 5. Do.

General.

6. What is the area covered by your tour? — 6. The whole of the province.

7. What is the period of your tour? — 7. About two months.

8. What private servants accompany you on tour? — 8. Judicial Commissioner is accompanied by 7 or 8 servants, *viz*:—1 boy, 1 mistri, 1 second, assistant mistri, 1 hamal, 1 masal, 1 bhangi and 1 dhobi, besides 1 or 2 syces.

9. What official establishment accompanies you on tour? — 9. The official establishment accompanying him is the Registrar, 2 clerks, 8 peons and 2 khalasis.

10. What supplies do you and your servants and your official establishment respectively take with you and them on tour? — 10. The Judicial Commissioner takes all supplies except bazaar things, which are obtained locally at each camp.

The private servants take rice and flour with them.

The Registrar and the official establishment obtain supplies locally.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. The Judicial Commissioner requires chickens, eggs, meat, fish, vegetables, milk, firewood and grass and sometimes butter.

The Registrar and the clerks require rice, flour, ghee, vegetables, meat, fish, milk and firewood.

The peons require flour, ghee, meat, milk and firewood.

12. What private and official furniture do you take on tour? — 12. The Judicial Commissioner takes on tour all the furniture he needs, such as cots, chairs, tables, mattresses, etc.

The Registrar and clerks take a few chairs and tables.

13. What are your further requirements in the way of cots, water jars or other furniture at your various camps? — 13. The Judicial Commissioner requires no cot but the establishment require about 4 cots and 2 or 3 water jars.

The Judicial Commissioner requires about 6 to 10 water jars.

14. What tents do you take on tour? — 14. 5 tents and about a dozen rowties.

15. What arrangements are made for accommodating your private and official establishments? — 15. Private servants go into rowties and official establishment arrange for a house.

16. What arrangements are made for stables at your various camps? — 16. Landis are put up where there are no stables.

17. What records do you take on tour? — 17. Books, stationery and inspection report file.

18. What arrangements are made for your office at your various camps? — 18. Office is held in a tent or at the residence of the Registrar.

19. What labour do you require to be provided locally at your various camps? — 19. About half a dozen coolies, except during X'mas, when about a dozen of them is required.

20—21. No answers.

22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps? — 22. No.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?

23. The tour is generally made by rail. When it is done by road, conveyance is hired locally.

24. What are your postal arrangements and means of communication with headquarters?

24. Ordinary postal service.

25. What are the usual camping places in your charge?

25. No answer.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. The Mukhtiarkars are written to in advance to put the camping ground in order.

27. Which of them are within practical reach of villages with bania shops or bazaars?

27. The camps are generally held at taluka or district headquarters stations, where there are bania shops and bazaars.

28. To which of them are attached vegetable gardens?

28. Almost all of them.

29. Which of them are provided with bungalows?

29. Do.

30. What permanent establishment is maintained at such bungalows?

30. A chowkidar.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Rasai means arranging for supplies required by touring officers.

32. What are your average daily requirements on tour in the matter of supplies?

32. The average daily requirements of the Judicial Commissioner are :—

1 chicken.	2 lbs. onions.
12 eggs.	8 to 10 lbs. milk.
1 lb. meat.	1 or 2 maunds firewood.
1 fish.	Vegetables.
2 lbs. potatoes.	4 bundles grass for the horse.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. The average daily requirements of :—

(a) private servants of the Judicial Commissioner are :—½ lb. meat, 1 lb. flour.

(b) of the Registrar :—1 lb. meat, ½ lb. fish, 1 lb. ghee, 2 lbs. flour and rice and 1 seer milk.

(c) of the two clerks :—about the same as that of the Registrar.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. The average prices are given below :—

Flour Rs. 6 to 7 a maund. Rice Rs. 10/- a maund. Eggs -/6/- a dozen. Chicken -/8/- per head. Ghee Rs. 50/- to 55/- a maund. Sheep about Rs. 10/-. Meat annas 6 a seer. Butter -/8/- a lb. Milk -/1/6 or -/2/- a seer. Firewood from -/8/- to Re. 1/- per maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No, so far as I can say.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. The average daily cost of the requirements of the Judicial Commissioner is about Rs. 5/-, of the private servants -/8/-, of the establishment about Rs. 2/- per day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. The supplies for the Judicial Commissioner are obtained through the Mukhtiarkars who instruct either the tapedar or the zamindar contractor to arrange for them. They are brought to camp by a kotar or beldar.

The supplies required for the Registrar and the establishment are purchased locally for cash from the bazaar at all big places.

38. How are they paid for?

38. Payment for requirements of the Judicial Commissioner is made in cash, on receipt of bills.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. The providers present the bills themselves and receive payment direct. No part of it is ever repaid to members of the Judicial Commissioner's camp, as the peons and butlers invariably leave before the bill is paid.

40. How does your estimated average daily cost compare with the actual payments?

40. Payment is always equal to the estimated average daily cost.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. No answer.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. No answer.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Water jars are always paid for. Cots for private servants, menials and also for the police escort are sometimes paid for, and sometimes not.

(2) No other furniture is requisitioned. The full requirements are taken out on tour from headquarters.

(3) Materials used to build stables are not paid for, as it is represented that the materials have been provided for by zamindars without payment and are used for all touring officers.

44. Do you obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

44. Vegetables are sent by the Mukhtiarkars from gardens attached to camping grounds or maintained by local funds and are not paid for.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47—48. Can't say.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Regular and timely intimation is given as regards the requirements and camps to Mukhtiarkars.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No answer.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Dalis of vegetables only are accepted from Mukhtiarkars.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. A few annas only.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. No answer.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Lapo is the amount which the tapedar levies at the rate of 1 anna per rupee of assessment, from all occupants.

55—65. No answers.

Chher.

66. What do you understand by the term "Chher"?

66. Chher means labour.

67. Who are the "Chheras"?

67. Chheras are men supplied by zamindars to work as labourers.

68. What kinds of labour are the 'Chheras' called on to perform?

68. They are required to assist in pitching and striking tents and loading and unloading kit.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. No answer.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

70. They are paid in cash for work done.

71—74. No answers.

75. For what purposes do you require labour on tour?

75. See serial No. 68.

76. How many labourers do you require daily in camp?

76. 2 or 3 only.

77. How many more do you require when pitching or striking camp?

77. About 3 more.

78. Whence do you obtain them?

78. Through the Mukhtiarkar.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. Yes, they are paid.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. The cost would be the same. Can't say if it can be obtained from rasai contractor.

81. Would it not be possible to get all the work done by a temporary increase, while on tour, of your own private and official establishments?

81. No

82. How do you obtain labour for shikar?

82. Zamindars provide it.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. In cash.

84. Are they given anything by the zamindars?

84. I am not aware.

85—92. No answers.

ORAL EVIDENCE OF MR. THAWERDAS DAYARAM, REGISTRAR, JUDICIAL COMMISSIONER'S COURT.

To the Chairman—

It has always been the practice in previous years to engage additional khalasis.

The Judicial Commissioner's tour is always gazetted one month before in the *Sind Official Gazette*. It is very seldom deviated from.

The Registrar has been instructed to inform all the Subordinate Judges that no dhalis are to be sent to the Judicial Commissioner.

The cartmen where engaged are always paid in the presence of the Registrar or the Judicial Commissioner himself. Money payments are not made to the establishment of the Judicial Commissioner either by the zamindars or the subordinate courts.

The orders as regards the inspection are that all minor mistakes found at the time shall there and then be corrected by the staff who examine the registers. No mistakes are entered in the inspection report form by the staff. Entries are only made in that form by the Judicial Commissioner himself. The final examination is always made personally by the Judicial Commissioner.

The practice is that half the payment to the chheras is paid by the Judicial Commissioner on account of his personal kit and half is debited to Government to the account of the office kit and tents.

I think about 6 chheras are required to help in the pitching of tents: they are sent by the Mukhtiarkar.

I don't personally go for shikar, I can't therefore say what is the practice in the matter of payments by the Judicial Commissioner.

To the Honourable Mr. Harchandrai—

The clerks look through the accounts, the library and the dead stock; but the inspection of the records is done by the Registrar. If the accounts were not properly kept, it would reflect on the Subordinate Judge. According to the rules he is responsible for seeing that the accounts are properly kept by his establishment. The clerks have no opportunities of favouring the establishment of the Subordinate Judges in the matter of inspection, as the matter is in the hands of the Registrar and the Judicial Commissioner.

To the Honourable Mr. Ghulam Hussain—

The Judicial Commissioner encamped for 2 days last season at Dadu. It was about the 4th or 5th of January. The Judicial Commissioner himself paid for all the supplies. The 2 clerks had put up with the pleader, Mr. Naraindas. I was the guest of the Mukhtiarkar—he was Dharamdas, now Chief Officer of Larkana.

To the Chairman—

The Judicial Commissioner arrived at Dadu on the morning of the 6th January 1918, and left on the morning of the 8th January. He got very few supplies at Dadu, he lived mostly on tinned stores and shikar. He was garlanded by the Mukhtiarkar and the Resident Magistrate.

The witness, Mathradas, was censured for professional misconduct and required to make restitution of certain monies to his clients in the case reported at 5, S. L. R., page 222. He was subsequently suspended from practice for 3 months for professional misconduct in having published a letter in the "Hindwasi," calculated to bring into contempt the administration of justice in the court of the First-class Sub-Judge, Hyderabad. This case is reported at 11, S. L. R., page 81.

I have brought the records relating to the transfer application in the case of Crown *versus* Gul Hassan Sher, Crown transfer application No. 10 of 1917 in the court of the Judicial Commissioner. The magisterial record has been returned to the Sub-Divisional Magistrate, Mirpurkhas.

WRITTEN EVIDENCE OF MR. BHAWANDAS FATEHCHAND, MUKHTIARKAR OF KARACHI.

Preliminary.

1. Name. — 1. Bhawandas Fatehchand.

2. Appointment. — 2. Mukhtiarkar of Karachi.

3. Headquarters. — 3. Karachi.

4. Length of service. — 4. 25 years.

5. Length of service and special experience in Sind. — 5. Mukhtiarkar for 13 years, of which 3 years were spent on deputation in the Encumbered Estates Department; head munshi in the Commissioner in Sind's office for 4 years; and munshi in taluka offices for 4 years. Have seen the whole of Sind.

General.

6. What is the area covered by your charge? — 6. 1,339 square miles.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. Milk, butter, eggs, fowls, mutton, grass and firewood.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. Only the water jars and cots, according to the number of munshis, peons and servants of the touring officer, but not exceeding 20 in each case.

9. What arrangements are made for accommodating their private and official establishments? — 9. No arrangement. They generally live in their rowties, and sometimes in musafirkhanas or tapedars' deras.

10. What arrangements are made for stables at their various camps? — 10. Where there is no bungalow, a kacha shed (andhi) is constructed at each camp.

11. What arrangements are made for their office at their various camps? — 11. No arrangement. The office is held in the office tent.

12. What labour do they require to be provided locally at their various camps? — 12. About 10 chheras at Assistant or Deputy Collector's camp, 20 at Collector's camp and 30 at Commissioner's camp, for first and last day of the camp for pitching and striking tents; otherwise 2 or 3 daily for odd jobs.

13. What is the condition of the roads in your charge? — 13. They are in fairly good condition.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. Local Board. Two parties of beldars.

15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps? — 15. No.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters? — 16. Riding and baggage camels. No transport is engaged locally, but it is engaged for the whole period of tour at headquarters. Very rarely we have to supply one or two riding camels to the establishment when their own camels become unserviceable owing to illness, &c., and they are paid for by the employers.

17. What are their postal arrangements and means of communication with headquarters? — 17. At camps outside the taluka headquarters, the post is carried by Mukhtiarkar's peons or kotars; very rarely on camels lent by zamindars, if it is very heavy and cannot otherwise be carried on kotar's horse.

18. What are the usual camping places in your charge? — 18. About a dozen.

19. What arrangements are made for preparing or keeping in order the camping grounds? — 19. The local fund beldars keep them in order; and, failing that, the zamindars' men.

20. Which of them are within practical reach of villages with bania shops or bazaars? — 20. About half a dozen.

21. To which of them are attached vegetable gardens? — 21. To none.

22. Which of them are provided with bungalows?

22. Two, three.

23. What permanent establishment is maintained at such bungalows?

23. A chowkidar.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Supplying of provisions on payment. (Please see further remarks in the note attached).

25. What are the average daily requirements of officers on tour in the matter of supplies?

25.

Milk	...	1 seer.
Eggs	...	6.
Fowls	...	2.
Grass	...	½ maund.
Butter	...	½ lb.
Firewood	...	½ maund.
Mutton	...	½ seer (sometimes).

26. What are the average daily requirements respectively of their private servants and of their official establishment?

26. Private servants:—

Mutton	...	1 to 2 seers.
Milk	...	2 to 4 seers.
Firewood	...	1 maund.

Official establishment:—

Mutton	...	2 to 3 seers.
Milk	...	4 to 8 seers.
Butter	...	1 lb. occasionally.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

27.

Mutton	...	4 to 5 annas a seer.
Eggs	...	6 pies per egg.
Fowls	...	5 to 6 annas a fowl.
Sheep	...	3 to 4 rupees per sheep.
Milk	...	2 annas a seer; at outside places 1½ anna.
Butter	...	1 rupee per seer.
Grass	...	3 to 4 annas a bundle or a head-load.
Firewood	...	4 annas a maund at taluka headquarters; elsewhere no price.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. No.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. Rs. 5 at Assistant or Deputy Collector's camp; Rs. 10 at Collector's camp at the most.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. By zamindar contractors; with the help of tapedars on rare occasions when the camp is made suddenly.

31. How are they paid for?

31. On bills issued on the last day of the camp. No payment is made by peons and private servants for milk, mutton and firewood, the only things supplied to them.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

32. Yes; they reach the actual providers.

33. How does their estimated average daily cost compare with the actual payments?

33. The actual cost is paid.

34. If it is greater, by whom is the excess borne? By the karis or zamindars or tapedars or mukhtiarkars?

34. The cost of articles supplied to private servants and peons is borne by the zamindars making the rasai.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. No.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. No.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds ?

37. Yes. I have seen our Collector, Mr. Beyts, paying for vegetables supplied from local fund gardens.

38. How far has it been possible to give practical effect to the rules of 1914 ? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

38. Since receipt of the rules of 1914, I have observed them in full wherever I have remained. The tapedars have actually ceased to collect supplies.

39. Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

39. No. It would not be possible to find an independent contractor in place of the tapedar or zamindar. (Please see further remarks in the note attached).

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars ?

40. Yes; except on rare occasions when the camp is made suddenly owing to the emergency of public duty.

41. Have you any special reports on the working of the rules of 1914 or any special local orders ?

41. No special reports are received by me; but I have made annual reports, while at Hala, to the Collector through divisional officers, and I have shown therein that the zamindari contract system is working well, that all supplies are paid for even by the menials, that certificates to that effect are given by me to camping officers.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers ?

42. Only a small quantity of fruit to those who accept it. Since 1914, I do not remember having given to any.

43. What do you estimate to be the average cost of such "Dhalis" and sheep, and whence are they obtained ?

43. Rs. 3 to 4; and from headquarters.

44. What are the orders of Government on the subject ?

44. The orders are laid down in Government Servants' Conduct Rules. Besides, there are separate circulars from each Collector.

Lapo.

45. What do you understand by the term 'Lapo' ?

45. Any unauthorised exaction of money by tapedars from zamindars. (Please see further remarks in the note attached).

46. How many forms are there of unauthorized 'Lapo' ?

46. To my knowledge there are only two forms.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes ?

47. Lapo is levied by tapedars from zamindars. Most of it is for tapedars' own income, and very little for payment to superior officers' establishment, both private and official.

48. How is each form of unauthorized 'Lapo' levied ? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

48. Four annas to one rupee on each cultivated survey number, and at the same rates for each new survey number taken up for cultivation.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials ? Is it converted for that purpose into a 'Rasai' fund ?

49. Since the orders of 1914 nothing out of it is utilised to cover the cost of rasai for touring officials. It is not collected for a rasai fund.

50. If so, who manages the 'Rasai' fund ?

50. No rasai fund is maintained.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials ? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund ?

51. A little is paid as kharchi to private servants and peons of touring officers, and something in the form of annuity to members of their office establishment. The aggregate amount on this account does not exceed Rs. 20 to Rs. 30 per annum. There is an appreciable reduction in these charges since the rules of 1914. The old munshis are now replaced by graduates and other qualified men, who aspire to occupy high posts and therefore dislike to accept presents in any form, which they know will come in the way of their promotion.

52. It is commonly said that tapedars enter fields cultivated with lift as 'aided by flow'; that they enter several numbers as unauthorizedly cultivated; and that they get penalties charged under section 148, Land Revenue Code. In my opinion, this impression is wrong, and no wise zamindar will believe in it. Great responsibility attaches to this sort of mischief, and tapedars are alive to that responsibility for fear of detection by inspecting officers. Cases of such mischief no doubt occur; but very rarely and by a very bad tapedar, who might be only one among 100 good tapedars. To a careful Mukhtiarkar, the recommendation of a tapedar or a supervising tapedar for or against a zamindar is of no value. He hardly relies on such recommendations as soon as he has acquainted himself with his charge and with the condition of the people. Most zamindars know this, and therefore they try to get their work done direct through the Mukhtiarkar rather than the tapedar. In irrigation matters, lapo is levied by daroghas; a rupee or two for every wheel of cultivation. But all zamindars do not pay it; and it is paid for connivance at waste of water or for unauthorised use of water. In forest matters, it is paid by those zamindars only whose holdings border on the forest; and they pay it to avoid trouble in case their cattle are found grazing without a pass, and in case they remove wood for their purposes without permission. In Police no lapo is levied. The man who is in trouble pays a bribe in a lump sum.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

53. The impression that the staff of the inspecting officer will show leniency in carrying on inspection if something is given to them is false. It was true in former days; but not now, as most of the inspecting staff are no other than graduates and higher standard passed men, who are more anxious for their rise than for rasai, and who therefore spare no pains to find out as many serious mistakes as possible to please their officers and to show their capability. A careful Mukhtiarkar does not fear inspection, and does not believe that by rasai the most serious mistakes will be suppressed. I say this from my experience as an inspecting official in the Commissioner's office for 5 years, and the Collector of Hyderabad's office for 4 years, and also as Mukhtiarkar for 13 years.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

54. Yes; to a great extent. It is found that some zamindars do not pay at all; that some pay only annas 4 or 8 for each number; and that there are only a few who pay rupee one for each number. But all this is paid, not under compulsion, but at the option of the zamindar. (Please see further remarks in the note).

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

55. No; nor was I ever required to submit such reports.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

56. I cannot; except that the collections be made at headquarters on all the 10 days of each instalment instead of for 5 days, as at present, provided that zamindars do not find it inconvenient. It is for their convenience that collections for the first 5 days are made at the chavdi; and, for the sake of lapo, which cannot be recovered in the presence of the Mukhtiarkar during the last 5 days, tapedars try their best to recover as much land revenue as possible during the first 5 days. I may be permitted to add here that Government have already adopted sufficient measures to prevent the exaction of lapo—what with the issue of the system of payment of land revenue by money orders, and what by direct payment into the treasury on the strength of bills of assessment, and what with the prevention of rasai; and, if lapo is said to be still paid, it is the fault of zamindars and they are themselves to blame for it. A strong will on their part will put a stop to this practice, which, at one time, was considered to be dastoori, (i.e., customary, as explained in the note), and is now regarded as unauthorized exaction.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modification of the rules of the Land Revenue Code?

Chher.

57. By chher I understand labourers employed to assist in works of public interest. Such labourers are called vangaris also (વંગારિયા).

57. What do you understand by the term "Chher"?

58. Ordinarily, the haris.

58. Who are the 'Chheras'?

59. (1) To help in closing breaches in Government canals; (2) to help in the clearance of Government canals, when a contractor fails to finish the work in stipulated time; (3) to help in arrangements for camps of touring officers; (4) to repair local fund roads; and (5) to assist touring officers in shikar.

59. What kinds of labour are the 'Chheras' called on to perform?

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. Yes.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

61. Food, costing about 6 annas a day, from the Public Works Department in (1); wages at the rate of 8 to 10 annas a day from the Public Works Department on behalf of the contractor in (2); food from the zamindar in (3) and (4) and kharchi from the officer who goes out on shikar in (5). (Please see further remarks on chher in the note attached).

62. How far is casual paid labour available in your charge?

62. Any number of men can be obtained at Karachi; about 10 at Malir; and none elsewhere.

63. Is any considerable staff of 'Beldars' maintained in your charge either by Local Fund or Government?

63. Not considerable; but a fairly good number, 16 beldars and one jemadar.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. All zamindars are bound to assist in procuring labour in closing breaches, etc., under section 58 of the Irrigation Act. Those who hold seris are also bound to assist in all works generally.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. Yes; by seridars; but their number is very small.

66. For what purposes do touring officers require labour?

66. For pitching and removing tents; for clearing camping grounds; for assisting in loading and unloading baggage camels; and, for supplying water, where no bhisti is available.

67. How many labourers do they require daily in camp?

68. How many more do they require when pitching or striking camps?

67-68. Please see answer to No. 19.

69. Whence do they obtain them?

69. From zamindars. But, since the orders of 1914, I have been, in most cases, sparing my beldars for this work.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. No; and they are not paid by zamindars, but are, however, given food by them.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the rasai contractor?

71. The cost will be about Rs. 10 to Rs. 15. It cannot be obtained from the rasai contractor unless he maintains a permanent establishment of labourers.

72. How do they obtain labour for shikar?

72. From the zamindar.

73. What do they pay the men? Is there difficulty in making them accept payment?

73. They pay them in the shape of bakhshish (gifts) ordinarily more than what a man can earn in one day in outside places.

74. Are they given anything by the zamindars?

74. No answer.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. It varies according to the need; but about 50 to 100 men in the whole season, and for a day or two.

76. Are the labourers given anything for this work by the zamindars or the local officials?

76. Nothing by us or by touring officers; but they get something from zamindars.

77. What labour is required in case of floods and breaches of canal banks?

77. Any number of men according to the size of the breach. A breach in a big canal requires about 300 to 500 men to close it. In a small canal, about 50 men are required.

78. Are the labourers given anything for this work by the zamindars or by Government?

78. Food, by Government.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

79. So far as I know, no real interference or loss is caused to the cultivator. One man is picked out from each field out of the 3 or 4 working in it.

80. How far does the employment of 'Beldars' interfere with their ordinary work under the Local Boards?

80. If the work which beldars are required to do every year is properly done, and constant watch is kept over it, then their employment on camps of touring officers will not interfere with their ordinary work.

81. Have you any special reports on "Chher" or local orders?

81. No.

82. Do you consider "Chher" should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government.

82. No, for reasons given in the note.

Rasai.

(Answers to questions 31 to 48.)

The word rasai is derived from the Persian word رسیدن or رسانیدن, to cause to reach, and is a word which was always used in good sense except in recent years it has come to be degraded into free supplies. It was in existence in Kalhoras' rule and in the rule of Talpurs and has continued since then in the British rule. The man who used to do it was considered to be ساکار (a good man) and hence he was recipient of honours and favours at the hands of Government. It is now regarded as an evil, not by the ancient zamindars, but by those zamindars who have acquired lands recently, *e.g.*, military and civil pensioners, Amil zamindars and the like and for reasons other than those commonly put forth, *viz.*, waste of money and trouble caused to zamindars, interference with their cultivation operations and ill-treatment accorded by private servants and peons of the touring officers. Most of the hereditary zamindars still regard it as ثواب *i.e.*, a pleasure and pride to serve his hakims. This is what I have invariably heard from such zamindars. The rasai has greatly reduced since the orders of 1914 and the cry which we hear now is not real and I venture to think that it is a set-up thing and there is much exaggeration in it. I say this with much confidence from my experience of 3 years as Mukhtiarkar of Hala (1914-1916), where owing to the strict eye of the Collector, Mr. Beyts, there was no rasai at all in the whole of Hyderabad district. Similarly, there was no rasai evil in the adjoining district of Nawabshah owing to the strict supervision of Mr. Monie and in the district of Upper Sind Frontier owing to the supervision of Mr. Martin. In Mr. Beyts' time even the water jars were supplied only at the first camp and these were carried from camp to camp. The firewood was collected from forests and carried from there on camp baggage camels. The cots were not taken from the zamindars or the villagers but were supplied from local fund and municipal musafirkhanas which are provided with cots.

Coming to the point as to what should be done in future as regards the supplies to touring officers, I should say that the present zamindari contract system, which was introduced in 1914, has worked well and we have shown it to be such in our annual reports about it. There are slight defects in it and a few officers complain about the zamindars not attending to them with the same zeal as they show in the case of revenue officers, but that should not be considered, as all this is due to their short notice of the camps. On the whole, the system is alright and should be continued. Many of the witnesses who have been examined before the commission have suggested the employment of an outside contractor, but I think that, not only no such contractor would be obtainable, but if at all one is obtained he will not be able to make the bandobust without the help of the local zamindars. Besides looking to the light establishment which the officers now take on tour, it will not be a paying concern for the whole-time contractor. Better therefore if the rasai is made by the zamindars whose forefathers have done it in the past and whose brother zamindars are still doing in native states, a living instance of which, in Sind, is Khairpur Mirs. By doing it the zamindars come in personal touch with the officers of all departments, their worth as zamindars is appreciated and rewarded and they are, so to say, free from the bother of subordinate officials. All that should be done is to grant them seris from provincial revenue and the maximum limit of such seris should be raised from Rs. 75/- to Rs. 150/- to allow the contractor of big and important camps to receive seris of large amounts. In Hala taluka I had fixed four central places and had proposed four zamindars for seris at the instructions of Mr. Beyts but what became of that proposal I do not know.

It is said that zamindars do not like to be called as contractors. It is really the case and I would venture to suggest that the word rasakar (*i.e.*, one who does rasai) should be introduced.

Lapo.

(Answers to questions 54, 63-65).

Lapo takes its origin from the word 'lap,' *i.e.*, a handful of grain. According to the old time-honoured custom among the Sind zamindars, the following dues are taken out and given at the time of batai for service rendered in the cultivation season:—

1.	Watchman	One kasa on each nar.
2.	Carpenters	2 to 4 kasas ,,
3.	Potter	,, ,,
4.	Water carrier	2 kasas ,,
5.	Barber	,, ,,
6.	Kotar	One toya ,,
7.	Patwari	One kasa ,,

The places of the last two are now filled by the present tapedar and his kotar. In Kalhora and Talpur rule and in the beginning of British rule the patwaris and their kotars used to get their dues in kind and that in the field at the time of batai. This system came to a close in 1860 and thereafter the tapedars began to receive their dues in cash, commonly known as anagi, *i.e.*, one anna after a jireb. As the time went on and the revenue survey was introduced, they came to levy one rupee for each cultivated survey number. This practice continued quietly until now, agriculturists became zamindars, education spread and the new zamindars became mindful of every pie of their income, with the result that the complaint began to appear and the so-called lapo was considered to be an unauthorized exaction. Government adopted various measures from time to time to put a stop to it and those measures have been successful in so far as that there has been appreciable reduction in the exaction. If it is now said that it is not totally stopped, the fault lies more with the zamindars than with Government. Following the order of 1914 we made detailed enquiries from each zamindar while examining his receipt book and the bill of assessment. In our enquiry we went so far as to make it on oath and yet the zamindars stated that they had paid no lapo, while, in fact, they paid it either before or after the enquiry. I remember having heard from several zamindars that they pay lapo more on account of their لحاظ (*viz.*, courtesy) with the tapedar than for securing favour in land revenue matters. They say that he is their friend, their host and their adviser in both official and private affairs and that they dislike the idea of keeping to themselves his dues which are met from the produce of the fields and not from their own pockets. Such being the case, any further measure adopted by Government will, I venture to submit, have no effect or will have but temporary effect.

Chher.

Chher is now regarded as forcible labour and by the employment of it, it is said that the cultivation operations are interfered with. This may be so in the eye of a narrow-minded zamindar, but he must know that the custom is not a new creation in the British rule. It was in existence even before that rule. The zamindars supply chher to their fellow brothers when they have to close or clear their private karias, to construct their private houses and to cultivate their lands. While helping in these works they get only food for the labourers and the Public Works Department do supply food even of greater value while closing breaches in Government canals. Besides, the immediate closing of these breaches is more to the zamindar's advantage, as their villages and their crops are saved, than to Government. Why should they not then help their Government in the time of emergency? I have experience of three talukas, Hala, Badin and Nasrat, where owing to so many breaches in Government canals I was constantly called upon to help in closing them, and then what I found was that the zamindars brought their chheras with great pleasure rather than under compulsion, as they were anxious to save their crops from destruction and had hopes of getting rewards so much so that I found most of the zamindars present on the breach long before I could invite them. Once I had proposed to the zamindars that, as food of their chheras cost much to Government and there was much waste of it, they should be paid their wages in cash; they did not like the idea, saying that thereby they would not secure the rewards for which they were so anxious. Thus the zamindars get, not only the food for their chheras, but substantial rewards for themselves as well, and these were freely given by the Collectors in darbars on my recommendations supported by the Executive Engineers in all the three talukas above mentioned. In repairing the Local Fund roads we rely much on our Local Fund beldars and it is in rare cases when after the roads are repaired once or twice in a year and they still get out of repair by constant traffic or flooding on account of unstable banas and negligence of zamindars in wasting water that we call for the help of zamindars. On the occasions of camp we call but few men and that also when beldars cannot be spared. Otherwise on most occasions in Mr. Beyts' days I had the camp work done by my beldars.

ORAL EVIDENCE OF MR. BHAWANDAS. MUKHTIARKAR. KARACHI.

To the Honourable Mr. Harchandrai—

No special repairs are made to the roads before the touring officers are expected. I was Mukhtiarkar of Badin before 1914. I was 8 months in Badin, 8 months in Mirokhan from 1905 to 1910, I was Mukhtiarkar of Nasrat, that is to say, Nawabshah. I used to take part in the rasai in all places before 1914. I had only one camp of the Commissioner and for only one day at Nawabshah and one day at Jam Sahib in the Nawabshah district. The expenditure was Rs. 5 to 10 for zamindari labour to clear the camping ground at Jam Sahib but there was no expense at Nawabshah as I used my beldars. There was no supply of provisions, as the Commissioner had not his full establishment with him. I have several times had experience of the Collector's camp. The cost of the Collector's camp would be Rs. 5 to 7 a day including everything; Rs. 4 to 5 of an Assistant Collector's; annas 4 to annas 8 would be the expense of the Mukhtiarkar's camp. These include the expenses of the Collector's establishment. The Collector and his establishment paid in full for the things they were supplied with. The peons and private servants did not pay for mutton, milk and wood. The clerks paid us for the things supplied through us and purchased the other things from the bazaar. There were bania shops available at all these camps. All my answers refer to the state of things after 1914. Things were different before 1914.

Before 1914 officers paid in full but I am not sure about the establishments. The arrangements were in the hands of the tapedars or supervising tapedars. I don't think that tapedars or supervising tapedars had to pay anything out of their pockets, that was only their excuse. The zamindars paid for anything supplied gratis. There used to be a rasai fund in the talukas in which I served before 1914. There were very slight contributions by the tapedars out of their lapo. The rasai fund was maintained by the village staff themselves, namely, tapedars and supervising tapedars. I don't think that the munshis of the talukas had anything to do with it. Mr. Giles issued a circular when he was Commissioner that the rasai fund should stop and since then the taluka offices had nothing to do with it. After these orders there were no rasai funds in the taluka offices in which I served. The tapedars used to contribute from their pay towards the rasai fund. I should say that they only contributed one month's salary of Rs. 20 to 30. The amount of the fund would depend on the number of the tapedars and must have amounted to Rs. 300 to 500 a year. That was my general experience. The rasai fund went to the peons, the private establishments and sometimes office establishment of the touring officers, *i.e.*, the Deputy or Assistant Collector. No part of it went to the taluka munshis. It was a jamabandi fee, merely a long established practice. There would be no evil consequence to the tapedars if the tapedars had not paid. About Rs. 30 only out of Rs. 1,000 would go to the rasai fund out of lapo. The tapedars used to receive the amounts of the bills from the officer himself but not from the establishment. The cost to the zamindars would be Rs. 8 to 10 for the Collector's camp and Rs. 5 to 6 for the Assistant Collector's camp. Some zamindars paid out of simple hospitality, some on account of favours to be expected from the higher officials themselves. I don't think the officers knew that their servants and the staff were supplied free. They only enquired about their own bills before 1914. It was a delusion on the part of the zamindars to think that they would get favours from the officers. I went to the Hala taluka 2 or 3 months after the orders of 1914 were issued; they came into force after my arrival. The Assistant Collector Mr. Covernton, selected the contractors. I remember, after working for one year, one or two zamindars refused to go on with the contract and we replaced them by appointing other persons. Mr. Covernton fixed 3 or 4 zamindars for one camp in case one or the other fell ill or refused to take up the contract. None of the zamindars objected to the work when first called upon by Mr. Covernton. I believe they received full payments from the clerical establishment owing to the strict supervision of the Collector. The reason why the zamindars received payment was the orders of the Commissioner that they would be treated with disfavour, if they refused. I was in the Commissioner's office in 1902.

To the Chairman—

I was in the Commissioner's office up to 1905. When I was appointed Mukhtiarkar I did not find that the orders of 1902 had had any effect.

To the Honourable Mr. Harchandrai—

A darbar was held by the Collector in all districts in 1902, asking the zamindars to put a stop to the rasai. Darbars were, I think, with regard to lapo and were attended by the tapedars, and when I became Mukhtiarkar in 1905, I did not find that the darbars had any effect.

The tapedar has no power of conferring favours or disfavours on the zamindars, but some tapedars were bad men and the zamindars believed that they had powers; those bad men did cause mischief. I think all the zamindars did pay lapo before 1914. Since 1914 lapo has been reduced—some do not pay. This difference has been effected by the orders of 1914. The tapedar might report against the zamindars in respect of the boundary marks. He might submit to the Assistant Collector cases for the grant of mohag lands when conflicts arise about mohag lands between neighbouring zamindars. Since 6 or 7 years these questions are decided by the granting officer himself in open kutchery. The tapedar now is a nonentity except as regards takavi matters but even there we don't follow his recommendations. That is to say we decide as we think right. There is some evil still existing but no remedy occurs to me. Formerly lapo was innocent, it is not so now. I don't think that a zamindar would suffer, if he stopped paying lapo.

We give the chheras for canal breaches 6 annas with food which is as much as their daily wages. I think the chheras ought to be paid for pitching and unpitching the tents. The zamindars only bring their haris as chheras, and their haris are bound to come for the zamindars. So far as I understand they come willingly, otherwise they would not come. They are not used for assisting the servants and peons but for supply of water where there is no bhisti. I don't think that zamindars making the rasai would expect any corrupt favours from the officials but only reasonable favours. I never heard of Mukhtiarkars who helped the tapedars to levy lapo.

To the Honourable Mr. Ghulam Hussain—

Other officers could, if they liked, stop rasai as Mr. Beyts did. I don't think he succeeded in stopping lapo. He did not try so much to stop lapo. Even if rasai ceases, lapo will continue. They are independent of one another. There are some zamindars who neither make rasai nor give lapo. They are not harassed; they themselves are very careful and give no opportunity for harassment.

Before 1914 the tapedar used to collect supplies from the neighbouring zamindars, that is to say, the zamindars near the camp. Now 3 or 4 zamindars are jointly appointed contractors to supply each camp. If no payment were made, the individual zamindar would suffer more under the present system. Before 1914 cash payments were sometimes also collected from the zamindars for the tips. Those who did not give supplies used to pay in cash. Before 1914 the tapedar used to collect supplies in excess of the demand. Before 1914 tapedars collected more than was required and also the actual wants of the touring officers were more. The tapedar used to keep the excess. I only speak of the talukas in which I have served. I can't speak of the other districts. I can speak also of Nawabshah, as it adjoined my taluka of Hala. I can speak about the Upper Sind Frontier as I was at Mirokhan which adjoins Shahdadkote in the Upper Sind Frontier. My native place is Sehwan. There is rasai in Larkana and also lapo. The Commissioner at Nawabshah was the guest of the Colonization Officer. At Jam Sahib he only passed one night so that we had to supply only milk, fuel and grass. It would be a slur on a conscientious Mukhtiarkar if he were charged with taking part in a rasai fund. I don't know of any Mukhtiarkars who take any thing from the rasai fund. It is unbelievable that a Mukhtiarkar would maintain his sons at college from the rasai fund.

To Mr. Sawhney—

The Mukhtiarkar used the beldars for repairing the roads; they are always kept in good condition. In that case no special repairs would be required for repairing the roads for the officials. When I was Mukhtiarkar in Hala taluka the roads were always kept in excellent condition so that no special repairs were required. I was congratulated on that account by the officials.

Mr. Beyts was very anxious to put down lapo also but it was a more difficult matter. There was some change for the better for only one or two years after the orders of 1902.

I don't think any independent contractor would succeed even if he got a subsidy or even if he employed maldars or muccadums in the villages. A Muhammadan contractor might succeed but he would have to count upon the help of the local zamindars. He would get the help of the zamindars privately.

To Mr. Mahmud Shah—

I was speaking of the talukas in which I have served when I said that the rasai fund did not exist in the taluka offices before 1914.

WRITTEN EVIDENCE OF MR. JAMIATRAI UDHARAM.

1. Name.	1. Mr. Jamiatrai Udharam.
2. Appointment.	2. Mukhtiarkar of Sujawal.
3. Headquarters.	3. Sujawal.
4. Length of service.	4. 24 years.
5. Length of service and special experience in Sind.	5. 24 years.
	General.
6. What is the area covered by your charge?	6. 269 square miles.
7. What supplies have to be provided locally for touring officers at their various camps?	7. Milk, butter, eggs, fowls, mutton, vegetables, fish, fuel, grass, flour, ghee, rice, spices, etc.
8. What are their requirements in the way of cots, water jars or other furniture at their various camps?	8. Cots and jars. 25, 75, 150; 30, 70, 200.
9. What arrangements are made for accommodating their private and official establishments?	9. Mostly tents are used. In some cases kacha landhies are prepared for private servants. Some establishments put up in chawris or in musafirkhanas or zamindari landhies in the mofussil.
10. What arrangements are made for stables at their various camps?	10. In headquarters or where there are Public Works Department bungalows, regular stables are used; in other camps, landhies are constructed.
11. What arrangements are made for their office at their various camps?	11. Tents are used and, where bungalows are available, out-houses or one of the rooms of bungalows are used.
12 What labour do they require to be provided locally at their various camps?	12. Zamindar's haris are employed, from 10 to 20 persons a day.
13. What is the condition of the roads in your charge?	13. They remain generally in fairly good condition.
14. What authority is responsible and what agency is employed for the repair of the roads?	14. Taluka and District Local Boards. Contractors are employed for the repairs of roads.
15. Do they require to have special repairs made, and if so, by what agency, to the roads to their various camps?	15. Sometimes zamindari help is taken when special repairs are made.
16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters?	16. Generally camels. For the whole period of their tour they generally maintain baggage camels engaged at headquarters. Sometimes they engage transport locally, *viz.*, bullock carts.
17. What are their postal arrangements and means of communication with headquarters?	17. Assistant and Deputy Collectors send for their post from the post office through kotars while encamped outside the headquarters of the taluka. Collector's and Commissioner's post is brought by their own office peons on camels and horses.
18. What are the usual camping places in your charge?	18. Commissioner, Sujawal; Collector, Sujawal, Belo, Gungri, Mirzo, Dari, Budho and Kot Alim; Assistant and Deputy Collectors encamp in every tapa.
19. What arrangements are made for preparing or keeping in order the camping grounds?	19. Zamindari help is taken.
20. Which of them are within practical reach of villages with bania shops or bazaars?	20. Belo, Sujawal, Mirzo and Budho.
21. To which of them are attached vegetable gardens?	21. Sujawal and Mirzo.
22. Which of them are provided with bungalows?	22. Sujawal, Belo, Gungri, Mirzo, Dari and Kot Alimo.
23. What permanent establishment is maintained at such bungalows?	23. A Public Works Department chowkidar.

Rasai.

24. What do you understand by the term 'Rasai'?

24. The term rasai is generally considered to mean to provide supplies and making other necessary arrangements for touring officer and his establishment.

25. What are the average daily requirements of officers on tour in the matter of supplies?

25.

	Asst. Collector.	Collector.	Commissioner.
Mutton	1 seer	2 seers	4 seers.
Eggs	½ dozen	1 dozen	2 dozen.
Fowls	1 fowl	2 fowls	4 fowls.
Milk	2 seers	5 seers	10 seers.
Butter	½ seer	1 seer	2 seers.
Fish	½ seer	1 seer	2 seers.
Grass	2 bundles	4 bundles	8 bundles.
Fuel	1 maund	2 maunds	4 maunds.
Miscellaneous bazaar expenses	Rs. 0-8-0	1-0-0	2-0-0

26. What are the average daily requirements respectively of their private servants and of their official establishment?

26. Assistant Collector—

	Private Servants.	Office Establishment.
Milk	3 seers.	6 seers.
Mutton	2 seers.	3 seers.
Fuel	1 maund.	1½ maund.
Collector—		
Milk	5 seers.	14 seers.
Mutton	2½ seers.	7 seers.
Fuel	1½ maund.	4½ maunds.
Commissioner—		
Milk	10 seers.	10 seers.
Mutton	5 seers.	5 seers.
Fuel	3 maunds.	3 maunds.

The other provisions are purchased direct from the bazaar.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

27.

Flour	10 rupees a maund.	Milk	2 annas a seer.
Rice	8 „ „	Butter	12 annas a seer.
Eggs	6 pies an egg.	Bajri or jowari stalks	1 anna a bundle of 10 or 12 seers.
Fowls	6 annas a fowl.	Firewood	8 annas a maund.
Sheep	5 rupees per sheep.	Ghee	45 rupees per maund.
		Mutton	5 annas a seer.
		Fish	2 annas a seer.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. Yes.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. Officers—Asst. Collector about Rs. 2 8 0
Collector „ „ 5 0 0
Commissioner „ „ 10 0 0

Private Servants and Establishment.	Assistant Collector.		Collector.		Commissioner.	
	Private Servants.	Office establishment.	Private Servants.	Office establishment.	Private Servants.	Office establishment.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Milk, mutton and fuel	1 8 0	2 8 0	2 0 0	6 0 0	4 0 0	4 0 0
Other provisions purchased direct from bazar ...	2 0 0	8 0 0	3 0 0	10 0 0	6 0 0	6 0 0

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. Provisions are supplied by the banias. Eggs, fowls, butter, milk, mutton, fuel and hay are collected and supplied by the contractor zamindars and at some camps by the tapedars.

31. How are they paid for?

31. Both of them receive payment direct from the officers concerned. The contractor and the tapedar on his bill and the bania in cash daily or on the day of march.

32. *Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?*

32. The money is received from the officers in person by them. Bahias retain what they get from officers but contractors generally do not retain the money but return it to the private servants.

33. *How does their estimated average daily cost compare with the actual payments?*

33. Private servants and official establishment generally do not pay for the contractors' supplies and in the case of provisions also purchased from the bazaar. they receive cash payment from the tapedars as shown below :—

Menials—6 annas per day. Other establishment—Re. 1 per day.

The actual payment of the officers as compared with the estimated cost is sometimes one-half and sometimes two-thirds.

34. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

34. The excess is borne by the tapedars.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. There is no regular rasai fund maintained here. At headquarters account is settled and each tapedar contributes towards the expenses incurred and in case of camps outside the headquarter the expenses are borne by the tapedar of the tapa.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. Nothing.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

37. From local fund gardens. No payment is made. In case there are no local fund gardens the vegetables are brought from neighbouring towns for which no payment is received.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. In all the cases it is not possible to put the contract system in force. The zamindar contractors collect supplies but in case of deficit, the tapedars assist them.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. Independent contractors are no doubt preferable but no body will agree to take up this work.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. No.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. No.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

42. No.

43. What do you estimate to be the average cost of such "Dhalis" and sheep. And whence are they obtained?

43. No answer.

44. What are the orders of Government on the subject?

44. No answer.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Lapo is a kind of cash payment made by a zamindar to a tapedar in order to show him a favour and not to harass him.

46. How many forms are there of unauthorized 'Lapo'?

46. I know only of one form of a lapo given to the tapedar by a zamindar.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. Please refer to answer to question No. 45.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. Large land holders pay lapo from Rs. 3 to 5 per cent. on the assessment, while small khatedars pay Re. 1/- for each survey number which is cultivated.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. A portion of lapo is utilized to cover expenses of rasai for touring officials. It is not converted into a rasai fund.

50. If so, who manages the 'Rasai' fund?

50. There is no rasai fund maintained here.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. Money presents are also made from the lapo to the private servants and official establishment. The usual amount of such presents comes to Rs. 1,000 to Rs. 12,000 per year. All these expenses are incurred by the tapedars from their lapo which comes to about 5,000/- to 6,000/- per year.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

52. Lapo is not taken for showing any particular favours in matters of land revenue, but for showing concessions in general. I am not aware of the system prevalent about lapo in irrigation, police and forest departments. But my general information is that it is also exacted in these departments.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53. About Rs. 500 are utilized out of the lapo to mitigate the strictness of the examination of office records.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

54. To a very small extent.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

55. No.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modification of the rules of the Land Revenue Code?

56. If the rasai is totally stopped lapo will disappear gradually. The pay of the tapedars should also be double of what it is at present. I cannot suggest any modifications of the rules of the Land Revenue Code by which lapo can be prevented.

Chher.

57. What do you understand by the term "Chher"?

57. By chher is meant unpaid zamindari labour.

58. Who are the 'Chheras'?

58. Zamindars' cultivators.

59. What kind of labour are the 'Chheras' called on to perform?

59. To render general assistance at the camp of the officers, such as clearing of camping grounds, pitching of tents, erecting landhies and stables, fetching water and fuel, &c.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. No.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

61. They are merely fed by their zamindars and receive nothing in cash either from them or from Government officials.

62. How far is casual paid labour available in your charge?

62. Casual paid labour is available in the taluka at all times except in the cultivation season.

63. Is any considerable staff of 'Beldars' maintained in your charge either by Local Fund or Government?

63. No.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. They are not bound but out of courtesy those who hold honours from Government feel it their duty to supply such labour.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No.

66. For what purposes do touring officers require labour?

66. Please *vide* answer to question No. 59.

67. How many labourers do they require daily in camp?

67. 10 to 20 per day.

68. How many more do they require when pitching or striking camps?	68. 20 to 50.
69. Whence do they obtain them?	69. From zamindars.
70. Are they paid anything for their labour or are they given anything by the zamindars?	70. They are merely fed by the zamindars and receive nothing in cash.
71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the rasai contractor?	71. No answer.
72. How do they obtain labour for shikar?	72. From zamindars.
73. What do they pay the men? Is there difficulty in making them accept payment?	73. Sometimes a lump sum is paid to the extent of 4 to 8 annas a man. They are then also fed by the zamindar.
74. Are they given anything by the zamindars?	74. No answer.
75. What labour, if any, is required to supplement the repair of the roads by the local authorities?	75. On some occasions 50 or 60 chheras are daily required for a week also to supplement the repairs of the roads by local authorities.
76. Are the labourers given anything for this work by the zamindars or the local officials?	76. They are merely fed by the zamindars.
77. What labour is required in case of floods and breaches of canal banks?	77. In the cases of breaches or floods considerable number of zamindari chheras is called for.
78. Are the labourers given anything for this work by the zamindars or by Government?	78. They are merely fed by the zamindars.
79. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?	79. It is on very rare occasions that these chheras are called during the time of cultivation when their employment does interfere with the cultivating operations to some extent but does not cause loss to them or their zamindars.
80. How far does the employment of 'Beldars' interfere with their ordinary work under the Local Boards?	80. There is no beldar system in this taluka.
81. Have you any special reports on "Chher" or local orders?	81. No.
82. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government.	82. It is not necessary to stop the system if they are only paid, as it will be difficult to obtain so much labour without the help of zamindars.

ORAL EVIDENCE OF MR. JAMIATRAI UDHARAM, MUKHTIARKAR, SUJAWAL.

To the Chairman—

The figures given for cots and jars are for the camp of the Assistant Collector, the Collector and the Commissioner respectively.

The officers pay according to their bills but the full quantities supplied are not shown in the bills. Sometimes the rates are shown too low.

The aggregate tapedar's lapo is about Rs. 5,000 to 6,000 a year in the Sujawal taluka. I have been Mukhtiarkar of Sujawal for 2 years.

I have never actually been out on shikar in the dhands.

To the Honourable Mr. Harchandrai—

I was in the Kashmore taluka before coming to Sujawal. I have served in the Upper Sind Frontier, Thar and Parkar and Karachi districts. I was appointed Mukhtiarkar in 1909. I have been practically continuously acting as Mukhtiarkar since 1909. Before 1914 the tapedar used to provide supplies for the officers and the establishments but for big camps, such as the Collector's and the Commissioner's, the zamindars helped. They would also help for the Assistant Collector's camp if within their zamindari point. The tapedar used to get bania supplies from the bania shop. He purchased some of the zamindari supplies and got the others free from the zamindars. All supplies were given by the tapedar free except the supplies to the officers. The tapedar used to make cash payment to the munshis and the clerks.

About half of the lapo is spent in the rasai including provision of supplies and the tips to the establishments of the touring and the taluka officers. The supplies obtained free by the tapedar from the zamindars are in addition to lapo. He does not claim his lapo on the ground that he has to make the rasai. He extracts the lapo because he has the power to harm the zamindars and also to favour the zamindars. The expense of making rasai is put on the tapedar because he levies lapo. The Mukhtiarkar never comes to the help of the tapedar if the zamindar is recalcitrant. I have not heard of any instances in which the Mukhtiarkars behaved like this. The Mukhtiarkars generally desire that good rasai should be made. It used to be a practice for havaldars to demand a fee for kilo khorani but that was before 1914; it does not exist now. I never heard any complaints from the tapedars that they had been illtreated by the butlers or menial establishments of the officers. I have never heard of Mukhtiarkars shaking hands with the butler or taking a chair with him. There used to be kept accounts of the expenses incurred for rasai by the tapedars before 1914. It was generally managed by the tapedars. I have not seen any rasai accounts kept at the taluka headquarters. There is an account kept but I have not seen it. I have been told by the tapedars. There is generally a surplus in the fund. Formerly any credit balance of the rasai fund was carried forward to the next year but now the tapedars settle the accounts there and then. They divide equally amongst themselves whatever portion has to be paid. Lapo has decreased since 1914. That is my general information. I could not say what the proportion of the decrease is. As far as I know there has been no difference between the powers of the tapedars now and before 1914. The zamindars have come to know that the tapedar cannot really harm them now. The lapo is only decreased to some slight extent, I was in Kashmore in 1914. I came to Sujawal in 1916. The new system was already in force when I came to Sujawal. I introduced it in Kashmore. The zamindars objected to taking up the work. They were persuaded to take up the work but when they did not take it up the arrangement had to be made by the tapedar. The Baluch zamindars were very unwilling to receive payments from the establishment. In fact, they did not receive payments after 1914. I have not experienced similar unwillingness among the zamindars in Sujawal. Some of the zamindars do not get payments for the supplies they make. The system of 1914 is a workable one but only it requires watching and supervision. I should prefer the system of independent contractors. The cash payments to the establishment have been reduced since 1914. The payments were made to avoid constant harassment by that establishment. Formerly they used to demand these cash payments, now they do not. They only get what is paid to them.

To the Honourable Mr. Ghulam Hussain—

The Mukhtiarkar could stop rasai but it would be very difficult to stop lapo. If rasai is stopped lapo might continue but to a very small extent, but it would generally disappear. The tapedar even now helps the smaller zamindars if he requires help. That is to say, after 1914, the tapedar has something to do with rasai. Lapo also continues since the rules of 1914. The rules have not proved effective. I don't know of any instance in which the zamindars who did not provide the supplies made cash payments instead. The officers don't purchase shop supplies. They might purchase them occasionally when they run out of their own supplies, but on cash payments. I have read the recent articles in the 'Alamin' to the effect that I had collected large funds for the cattle show at Sujawal. I made no collections of supplies, that was done by the zamindars. I collected no money for the cattle show. It is not a fact that I collected money from the zamindars of my taluka and asked the Mukhtiarkars of the adjoining talukas to collect money from the zamindars. In fact, no money was needed. The zamindars collected the supplies for the officers and their establishments. 3 or 4 zamindars only collected the supplies. I did not see the supplies.

To the Chairman—

They were supplied direct by the zamindars to the officers.

To Mr. Sawhney—

I have no personal knowledge about canal breaches and how the chheras are paid. I have only heard about it and that is the information on which my answers were framed. I have not attended any breaches of the canals.

ORAL EVIDENCE OF MR. NABI BUKHSH MAHOMED HUSSAIN, NATIVE ASSISTANT TO THE COMMISSIONER IN SIND.

To the Chairman—

I am Native Assistant to the Commissioner. Before that I was Deputy Collector, Thar and Parkar district.

I know Mr. Muhammad Khan, zamindar of Pithoro taluka. I have never heard, during my 5 years' experience, of a single person dying of cold while out on shikar, nor is it possible; because only professional mohanas go into the water. The chheras who are used for driving the birds do so round the edges of the dhands from 12 to 3-30 p.m., which is the warmest part of the day. This Muhammad Khan is a great friend of Mr. Bhurgri and is called uncle by Mr. Bhurgri. He was in disgrace before I assumed charge of the sub-division; once or twice special recommendations were made to me on his behalf by Mr. Bhurgri.

I remember Mr. Barrow's camps at Sanghar and Sindri in 1915. I was on the look out that no tips should be made and had warned the Mukhtiarkars and afterwards ascertained from the Mukhtiarkars that no tips had been paid. I also made special arrangements to see that no free supplies were given or tips paid at the camp of Mr. Lucas at the end of 1915, and at the camp of Mr. Lawrence at the beginning of 1917. At Chhor, Dhoro Naro and Umerkot, Sanghar and Sindri, I made special enquiries about this matter from the Mukhtiarkars. Only milk and firewood were supplied to the menials and peons. The zamindars would not take any money for milk because they believe that their cattle will die, if payment is taken. That is the general superstition where the zamindars are big maldars. There are tons and tons of firewood in the Nara valley which have no value.

I know that both the Dhoro-Naro-Umerkot and Chhor-Umerkot roads were repaired in 1915 at the time of the visit of His Excellency the Governor. Rs. 800/- were spent on the repairs of the Dhoro-Naro-Umerkot road. Usually that amount was transferred from the District Local Boards to the Public Works Department for repairs but on this particular occasion I asked the Collector to let me have the money to get the road repaired by the zamindars and it was repaired by them. Rs. 800/- were paid to the zamindars. The zamindars were also given lungis and afrinamas by the Collector after the visit of the Governor. The zamindars would value these more than the money. The Chhor-Umerkot road was repaired partly by the local fund beldars and partly by the zamindars. They did not take any money as they are Rajput Thakurs; they repaired the roads themselves as these are flooded by their rice-fields, which have no proper banas, so they are really responsible for the flooding of the roads.

Out of Rs. 1,000 given to me by the Military Secretary to the Governor, I paid Rs. 700 odd to the chheras and the people who worked in connection with the shikar. Tips are always given by the officers who have a shoot at Umerkot and the mohanas are paid handsomely. The head shikaris also have lungis given them.

I have served in the Naushahro division. I know K. B. Allahando Shah. At that time the quarrel between him and the Hindus was at its height. He told me that one of the reasons of this quarrel which was fanned by the subordinate officers up to the Mukhtiarkar was that he never made rasai for any body and never paid lapo.

The surrounding zamindars would assemble and congratulate the zamindar who had the honour of entertaining the Collector or Governor at a shoot or even at the camp. I don't know if they spent money in charity after an officer's camp.

I know Khusaldas Wadhumal, sub-divisional officer. He is the brother of Gopaldas Wadhumal, a pleader in Hyderabad, Sind, who is partner of Hiranand Santokram, pleader, President of the Home Rule League at Hyderabad.

Letter dated Karachi, 11th May 1918, from Mr. Nabi Bukhsh Mahomed Hussain, Assistant to the Commissioner in Sind.

I understand that the Honourable Mr. Bhurgri, in the course of the written statement submitted by him to the Rasai Committee, has repeated the following remarks of his speech which he delivered in the Bombay Legislative Council in December last:—

"A gazetted officer of Government, who lives in European style, recently stated on oath, in a court of law, that he received and paid a bill of a rupee for 2 days for *supplies which included meat, fowls and eggs*, and when questioned further, he stated that he generally paid 8 or 9 annas a day. These 8 or 9 annas a day, I presume, covered also fodder for his horse and milk, fuel, etc., for himself."

I beg to submit that every man in the street knows that this reference applies to me. It would appear from the manner of Mr. Bhurgri's wording that in addition to meat, eggs and a number of fowls, I had obtained various other supplies and articles of

provision during the two days for a small sum of rupee one. What I said in my evidence to which Mr. Bhurgri refers was that during the two days I had only obtained meat, eggs and a fowl. I further stated that I generally paid annas 8 or 9 daily for the articles obtained by me as I did not take anything worth more than that. I also said that I always carried all provisions and stores with myself, and at the camps required only perishable articles. But I very much regret that a responsible member of the Council like Mr. Bhurgri should have chosen to interpret my evidence perversely simply out of spite as he bears a grudge to me, to which I had referred in my affidavit in the Judicial Commissioner's court last year. An extract from it is herewith submitted.

If Mr. Bhurgri had read my evidence before he made his speech, it is evident that he deliberately misrepresented it, and if he never read it, the conclusion is irresistible that he maliciously made an irresponsible statement which hardly befits the position of a member of the Legislative Council. I further beg to submit that this speech is one of the series of attacks which Mr. Bhurgri's friends have recently levelled against me, and all of them have been judicially held to be false. The above-quoted portion of the speech is a typical instance in which a member of Council has used his position in order to satisfy his personal grudge, as this is the only possible conclusion that can be drawn, in view of the fact that the order of the Judicial Commissioner and the judgment of the Sub-Divisional Magistrate, Mirpurkhas, had been pronounced several months before the speech was made, and Mr. Bhurgri was aware of them.

Mr. Bhurgri also in the course of his written statement is reported to have mentioned that Gul Hasan was run in as a badmash, because he made a complaint about rasai. It will be evident to the Committee from the record of the case and the order of the Judicial Commissioner—

(1) that Gul Hasan never made any complaint of rasai against any officer of the Thar and Parkar district;

(2) that the proceedings against Gul Hasan were started about 3 weeks before Gul Hasan's friends made certain complaints before the District Magistrate against the Mukhtiarkar and Sub-Inspector.

I herewith beg to submit some few of my camp bills (with their English translation) of last year to enable the Committee to judge whether the perishable articles purchased by me were adequately paid for. As regards fuel and fodder I was not charged anything for them, as they had no saleable value in the Nara valley.

In conclusion, I would request that this letter may kindly be attached as a supplement to the evidence which I have already given before the Committee.

Affidavit of Mr. Nabi Bukhsh Mahomed Hussain in the Court of the Judicial Commissioner of Sind.

(1) That I have been a District Deputy Collector in Sind for the last 7 years and a Sub-Divisional Magistrate for the last 6 years. I am a lineal descendant of Asifjah Nizam-ul-Mulk, the founder of the principality of Hyderabad, Deccan, and in the recognition of this my elder brother, Mr. Ali Bukhsh, receives a monthly mansab of Rs. 500 (British coin) from the Government of His Highness the Nizam.

(2) That there has been ill-will on the part of Hon'ble Mr. Bhurgri towards me for some time past. Some of the prominent causes contributing to this are the following:—

(*a*) In March 1916, one Waledino Khashkheli was reported to have accidently met his death by being struck by the horn of a cow in his stomach. An inquest was held over his body and the jury returned a verdict of accidental death. A few days later Hon'ble Mr. Bhurgri informed the police that Waledino had been 'stabbed' by his son-in-law, Muso. The corpse of Waledino was exhumed on the receipt of this information and examined by the doctor but the doctor certified that the injury was caused by a blunt implement; and the evidence recorded showed that the deceased had really been struck by the horn of a cow. When the papers came to me I insisted upon the District Superintendent of Police that the informant (Mr. Bhurgri) should be prosecuted for giving false information to the police. But the District Superintendent of Police was of opinion that the case could not be successfully established. When Mr. Bhurgri learnt that I was trying to have him prosecuted for giving false information he was considerably enraged. The original correspondence on this subject is with the Public Prosecutor.

(*b*) About the middle of September of last year when I held charge of the Mirpurkhas Sub-division in addition to my duties, a large number of Hon'ble Mr. Bhurgri's haris were challaned before me by the Jamesabad police on charges under sections 147, 366, etc., etc. The same day that these men were challaned, Mr. Bhurgri passed through Mirpurkhas on his way to Hyderabad. At Mirpurkhas station he gave a message to Dr. Motiram that on the next day a bail application for his haris would be made before me which I should grant. I also happened to go to the station. Dr. Motiram delivered this message to me publicly a few minutes after the departure of the train.

On hearing it, I expressed my displeasure and said that I would not follow Mr. Bhurgri's behest but would do just as I thought proper when the application came up before me. On the next morning Mr. Nur Mahomed, pleader, who has been living in the office of Mr. Bhurgri at Hyderabad and getting cases only in the Jamesabad taluka of this district through Mr. Bhurgri's support since he has commenced practising at the bar, called on me. He said that Mr. Bhurgri had asked him to tell me that the case against the kolis, who were his haris, was false and to request me to release them on bail and that he (Mr. Nur Mahomed) would be putting in an application later in the day, which I should grant both in order to favour Mr. Bhurgri and to give a good name to Mr. Nur Mahomed, who was just beginning to practise. I expressed my resentment to Mr. Nur Mahomed and plainly told him that it was most improper on the part of a pleader to speak to a magistrate regarding a case before him on the pretext of calling on him. Mr. Nur Mahomed went away at that time. He came again in the afternoon and put in his application for bail, which I saw no reason to grant. Mr. Nur Mahomed has been making a public grievance of my treatment of him and openly vilifying me ever since. That Mr. Bhurgri and his circle have a grievance about my not enlarging his men on bail is conclusively proved by Mr. Ali Akbar's postcard, dated the 19th July 1917, to the address of Mr. Sheikh Yakub, Sub-Divisional Magistrate, Mirpurkhas.

Camp bills of Mr. Nabi Bukhsh Mahomed Hussain as Deputy Collector, Nara Valley.

Bill of supplies to the Deputy Collector, Nara Valley, at Camp Nabisar—22nd and 23rd January 1917.

22nd January 1917—

Article.	Quantity.	Price. Rs.	A.	P.
Mutton	1½ seer	0	4	6
Milk	3 paos	0	0	9
Eggs	6	0	3	0
			0 8	3

23rd January 1917—

Mutton	1 seer	0	3	0
Chicken	1	0	2	6
Eggs	6	0	3	0
Butter	½ pao	0	2	0
Milk	3 paos	0	0	9
			0 11	3
Total		1	3	6

Re. one, annas three and pies six only.

Received Re. 1-3-6 (Re. one, an nas three and pies six) only, in payment of the above bill.

(Sd.) DARSO GOLO.

24th January 1917.

Bill of the Deputy Collector, Nara Valley, Camp Makhdum Jago—1st and 2nd February.

Article.	Quantity.	Price. Rs.	A.	P.
Mutton	3½ seers	0	14	0
Eggs	9	0	4	6
Milk	1 seer	0	1	3
Total		1	3	9

Re. one, annas three and pies nine only.

Received payment.

(Sd.) MAHOMED ALAM BHURGRI.

Camp of the Deputy Collector, Nara Valley, at Chor—27th January 1917.

Article.	Quantity.	Price. Rs.	A.	P.
Mutton	1 seer	0	3	0
Chicken	1	0	3	0
Eggs	6	0	3	0
Milk	3 pao	0	0	9
	Total ...	0	9	9

Re. nil, annas nine and pies nine only.

Received Re. 0-9-9 (annas nine and pies nine) only, from the Deputy Collector, Nara Valley, in payment of the above articles.

(Sd.) TULSIOMAL,

28th January 1917. Zamindar, Murid Khan Rind.

Bill of the camp of the Deputy Collector, Nara Valley, Goth Padrio—28th and 29th January 1917.

Article.	Quantity.	Price. Rs.	A.	P.
Mutton	2 seers	0	6	0
Eggs	12	0	6	0
Milk	1½ seer	0	1	6
Chicken	1	0	3	0
	Total ...	1	0	6

Re. one and pies six only.

Received payment.

Left-hand thumb impression of Karo, Kamdar of Mir Kamal Khan, Talpur.

Bill—Camp of the Deputy Collector, Nara Valley—12th February 1917.

Article.	Quantity.	Price. Rs.	A.	P.
Mutton	1½ seer	0	4	6
Eggs	6	0	3	0
Milk	3 paos	0	0	9
	Total ...	0	8	3

Annas eight and pies three only.

Received Re. 0-8-3 (annas eight and pies three) only.

13th February 1917. (Sd.) SAMO.

Bill of supplies to the Deputy Collector, Nara Valley—20th February 1917.

Article.	Quantity.	Rate.	Price. Rs.	A.	P.
Mutton	1½ seer ... ... per seer	0 4 0	0	6	0
Milk	½ ,, ... ,,	0 1 0	0	0	6
Eggs	6 ... ... each	0 0 6	0	3	0
	Total ...		0	9	6

Annas nine and pies six only.

(Sd.) MUHAMMAD WARRIS.

Bill of the Deputy Collector, Nara Valley, Camp Sindhri—1st and 2nd March 1917.

	1st March 1917.	2nd March 1917.	Total.	Price. Rs.	A.	P.
Mutton	1 seer	2 seers	3 seers	0	12	0
Eggs	8	6	14	0	7	0
Milk	1 seer	1 seer	2 seers	0	2	0
Chicken	1	...	1	0	4	0
			Total ...	1	9	0

Re. one and annas nine only.

Received Re. 1-9-0 (Re. one and annas nine) only.

(Sd.) MUHAMMAD HASHIM HALEPOTO.

Bill of the Deputy Collector, Nara Valley.

	14th March 1917.	15th March 1917.	Total.	Price. Rs. A. P.
Mutton	1 seer	1½ seer	2½ seers	0 10 0
Eggs	6	6	12	0 6 0
Milk	3 paos	2 paos	5 paos	0 2 0
Chicken	....	1	1	0 4 0
			Total ...	1 6 0

Re. one and annas six only.

Received Re. 1-6-0 (Re. one and annas six) only, in payment of the above bill.

16th March 1917. (Sd.) ABDUL AZIM, KAMDAR OF HAJI SUHRAB KHAN.

Bill of supplies to the Deputy Collector, Nara Valley, at Camp Sanghar, from 12th to 14th April 1917.

12th April—Mutton 1 seer Chicken 1 Eggs 4 Milk ½ seer.
13th „ „ 1½ „ ... „ 6 „ ½ „
14th „ „ 1 „ Chicken 1 „ 6 „ ½ „

	Mutton 3½ seers.	Chickens 2.	Eggs 16.	Milk 1½ seer.	Total.
Price Rs. ...	0-14-0	0-5-0	0-8-0	0-1-6	1-12-6

Re. one, annas twelve and pies six only.

Received Re. 1-12-6 (Re. one, annas twelve and pies six) only, in payment of the above bill.

(Sd.) GOWALMAL.

Bill of supplies to the Deputy Collector, Nara Valley, at Camp Umerkot, from 17th to 24th April 1917.

		Rs. A. P.		Rs. A. P.
Mutton	10 seers	0 3 0	per seer	1 14 0
Chickens	4	0 2 6	each	0 10 0
Eggs	48	0 0 6	„	1 8 0
Butter	1 pao	0 12 0	per seer	0 3 0
Milk	4 seers	0 1 0	„	0 4 0
			TOTAL ...	4 7 0

Rs. four and annas seven only.

Received Rs. 4-7-0 (Rs. four and annas seven) only, from the Deputy Collector, Nara Valley, in payment of the above bill.

24th April 1917. (Sd.) VARIALSING, SON OF GUMANSING.

Bill of supplies to the Deputy Collector, Nara Valley, Camp Pithoro Station—10th May 1917.

Article.	Quantity.	Rate. Rs. a. p.		Price. Rs. a. p.
Chicken	1	0 4 0	each	0 4 0
Butter	½ pao	1 4 0	per seer	0 2 0
Eggs	3	0 0 6	each	0 1 6
Mutton	½ seer	0 3 6	per seer	0 1 9
Milk	½ „	0 1 6	„	0 0 9
			Total ...	0 10 0

Annas ten only.

Received As. 0-10-0 (annas ten) only, in payment of the above bill.

10th May 1917. (Sd.) KANBHO SHORO.

ORAL EVIDENCE OF MR. DAYARAM HASSARAM, ZAMINDAR AND CONTRACTOR, HYDERABAD, SIND.

To the Chairman—

I am nephew to Pohumal, zamindar, who gave evidence before the committee at Hyderabad. I saw that he referred to a silver tea set given by a relative of his to Mr. Timms. I think he referred to me by that. I did not give the silver tea set to Mr. Timms. I had purchased a silver tea set and Mr. Pohumal saw it. On enquiry from me, I told him that it was meant for the Executive Engineer. But when I took it to Mirpurkhas, I was advised by the office friends that the Executive Engineer would not accept such things and I returned them back to Hyderabad. I take contracts under the Public Works Department.

Mr. Harchandrai objected to the examination of this witness and did not cross-examine him as he had appeared without previous notice to the Committee.

To Mr. Sawhney—

I read Mr. Pohumal's evidence for the first time in the newspapers. I was at that time away from Hyderabad and had been away for a long time. When I read it I thought it was necessary to make this statement because I thought it was a question of misunderstanding on the part of Mr. Pohumal and that Mr. Timms was innocent. I have not seen Mr. Timms since seeing the report in the newspapers. I have no contracts now under Mr. Timms. I applied some time ago about certain water-sluices. It was decided against me.

To the Chairman—

That was an application from me as a zamindar.

WRITTEN EVIDENCE OF MR. GURDASING JOTESING.

Preliminary.

1. Name.* — 1. Gurdasing Jotesing.

2. Occupation. — 2. Pleader and zamindar.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Over 5,000 acres of land in taluka Mirpur Sakro; assessment on an average, Rs. 2,000 per annum.

4. Residence. — 4. Karachi.

5. Public employment, if any, such as member of Municipality, Local Board or Honorary Magistrate. — 5. No.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. The word rasai, as commonly understood, means satisfying the various demands of touring officers either free or on nominal charges.

7. How many years' experience have you had in making 'Rasai'? — 7. I have seen rasai being done since 1909.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. I would be expected to make rasai at Mirpur Sakro only.

9. What officers frequent those camping grounds? — 9. The Collector of Karachi; Assistant Collector, Tatta; District Superintendent of Police, Karachi; Executive officials of the P. W. D.; Manager, Encumbered Estates; and their establishments.

10. What supplies do these officers require for themselves? — 10. In addition to the articles mentioned in question 11, these officers require fruit, ice and ærated waters.

11. Whence do you get these supplies; namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. Grain and rice are, as a rule, had from the village bania. The other articles mentioned are requisitioned in the first instance from the zamindar who if strong and unconscientious makes the haris supply the same without any payment. As regards the other table luxuries they are ordered direct from Karachi by the tapedar.

12. Do you get them from your haris or from banias or from your own house or from other zamindars. — 12. As a rule these articles are taken from the hari except in cases where zamindars stock them for rasai purposes. The grain is paid for out of the rasai fund.

13. Do you pay for them and, if so, at what average rates? — 13. I pay my haris for the articles I get from them even for my own consumption at these rates:— eggs 2 to 3 pice per each, fowls 6 to 8 annas per each, sheep rupees 5 to Rs. 10 per each, milk free, butter 14 annas per seer, fodder free, firewood free.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Milk is invariably converted into butter. It is either sold to the village bania or sent to a large town or village for sale. Good many haris live mainly on the proceeds of the sale of this butter. Firewood is similarly sent to large villages for sale. It has a market value. In fact, many haris during free months maintain their families by selling firewood. The cutting is done free on the zamindari land by the haris.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Firewood is taken from the jungles. The zamindar has to send his hari to cut the same and take it to the camp but does not pay him for his labour.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. That will depend on whether the officer is single or married, or whether he is alone or has guests or whether he is a lover of animals and keeps a troop of dogs, etc. It is not true to say that all European officers are earnest about stopping rasai. The very existence of the rasai system and the necessity for an enquiry by this committee disprove this alleged earnestness. I have known of instances where European officers have more than encouraged rasai. Of course the sahib cannot be blamed for the depredations of his butler but a look into the kitchen and the possessions of the butler combined with a strict supervision can mend matters a good deal. If the table luxuries were ordered direct from Karachi there would be less occasion for any possible suspicion.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. Yes.

18. What is the average daily cost of such supplies?

18. One rupee per head.

19. Do you have to provide supplies also for the clerks of the officers?

19. Yes.

20. What is the average daily cost of such supplies?

20. Rupees two per head.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Yes.

22. What does that cost you for each camp?

22. The arrangements are made by the tapedar. I have no personal knowledge of the cost per camp.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Barring a few exceptions where the officers personally enquire about rates and insist on real bills being presented, the officers, as a rule, pay only such bills as are presented and these are generally nominal bills. Real bills are never presented for fear of evoking the displeasure of the sahib. Clerks and menials never pay. So far as they are concerned false bills are presented and false receipts obtained.

24. If not, does the loss fall on your haris or on you?

24. This has been answered.

25. Do you have to provide quarters for the clerks?

25. If the clerks do not bring their own tents, arrangements have to be made for them.

26. If so, does it cost you anything and do you receive payment?

26. It costs the zamindar nothing.

27. Do you have to provide camels, horses, carts or carriages?

27. Yes.

28. If so, what does it cost you, and do you receive payment?

28. It costs the zamindar nothing as he obtains them from his haris. Nor does he receive any payment for them.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes.

30. If so, what does it cost you, and do you receive payment?

30. Rasai usually taken by the permanent local officer assumes the form of a perpetual demand for all kinds of grain sown on the land, ghee, fodder, fuel, and a tax on all favours conferred.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. I do not make rasai on principle and on that account I have had to suffer petty persecution at the hands of the local revenue officers all the year round; details can be discussed in my oral evidence.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. The rasai is made by the tapedar on *our side* in the name of the contracting zamindar.

33. How do you receive payment? Do you prepare bills or do the tapedars, or are payments made through contracting zamindars?

33. False bills are presented in the name of the contracting zamindar and nominal payments are received by him in person or by his kamdar, and the amount so received is handed over to the tapedar for payment to the butler. In case of the establishment false receipts are passed without any payment.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. Independent contracts preferable; in fact, a great desideratum. Zamindars and tapedars should have absolutely no hand in the matter.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes. See reply to question 36.

What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government.

36. My especial objections to rasai are these :—

(a) It is nothing else than licensed loot of the zamindar or his hari;

(b) it is compulsory and is made grudgingly and under fear;

(c) the heavy burden of rasai falls mainly on the shoulders of the hari whose average income during good years does not exceed Rs. 6 to Rs. 8 per month;

(d) the infliction of rasai on haris, who barely get a living-wage, drives them to desperation and in their general revolt against things as they are, they neglect their lands and the poor zamindar is also dragged down with them. Want often drives the hari to commit thefts and robberies which sooner or later land him within the doors of a jail;

(e) the system of rasai has resulted in the corruption of the whole administration and in the constant harassment of those who have to deal with the subordinate officials;

(f) for instance in the revenue department the prospects of a Mukhtiarkar depend upon the good-will of his superior officers and as that in practice in no small measure depends upon keeping the saheb khush with good rasai and as the tapedar is in sole charge of the work of rasai, the Mukhtiarkar has necessarily to be under the influence of the tapedar for good or for evil. And as a result the tapedar's recommendations and reports whatever their nature are endorsed by the Mukhtiarkar with closed eyes, and invariably confirmed by the head clerk or head munshi of the Assistant Collector whom the tapedar has taken good care to humour with good rasai during their tour (the saheb generally merely signs), it therefore follows that the tapedar is in practice the real ruler of the Revenue Department and as the pay and prospects of a tapedar cannot attract educated and well-connected young men to the service, the general run of tapedars is both greedy and dishonest, and protected as they are by those above them they by their constant depredations have reduced the small and illiterate zamindar to a very pitiable condition. In fact, at the present moment out and out sales of lands by Mahomedan zamindars are getting so frequent that in a short time very few Mahomedan zamindars on our side will be owning any lands at all;

(h) again the rasai makers get an undue advantage over others in the shape of chairs, parvanas, takawi advances, land grants and other favours in the gift of the officials and lastly they are guaranteed exemption from any harassment and so a premium is placed on a corrupt practice which has the effect of absolutely demoralising and degrading the otherwise self respecting zamindar. If the rasai makers were to get all the favours and the non-rasai-makers were merely left alone, there would not be such a serious cause for grievance. The greatest evil of this system is that those who either cannot or will not make rasai are subjected to such a constant harassment that the life of a zamindar becomes intolerable and an enlightened zamindar prefers to sell outright or become an absentee landlord in order to preserve his self-respect and peace of mind. What personal experience I, as a pleader zamindar, have had of this harassment can be discussed by me in my oral evidence;

(i) the Mukhtiarkar has to pay large cash annuities to the inspecting subordinate staff and to the private establishment of the touring officer and all this money has to come from the pocket of the impoverished zamindar, the result being that the zamindar gradually sinks into the position of a mere hari and the Mukhtiarkar himself has to suffer the indignity of pandering to the menial staff and comes out of the ordeal with not a shred of self-respect left.

Recommendation suggested for stopping rasai:—

(a) The zamindar and the tapedar should have no hand in the making of rasai;

(b) all but essentially necessary tours to be stopped;

(c) irreducible minimum of subordinate and menial staff to be taken on tour;

(d) the principle that Government are against rasai should be thoroughly inculcated by the local administration and by every departmental head in open darbars where all the zamindars should be invited;

(e) higher officers to set example and not merely preach;

(f) the touring allowance of the Indian staff to be adequate;

(g) the last but not the least remedy is free and compulsory education so that the agriculturists may develop a sense of self-respect and become men in the true sense of the term.

Suggestions for a workable plan for making arrangements for rasai by Government:—

(a) Camps to be fixed and located in big villages where ordinary necessaries can be had;

(b) bungalows to be provided at all these fixed camps and accommodation provided for two officers at each place;

(c) the bungalows should be fitted up with furniture required for two officers;

(d) as a rule these bungalows are already furnished though not completely. Any additional furniture required can be taken from the extra travelling furniture that most officers are provided with, apart from that at their headquarters;

(e) if any officers have to move out of these big villages, they should try to return during the course of the day, but if this is not possible they should try either to carry the necessary provisions or fix their camp near some village;

(f) that grain and ghee can be easily had from the village bania direct, that the table luxuries must be arranged for direct by the officers themselves, the only things that they will have a difficulty in getting direct are milk, fuel, fodder, eggs, fowls, jars, cots. For providing these it is possible to get an independent contractor for each subdivision only if Government will undertake to subsidise him by, say, an annuity of Rs. 1,000 to 1,200. The Government can invite tenders and give the contract to a person who bids for the least subsidy from Government. In case Government are unwilling to give this subsidy no independent contractor will come forward and in that case the following workable plan is suggested: milk can be had from the maldars if remission of grazing fees are made to them and if the rates are fixed and they are paid on the spot. Fuel can be had from the forest contractors, a condition should be made in their agreements to supply fuel at different camps at fixed rates. Divisional forest officer to control rates. Cots should be provided in sufficient numbers at Government expenses for the whole establishment at each fixed camp. Grass, eggs, fowls and jars to be provided for by a person who should be given some land either on nominal assessment or free of charge, the rates to be controlled by the Assistant or Deputy Collector. The rates should be fixed once a year before the touring season by the above officers in consultation with the local officers; this plan will recoup Government for all extra expense, by the following savings:

(1) no Government tents or furniture will have to be carried and each officer, who usually requires 15 to 20 camels for their carriage and has to pay Rs. 7 per camel, will save practically over Rs. 100 per month;

(2) repairs and upkeep of tents and furniture will be saved;

(3) lots of money can be made by reselling all these tents no longer required;

(4) khalasis and tindals engaged for pitching and unpitching tents will thus be dispensed with and their pay about Rs. 50 saved. It may not be out of place here to mention that the illegal exactions of those tent-pitchers, known as kilokhorani, will automatically cease;

(5) by carrying the minimum of establishment the T. A. of those left behind will be saved.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I personally have never given a dhali. I know others give them. These dhalies consist of fruit, flowers, sheep, deer, etc. The fruit has to come from Karachi or Quetta and each dhali costs no less than Rs. 25.

38. Do you consider the practice should be prohibited by Government?

38. Yes.

Lapo.

39. What do you understand by the term 'Lapo'?

39. The term, as commonly understood, means the illegal exactions of the tapedar from the various zamindars of his beat.

40. How many forms are there of unauthorized 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. The other forms are the tapedars' charges on all grants of land, resumption of nowbati lands, grants of yaksalas, upkeep of boundary marks, takavi advances by Government. This lapo is also exacted by the muccadums and daroghas of the P. W. D., the Police munshis, and the Collector's munshis.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. Tapedar charges lapo on our side at the rate of Re. 1 to 1/8/- per survey number, the muccadums and daroghas get a lump sum and so do the others.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. The lapo of Re. 1 to 1/8/- per survey number is levied by the tapedar for the ostensible purpose of making rasais, the other exactions by him and others are pure and simple bribery, taken partly for shewing concessions and favours, but chiefly for exempting zamindars from perpetual harassment.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Separate levies are made by the tapedars for rasai in addition to lapo. These levies are either in kind or in cash. The cash goes to swell the rasai fund. Any deficit in the rasai fund is made up by appropriating the tapedars' pay. The lapo is all pocketted by the tapedar.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances.

44 and 45. I do not know.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

47. What are the usual amounts of such exactions and by whom are they exacted?

46 and 47. Yes. Please see answer to questions 40 to 42.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. It will vary from Rs. 100 to Rs. 500 according to the position of the zamindar and his takavi and other requirements.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

50. Has the amount been reduced by the system of payments of land revenue direct to the mukttiarkars?

49 and 50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Lapo can be stopped to a great extent by stopping rasai in the first instance and by starting the tapedar on Rs. 50 per month with prospect of promotion to higher grades and by giving him a suitable T. A., so that educated young men may be attracted to the service. This lapo can be completely eradicated by educating the masses and by raising the general standard of morality both of the givers and the receivers; meanwhile the tapedar's powers of recommending and reporting should be delegated to a higher officer.

Chher.

52. What do you understand by the term 'Chher'?

52. It is forced unpaid labour.

53. Who are the 'Chheras'?

53. Chheras are usually the cultivators of zamindars who are pressed into begar.

54. What kinds of labour are the 'Chheras' called on to perform?

54. For making roads for touring officers sometimes well enough to let motor cars run on them, for pitching and unpitching tents, for preparing camping grounds, for closing breaches and lot of other sundry work of the establishment.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. No.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars or from the officers of Government?

56. They get from none.

57. How many 'Chheras' are required at the camps of the different officers?

57. A good lot. I cannot say the exact number. They usually range from 50 to 100.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. I cannot give details.

59. Do they get anything for these services from the officers or from the zamindars?

59. No.

60. How many 'Chher' are required for shikar?

60. From 20 to 50.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They come most unwillingly. They sometimes get small bukhshish from officers which is divided amongst the whole lot and is very inadequate.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the Local Boards?

62. Each zamindar has to prepare the road adjoining his land and has for several days to send 25 to 40 men at his own expense for effecting such repairs. The trouble and loss caused to the zamindar by this unjust demand can be discussed by me orally. The question has several times occurred to me what happens with the road cess of one anna per rupee which is levied on every zamindar on his total assessment.

63. Are such repairs of benefit to the public as well as to the officers?

63. They are made solely for the officers and as long as they last the public necessarily use them; such repairs are effected not when the public want them but when the sahibs want them. The public want them in the abkhalani season and not in the beginning of October when the touring season commences. During the abkhalani season the roads fall into such a disgraceful condition that they generally become impassable and the public has for months to wade through mud and water.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. No.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. Hundreds.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. Nothing.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Very serious loss.

68. How far is casual paid labour available in your neighbourhood?

68. It is available, but is scarce during the sowing, harvesting and the batai time.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Decidedly. It should be abolished excepting in cases of breaches when liberal remuneration should be paid.

ORAL EVIDENCE OF MR. GURDASING JOTESING.

To the Chairman—

By table luxuries I mean fruit, ice and ærated waters.

I have heard from the persons who have supplied the ærated waters that they are brought by the tapedar except in the first instance when they are brought from Karachi. I have never myself ordered such things in the mofussil. I am entirely against rasai; in fact, I have never done it and have no experience. I have only once assisted in rasai.

I mean that European officers are indifferent in the matter of stopping rasai because they do not take the trouble. I don't mean to make an insinuation that they would like rasai to continue as it enables them to live cheaply. I have seen free provisions demanded by, and supplied to, some officers. That was an instance of rasai to which I referred. The occasion referred to was when a Sub-Inspecter who was a relative of mine came to Mirpur Sakro where my zamindari is and stated that I must make rasai for the District Superintendent of Police or else he, my relative, would be dismissed. I accordingly waived my principle on that occasion and supplied to the Sub-Inspector, for the District Superintendent of Police, free for one week, 2 jars of milk, 2 camel loads of fuel and 2 camel loads of karbi each day. I myself got the milk, fodder and fuel free, so it really did not cost me anything, it cost only the haris. I don't pay my haris for my own consumption of milk, fodder and firewood, because my demand is so small that they would not take payment and I only go a few times a year. I pass three months in the year at the fields and the rest of the time I live in Karachi working as a pleader. I don't levy deh kharch from my haris. That is a common practice among other zamindars, even in the Lar, that is to say, Lower Sind. It depends upon the amount spent by the zamindars on rasai. I have never levied it as I have never made rasai. I call myself practically an absentee landlord. My father, who died in 1909, used to live 9 months of the year at the fields. He levied deh kharch. He used to make rasai.

I think a seridar should be granted 100 acres of land for each camp yielding a revenue of about Rs. 200. I am speaking of the Lar.

With regard to question 48, I never paid anything. I don't mean to say that I myself pay Rs. 100 to 125.

I think that there will be very great improvement if the supervising tapedars were abolished and the deputy mukhtiarkars were appointed in their place.

Officers never bring motor cars to Mirpur Sakro. I have not seen them used in the Tatta taluka, but I have seen the Commissioner's motor car at Sujawal. I can't say whether it came from Tando Muhammad Khan or Tatta, but I saw the road being repaired. It must have cost several hundreds of rupees for small pieces of road to be repaired. I did not go into details as to how the expenditure was met. I have seen the roads about Sujawal, they are good, hard kalar roads, but in my opinion they are not fit for motor cars. I have never myself driven in motor cars through the district. I say this because I saw the roads being repaired. I have never ridden in a motor car on those roads. When I say that chheras never get anything in cash, I am speaking solely about my own zamindari.

There is a dhand near my zamindari at Mirpur Sakro. I have made bandobast for shikar. It is comparatively a small dhand.

The roads are not kept in proper repair by the taluka local boards, at least ever since the beginning of the war. They did not borrow men from me before the war. They kept the roads in better repairs before the war. I don't understand why there should be any difference in this respect. Since the war I am not a member of the local board. When the roads in my taluka are flooded in the abkalani, there is about 2 or 3 feet depth of water on them. If the roads were repaired 2 or 3 months before the abkalani, they would not be flooded. The chheras who repair the breaches of canals are sometimes fed by the zamindars but never by the Public Works Department. I have never myself been present at the breaches of canals but I have several times sent my men.

To the Honourable Mr. Harchandrai—

I am in favour of the abolition of the system of chairs generally, but I think there ought to be a distinction in the case of darbars. I think that the system of chairs and gun licenses plays an important part in the matter of rasai. I think such benefits are obtained by the zamindars who make rasai.

The disadvantages that I suffer for not making supplies are these:—in the first place I can never get remissions. I had no crop last year. I got only about Rs. 700 from a large area under cultivation. I did not apply for remission because, as a rule, I know I shall not get it. I paid up my full assessment. I was, in my opinion, entitled to 75% remission. I have several times applied before but have never succeeded. I also had to pay the cost of the stay of the Mukhtiarkar and other people who came there and made the enquiry. I don't call that feeding rasai. That is not rasai, that was hospitality. I was not glad that they came, still it was hospitality. It did not cost me more than Rs. 12 to 15 a day. They did not stay long there. I only supplied them with necessaries but I did not make them very comfortable. Still in my opinion it was hospitality. I never get postponements of payment of revenue even if I have had a run of bad seasons for 2 or 3 years. The tapedars make it a point to give the area of my uncultivated numbers as cultivated. They also serve me late with my bills. This year they served me at the end of March while the money was due in February. If I had not complained, I might have been fined one-fourth of the assessment. If I make applications for annual leases they are generally refused. If I cultivate the numbers they are converted into remokal and I am probably fined much more than the other zamindars. I had once to pay Rs. 350 for repairs of my boundary marks though the actual work was worth Rs. 50 only. If I had a criminal case as a pleader before the Mukhtiarkar it was decided against me as a matter of course, and it was only on appeal that I got justice. It would be crying in the wilderness to go for redress to the higher officers. I have made petitions continuously to the Assistant Collector and the Collector. These prosecutions were due also to my not paying lapo. I am not timid but still these are the conditions to which I am reduced. These are matters of record.

I have seen some officers in the Karachi district, who are earnest in the matter of stopping rasai.

The borrowing of cots results in making the haris sleep on the ground.

To the Chairman—

Some of the haris naturally do sleep on the ground but it is inconvenient to those who don't.

To the Honourable Mr. Harchandrai—

If the repairs to roads were made in April, the roads would not be worn down and their level would be above the flood level during the abkalani season.

I should object to the employment of the chheras on camps even if paid, if they are called during harvesting or agricultural operations, but otherwise, when they are requisitioned, they should always be paid.

To the Honourable Mr. Ghulam Hussain—

I can't say whether the officers pay for the ice. Besides two milk jars supplied to the District Superintendent of Police, four other milk jars were supplied to him by other zamindars. They were required for the District Superintendent of Police's dogs and for his establishment. He had more than a dozen dogs. The dogs lived on meat and milk. The meat was provided by the Sub-Inspector; he says he was not paid for it. I can't tell you the exact quantity.

There is a rasai fund at Mirpur Sakro since the rules of 1914. Lapo continues just the same since 1914. The rules of 1914 have not proved effective. The tapedars take cash from the zamindars who can't supply in kind. Even if the supplies of rasai cease, lapo will continue but it will be reduced in extent. Lapo will not cease because the tapedar has other means of persecuting the zamindars.

To Mr. Sawhney—

I don't know how many hours a day the Assistant Collector and the Collector work in the office. The clerks sometimes misread their endorsements and so deceive the sahibs who merely sign; on other occasions the recommendations of the clerks are accepted as a matter of course by the sahibs. I am complaining about the clerks, not the sahibs.

I don't know but I hear that the chheras are not even paid by the Public Works Department.

My clients engage me often before the Mukhtiarkars as I am quite competent and get the decision set aside on appeal.

I never petitioned to the Collector against my uncultivated numbers being shown as cultivated.

I have never seen a Rs. 25 worth dhali.

To Mr. Mahmud Shah—

I was in service once as Subordinate Judge for 1 year. I resigned. My haris sell firewood at Mirpur Sakro. I have never heard complaints that the Hindu money-lenders swallow up the estate of Muhammadan zamindars. I don't know of any rasai in the Punjab. I have no experience of the Punjab.

WRITTEN EVIDENCE OF MR. BASKERVILLE.

Preliminary.

1. Name.	1. H. D. Baskerville.
2. Appointment.	2. Assistant Collector, Tatta.
3. Headquarters.	3. Karachi.
4. Length of service.	4. 6½ years.
5. Length of service and special experience in Sind.	5. 5 years.

General.

6. What is the area covered by your tour?	6. 4,603 square miles.
7. What is the period of your tour?	7. 1st November to 1st June.
8. What private servants accompany you on tour?	8. Boy, 2nd boy, cook, dhobi, bhisti, sweeper, 1 or 2 syces.
9. What official establishment accompanies you on tour?	9. 6 clerks and 4 peons.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. I take all supplies required except those mentioned below. My servants take no supplies but help themselves to some extent from mine. The office takes red rice, pulses, potatoes and sometimes wheat flour.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. I require milk, eggs, meat, vegetables, fish when procurable, fuel and sometimes butter. The rest of the camp requires ghee, meat, spices, vegetables, fuel and oil.
12. What private and official furniture do you take on tour?	12. Everything necessary except what is mentioned under the next question.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Some half a dozen cots and water jars.
14. What tents do you take on tour?	14. For myself two when alone, and three when with my wife.
15. What arrangements are made for accommodating your private and official establishments?	15. I take 3 tents for my servants and a tent for peons. Some of the clerks have tents of their own, others put up in kacha landhis, musafirkhanas, etc.
16. What arrangements are made for stables at your various camps?	16. Generally some form of kacha landhi.
17. What records do you take on tour?	17. Two years' records.
18. What arrangements are made for your office at your various camps?	18. The office works in the office tent.
19. What labour do you require to be provided locally at your various camps?	19. None.
20. What is the condition of the roads in your charge?	20. There is one metalled road. The rest vary from made roads to mere tracks.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. The P. W. Department for the metalled road. The local boards for the rest.
22. Do you require to have special repairs made, and if so, by what agency, to the roads to your various camps?	22. No.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?	23. Camels. They are engaged for the whole period of tour at headquarters.
24. What are your postal arrangements and means of communication with headquarters?	24. Generally by kotars, sometimes by peons, and very occasionally by a beldar.
25. What are the usual camping places in your charge?	25. There are more than 50 such places.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. There are only one or two old camping grounds and no arrangements are made for preparing or keeping them in order.

27. Which of them are within practical reach of villages with bania shops or bazaars?

27. The one or two, that I can think of, are near such villages.

28. To which of them are attached vegetable gardens?

28. See below.

29. Which of them are provided with bungalows?

29. All the bungalows, save 4 which belong to the D. L. Board, belong to the P. W. D. The D. L. B. bungalows have no gardens.

30. What permanent establishment is maintained at such bungalows?

30. At the D. L. B. bungalows a chowkidar is maintained.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Supply or loan of articles for less than they are worth or gratis.

32. What are your average daily requirements on tour in the matter of supplies?

32. 6 to 8 eggs, ½ lb. butter (sometimes), 2 chickens, 2 seers of milk.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Servants—Wheat flour ½ seer each, white rice ⅓ seer each, ghee ¼ pao each.

Peons—Rice flour ½ seer each, red rice ¼ seer each, ghee ⅛ pao each.

Clerks—Wheat flour ½ seer each, red rice ⅛ seer each, ghee ⅛ pao each, sugar and pulses 3 annas worth.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. White rice Rs. 12 per maund, red rice Rs. 7 per maund, eggs 6 annas a dozen, butter 4 annas a lb., chickens 2 annas each, milk 1 anna per seer.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Myself 10 annas to a rupee. Peons 4 annas each. Servants 7 annas each. Clerks 8 annas each.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. The contractor where there is. Elsewhere the tapedar.

38. How are they paid for?

38. On the evening of the last day in camp.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. None.

40. How does your estimated average daily cost compare with the actual payments?

40. When I have tested they have been the same.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. I do not know.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. Perhaps.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Yes, on payment, except for occasional small quantities presented by a mukhtiarkar in a dhali.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. Banias have almost everywhere refused to act as contractors. In about half the camps there are zamindar contractors. Elsewhere the tapedars have to collect supplies.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Always, except in cases of emergency.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. I receive small dhalis occasionally from mukhtiarkars, small dhalis from certain zamindars known to be wealthy, and a sheep from one or two jagirdars.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. I imagine dhalis vary greatly. A sheep is worth about Rs. 4.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. I am not aware that such dhalis have been prohibited.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Unauthorised exactions or tips.

55. How many forms are there of unauthorized 'Lapo'?

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

55—57. I do not know.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I do not know. It is commonly said that part of it is converted into a rasai fund.

59. If so, who manages the 'Rasai' fund?

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

59—61. I do not know.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials ?

62. I do not know.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914 ?

63. I should judge that it has, for the tapedars' service appears to be less popular than formerly.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders ?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914 ? Could it be prevented by modifications of the rules of the Land Revenue Code ?

65. The reduction of correspondence by improved office methods would certainly tend to reduce lapo. I do not think it could be prevented by modifications of the rules of the Land Revenue Code.

Chher.

66. What do you understand by the term "Chher" ?

66. Services rendered gratis.

67. Who are the "Chheras" ?

67. Haris of zamindars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. They generally help to pitch and strike tents.

69. Do the "Chheras" hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

69. I do not think so.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government ?

70. Not from officials. I do not know whether the zamindars remunerate them.

71. How far is casual paid labour available in your charge ?

71. It is not available except in Tatta and Keti Bandar towns.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government ?

72. Karachi and Tatta taluka local boards maintain beldars.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government ?

73. Only under the Irrigation Act.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government ?

74. Yes. Seri grants.

75. For what purposes do you require labour on tour ?

75. I do not require it.

76. How many labourers do you require daily in camp ?

76. None.

77. How many more do you require when pitching or striking camp ?

77. Sometimes camps are pitched and struck without any such assistance.

78. Whence do you obtain them ?

78. See question 67.

79. Do you pay them anything for their labour or are they given anything by the zamindars ?

79. See question 70.

80. What would be the probable cost of substituting casual paid labour ? Could this be obtained from the 'Rasai' contractor ?

80. Except at Tatta and Keti Bandar there is no such labour available. No.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments ?

81. Yes.

82. How do you obtain labour for shikar ?

83. What do you pay the men ? Have you experienced difficulty in making them accept payment ?

82 & 83. I have only once obtained it in recent years. A zamindar supplied two boats each containing a man and a boy. I gave a rupee to each boat behind the zamindar's back.

84. Are they given anything by the zamindars?

84. I do not know.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. None.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. See last answer.

87. What labour is required in case of floods and breaches of canal banks?

88. Are the labourers given anything for this work by the zamindars or by Government?

87 & 88. The P. W. D. calls upon the Revenue Department, who ask the zamindars to provide men. The men are paid by the Public Works Department.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. Except in emergencies as in cases of breaches, I should say not at all.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. They are not so employed in this sub-division.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

92. That depends upon what meaning is attached to chher and by what measures it is proposed to suppress it. I have no orders to recommend.

ORAL EVIDENCE OF MR. BASKERVILLE, ASSISTANT COLLECTOR, TATTA.

To the Chairman—

I can pitch my tents with my own staff if I call in the assistance of the camelmen. But if I am moving rapidly the labour would be too much for them and they would resign and go away, so that under the present circumstances some local help is necessary. The sub-division is an exceptionally large one and if there were only 5 or 6 camps in each taluka, a great part of the sub-division would go uninspected. As it is, some parts are visited only once in 3 years.

I think it might be possible to have 8 or 10 camping grounds in the Tatta taluka but about double that would be required in Ghorabari, Sakro and Karachi talukas. The Karachi taluka includes the Kohistan. The Tatta taluka is more like an ordinary Sind taluka; it is a settled taluka. The touring in other talukas is more difficult, specially in Kohistan.

The first difficulty in the way of appointing seridars for camping grounds would be to find suitable Government lands for the seridars. I doubt whether it would be a success; I think very likely the seridars would resign the grants after a short experience. They would not like the trouble of making the rasai.

I have never had any ice from the tapedar on tour and have never seen it on tour. I bring soda water from Karachi; when I run short I send a camel to Tatta and get it from the merchant at Tatta. There is a soda water factory at Tatta. I pay for the soda water.

I have seen large dhalis which I cut down, having refused to take the whole. In the original state they might have been worth about Rs. 20.

I don't sign papers put up to me by my clerks without looking into them. The work in my office does not consist in merely signing my name.

The seri grant is made in general terms without specifying any services which the grantees have to render. I am not certain there are any seri grants in my sub-division.

I have not taken with me any beaters out shooting during the last 3 or 4 years.

To the Honourable Mr. Harchandrai—

It is not always the zamindars' chheras who prepare my camp; sometimes they do. They help in pitching and striking tents. I can't say how many; they are not paid by me. I can't say about the zamindars.

There is a good deal of trouble in making rasai but it is very much diminished if spread over a large number of people. I have been nearly two years in this division. Before that I was in Gujrat, before that Assistant Collector in Sehwan and Shikarpur sub-divisions, Sehwan 1913-14 and Shikarpur half of 1914.

I have been in Sind while both the systems of rasai were in operation before and after the rules of 1914. The tapedars generally made rasai before 1914; they made the bandobast. They must have got the supplies from the country side. I can't say whether they got them from the zamindars or haris. They were supposed to charge all the establishments. I don't know whether they did. I never found an actual case in which they did not. I have heard that they made cash payments to the inspecting establishment, but I never found a case in which they actually did so.

The zamindars were unwilling to take up the rasai contracts. I think they possibly took them to please the officials. I have found, where I have tested the matter, that full payment has been made by the establishment. I have never found out a case in which payments have been returned to establishment.

I have only heard one complaint in respect of rasai; that was about 12 months ago, but my decision dismissing the tapedar was not upheld on appeal.

I never actually discovered any rasai fund. I have always been on the lookout for all that kind of thing. I have not actually raided the mukhtiarkar's offices. I have discussed the subject with the subordinates but they have never admitted that there is a rasai fund.

To the Chairman—

The distances of my marches may be anything between 6 and 22 miles according to my duties. I should consider 10 miles as the ordinary march. The tapedar's pay is not too low, if he is prepared to live sufficiently humbly.

The officials have certainly made efforts to stop lapo. They do not allow it to go on because the pay of the tapedars is small. The case which I referred to in which I dismissed the tapedar was strictly a case of lapo and not rasai. The case I was dealing with was described as saliano rakam. The decision was upset on appeal because Mr. Rieu held that it was not proved.

To the Honourable Mr. Ghulam Hussain-

I take gram with me for my horse from Karachi and recoup my supplies when I run short from the bazaar at Tatta. I don't get my food supplies gratis or on nominal rates. I can't say about my establishment.

The rules of 1914 have not reduced the general outcry against rasai and lapo, but they have, in my opinion, had some effect. I don't think they require any modifications. The rules of 1914 refer to rasai rather than lapo, and the further suggestions that I would make are with regard to the reduction of lapo, that is to say, improved office methods. I think the zamindars pay lapo because they think the subordinates can influence decisions. The second reason is that the zamindars think that the subordinates can delay their business and to some extent that belief is well founded. Much might be done to reduce lapo by reducing delays and by improving office methods. There is certain correspondence which is unnecessarily voluminous.

I think the appointment of Deputy or Naib Mukhtiarkar in the place of the Supervising Tapedar would be worth consideration.

By general complaints I mean the articles in the press and so forth.

There is, in my opinion, some ground of complaint about rasai.

To Mr. Sawhney—

It would be very expensive to acquire lands for seri grants under the Land Acquisition Act. I think the appointment of subsidised contractors in my sub-division would be absolutely impracticable. I don't think a man could be found for any practicable figure.

My whole day is employed in working either in the office or otherwise.

The munshis are liable to leave out material points when explaining the correspondence, that is why I think the reduction of correspondence, particularly vernacular correspondence, would undoubtedly reduce lapo.

To Mr. Mahmud Shah—

I think there is traffic in firewood by railway from certain places in the district. I imagine it is not paying to bring firewood from large distances to the railway.

WRITTEN EVIDENCE OF MR. MAHOMED JAFFER, ZAMINDAR.

Preliminary.

1. Name. — 1. Mahomed Jaffer, son of Rahamatallah Khoja.

2. Occupation. — 2. Zamindar. Contractor to P. W. Department.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. About 600 acres. Assessment about 2,000 rupees and the annual income from P. W. D. contracts about Rs. 500.

4. Residence. — 4. Mirpur Bathoro, District Karachi, population about two thousand.

5. Public employment, if any, such as member of municipality, local board or honorary magistrate. — 5. Chairman, sanitary board; member of taluka local board school committee, dispensary committee; darbari of the Collector's darbar; holder of a gun-licence for shikar and lastly president of the co-operative credit society.

Rasai.

6. What do you understand by the term 'Rasai' — 6. Rasai derived from rasokhiat means to provide supplies to officers at one's own expense with a view to please them.

7. How many years' experience have you had in making 'Rasai'? — 7. 20 years or even more.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Mirpur Bathoro, the headquarters of the taluka. As regards other camping places I have personal knowledge of them.

9. What officers frequent those camping grounds? — 9. Officers of all departments.

10. What supplies do those officers require for themselves? — 10. European officers require grass, firewood, fowls, eggs, milk, butter, vegetables, etc. Native officers require all these articles as well as provisions, e.g., flour, rice, etc.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. I get them on payment from the headquarter town and the neighbouring villages.

12. Do you get them from your haris or from banias or from your own house or from other zamindars. — 12. I get them on payment so far as my share in the rasai is concerned from the bazar and the neighbouring villages, other zamindars do the same.

13. Do you pay for them and, if so, at what average rates? — 13. I pay for them at the market rates and receive payment for them at half the market rates from the officers and no payment from their establishments.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. I get firewood from the jungles on payment of wages to the labourers. Sometimes I get it from the town on payment. The cost varies from 2 annas to 4 annas per maund.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. The daily cost is in the case of the Commissioner $\frac{3}{4}$ths of a rupee; Collector, Assistant Collector $\frac{1}{2}$rds of a rupee; and other district officers $\frac{1}{3}$rds of a rupee. But their butlers and servants take more supplies than are wanted by them.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. Yes. Sometimes they get them from the shops in the town but the payment for them is made from the rasai fund.

18. What is the average daily cost of such supplies? — 18. The daily cost in the case of peons is 8 annas per head.

19. Do you have to provide supplies also for the clerks of the officers? — 19. Same as 17.

20. What is the average daily cost of such supplies? — 20. The daily cost is Re. 1 per each munshi.

21. Do you have to provide water jars, cots or other furniture or material for building stables?

21. Yes.

22. What does that cost you for each camp?

22. Rasai is made in various forms. Rasai for the camp of high officers is made by several zamindars jointly with the result that the burden is divided. Experience, however, shows that the daily cost to the zamindars of rasai is as follows :—

In the case of the Commissioner from Rs. 150 to 200 ;
Do. Collector and District Superintendent of Police Rs. 50 ;
Do. Assistant Collector from Rs. 15 to Rs. 40 ;
Do. Executive Engineer from Rs. 25 to Rs. 30 ;
and so on, the cost varying with the status and rank of the officer concerned.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. Half payment is received from the officers but none from the establishments.

24. If not, does the loss fall on your haris or on you?

24. The loss falls on us and not on the haris who are in debt. If the loss is great, it is also met from the rasai fund.

25. Do you have to provide quarters for the clerks?

At headquarters' towns, munshis live in the musafirkhana or local fund landhis or chavdis. Sometimes kacha landhis are also erected. At camps in the villages more kacha landhis are erected.

26. If so, does it cost you anything and do you receive payment?

26. It costs us something, but we receive no payment.

27. Do you have to provide camels, horses, carts or carriages?

27. Yes.

28. If so, what does it cost you and do you receive payment?

28. If we have a horse or camel of our own, we provide it without asking for any payment. Sometimes we receive payment from the rasai fund at half the usual rates for carts and camels provided. In some cases carts and camels are impressed for the purpose of carrying kit without making any payment for them. There are no carriages here.

29. Do you have to make 'Rasai' for mukhtiarkars, public works' supervisors, police inspectors and any other subordinate officials?

29. Yes.

30. If so, what does it cost you, and do you receive payment?

30. The abovementioned officials and subordinate police officials get rasai from us to a small extent. They, however, get things without payment out of the things which people from the villages bring into the headquarter town. Rasai has to be made for officers of all departments. It is no use singling out a department and recounting its cruelties. All from the supervising tapedar down to the tapedar's kotar, from the mukhtiarkar down to his peon, from the inspector down to the constable, from the sub-divisional officer down to the muccadum, etc., etc., are involved in rasai. Their daily cost of rasai is as follows :—

(1) In the case of the tapedar, supervising tapedar, divisional tapedar, darogha and sub-overseer from Re. 1 to Rs. 2 per day.

(2) In the case of the mukhtiarkar when doing remission work from Rs. 10 to Rs. 12 and at other times from Rs. 5 to Rs. 6 per day.

(3) In the case of the Public Works Department sub-divisional officer, the sub-inspector and inspector of police, from Rs. 5 to Rs. 6 per day and so on, the cost varying with the status of the officer concerned.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. About rupees 100. Other zamindars also spend each according to their ability.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. I make the rasai separately as well as jointly with other zamindars, but the tapedar is always in the business. He obtains from minor zamindars money on account of rasai which is far in excess of the expenditure. A part of the collection goes into the rasai fund.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

38. The bill for the officer is prepared in consultation with the tapedar in accordance with the wishes of the butler. The officer makes the payment accordingly.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I do not approve of the system of giving the contracts to zamindars. The zamindar stands to lose both in money and honour under this system. Neither the zamindar nor the tapedar should have anything to do with rasai. Independent contractors, preferably merchants, should be appointed to make rasai.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Yes. Rasai is a great evil which goes on increasing owing to the indifference of officers. It is specially injurious to the zamindars. A recent instance of this is the Collector's durbar at Sujawal. The remedy for this disease greatly depends upon the vigilance of the officers especially the taluka and divisional officers, *e.g.*, the mukhtiarkars, the head munshis of the talukas, the sub-inspectors and inspectors of police, the Public Works Department sub-divisional officers, assistant and deputy collectors, etc., etc. These officers should be strictly honest and wakeful. Experience has shown that rasai for European officers costs less trouble than does that for native officers. It is, however, true that if European officers were as vigilant as were Mr. Tyrwhitt, Colonel Mayhew and Mr. Monie, inquired into the grievances of the people and punished the subordinates responsible for those grievances, the zamindars and people will not be troubled to the extent to which they are troubled now. (This will no doubt leave very little time to officers for rest, but it is the duty of the rulers to do everything that lies in their power for the well-being of the people). It is surprising that after 72 years of British rule, British officers are still so apart from the people of the country that the latter dare not speak out freely to them. There is trouble also from the butlers and servants of the European officers, but it is not considerable when the officer is vigilant. Nor are all the butlers alike. Very often the butler is a good man and a small money payment satisfies him. Compared with the butler the cooks of native officers are an unmitigated nuisance. They must be paid from Rs. 15 to Rs. 25 at each camp, otherwise their masters get annoyed. Of the butlers of European officers, Sadar-ud-din and Mahomed-ud-din have been notorious. They earned a lot by harassing zamindars. It has also been observed that complaints made against subordinate officials to their superiors are unfairly decided in the favour of the subordinates concerned. This has made matters worse. I therefore make the following suggestions:—

(1) Revenue and judicial functions should be separated.

(2) The Commissioner and the Collectors should have councils.

(3) In every taluka there should be a committee of non-officials which should submit a quarterly report to the Collector. The committee should inquire into rasai matters and be empowered to investigate complaints of rasai against officials.

(4) The power given to the police under minor acts, such as the Cruelty to Animals Act, the Gambling Act, etc., etc., should be transferred from them to the members of local boards or to sanitary boards. Similar other powers of the police should also be curtailed.

(5) There should be a bench of magistrates for each taluka.

(6) The Irrigation Act should be amended and the powers of the subordinate officials of the Public Works Department should be curtailed.

(7) A register of reports of thefts should be kept by the most important zamindar of each deh.

(8) Those who pay an assessment of Rs. 500 or more and those who pay income-tax should be given a licence for a gun and parwana of a chair without their asking for the same and also without any recommendation, provided they are persons of good behaviour.

(9) The Commissioner, the Collector, the District Superintendent of Police, the Executive Engineer and other high officers should not tour (for which I can give reasons).

(10) A committee of officials and non-officials with powers to hold inquiries into cases against officials of the Police Department, of the Engineering Department, of the Revenue Department and of the Forest Department should be appointed.

(11) Until revenue and judicial functions are separated, the mukhtiarkars and head munshis should be assisted by juries in the trial of criminal cases.

(12) Touring should generally be confined to headquarters and other large towns.

(13) If the Collectors, $\frac{\text{Assistant}}{\text{Deputy}}$ Collectors, District Superintendents of Police and Executive Engineers must tour, they must hold daily darbars so that the public may

get opportunities to keep them informed of their condition as was done by Colonel Mayhew.

(14) Touring officers should take very small establishments with them.

(15) The officers to a certain extent should abstain from shikar so as to have time to hear peoples' grievances.

(16) The Assistant Collector's establishment should remain at the headquarters of the division or at the taluka headquarters, one munshi only accompanying the Assistant Collector on tour. Some of the officers already follow this rule.

(17) The pay of low-paid officials should be increased.

(18) Those who take rasai but not the givers of it should be held responsible.

(19) Taluka inspection should be made once a year.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. No.

38. Do you consider the practice should be prohibited by Government.

38. Yes.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo at present means the assessment levied by the subordinate officials on the assessment paid to Government.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. There are various forms of unauthorized lapo, a detailed description of which will fill a small volume. To be brief, lapo is levied, not only in the revenue, public works, police and forest departments, but in all departments of Government; the sub-registrar, the vaccinator, the doctor, the officials of the subordinate civil courts, the postmaster, etc., etc., all levy lapo.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or assessment of land revenue.

41. Some of these officials levy lapo in the following ways:—

(1) The tapedars levy from small zamindars from Re. 1 to Rs. 2 per survey number and 5 per cent. on the assessment from large zamindars. In the case of mutation of survey numbers in the record of rights, their charge is rupee 1 per number. In the case of new grants of land measured by them, they levy from 8 annas to 1 rupee per acre. At the time of taking kabuliyat for a number, they levy an extra rupee for the rasai fund. When the produce of the crops is in, they take grain for themselves and their horses. They take several miscellaneous perquisites, besides payments, for their cooks and kotars.

(2) Supervising tapedars levy from 8 annas to 1 rupee per acre, when preparing swalnamas for new grants of land, 2 rupees per number in the case of grants of fallow-forfeited numbers, 1 rupee per number on the partal of land measured out to an applicant, besides their annual fees which are fixed with reference to the circumstances of each zamindar. They also levy 5 per cent. on the takavi given to a zamindar for the purchase of seed and improvement of land. Rs. 10 per brick kiln and grain for themselves and their horses when the produce is in, besides fees at every stage of a correspondence relating to a zamindari matter.

(3) Divisional tapedars levy a rupee per number at the partal of land measured out to an applicant.

(4) The mukhtiarkar's personal munshi levies from 4 annas to 8 annas per acre at the disposal of cases relating to lands, 1 rupee per number when permission to cultivate land is given, and a heavy sum when taking statements regarding disputed lands, besides something at every stage of a correspondence. Sometimes he levies a fixed annuity from large zamindars.

(5) The second munshi levies a percentage of from Rs. 2 to Rs. 5 on the takavi advanced to a zamindar for the purchase of seed and improvement of land, 2 per cent. on the amounts of local fund contracts; a ½ or ¼th of the refunds, besides copying fees at double the Government rates.

(6) The sub-treasurer levies from 2 annas to 4 annas per cent. on every cheque he cashes, 8 annas per cent. on the takavi and something on the refunds paid by him, etc., etc.

(7) The judicial munshi levies copying fees at double the Government rates, appropriates a half or even the whole of what is to be paid to a witness on account of bhatta and travelling allowance and receives several minor payments. For a gun licence and parwana of a chair he levies a large sum.

(8) Munshis doing the registering of letters levy charges which are slightly smaller than those levied by others.

(9) The darogha levies for every water-course, khuhado or kario from Rs. 2 to Rs. 5, Rs. 10 per water-course when permission to erect a paka sluice is given; from Rs. 25 to Rs. 50 when a new water-course is sanctioned. For allowing zamindar or hari to pass along a canal he gets milk, butter, grass and firewood gratis; besides, grain for himself and his horse from the produce of the crop. The muccadum also levies lapo.

(10) Police officials take from the produce of the crops grain for themselves and their horses; besides, palla and other fish, fowls, eggs, butter, grass both in towns and villages. When a report of a theft is made to them they become the guests of the complainant while proceeding with the investigation. Their entertainment costs to the complainant as much as the value of the stolen property. To avoid this expenditure people do not report their thefts to the police. The police extort sums of money from cattle owners and others, threatening to arrest them under suspicion. If they come across a man with a hatchet in hand, they threaten to haul him up for cutting down babul trees and do not let him off until he pays them a sum of money. They levy from Rs. 2 to Rs. 10 from a man against whom a warrant has been issued. There are several other ways in which they blackmail people.

(11) I have no personal knowledge of the doings of the officials of the forest department, as there is no forest in my neighbourhood. But I have heard it said that the trouble from this department is as great as that from any other department.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. This has been answered under 41. All levy lapo to fill their own stomachs.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. A very small portion of the lapo is probably spent on rasai. I pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Unauthorized lapo is levied by subordinate officials ostensibly for the purpose of making rasai for touring officials and their establishments, but really for themselves. I pay lapo as well as make money presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I make money presents to peons and private servants because it is impossible for me to call on an officer or for my rasai to be accepted as satisfactory unless I make such presents. The amounts of such presents depend upon the status of each zamindar.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. Unauthorized lapo is paid, not with a view to particular favours but because of the dread of the powers which Government have conferred upon subordinate officials. Owing to these powers, the people are so completely in the grip of the subordinate officials that it would not be improper to call them slaves. Subordinate officials can do harm to people in various ways which cannot be described here for want of space. It is suggested that an early opportunity should be taken to amend the Land Revenue Code, the special circulars, the Irrigation Act, and the Police Acts with a view to ending or curtailing the powers of subordinate officials under those Acts. Unless this is done it is impossible that rasai, lapo, chher and forced labour and other nuisances will cease. Owing to these exactions the financial condition of the zamindars is extremely low and it is feared that before long they will find themselves unable to cultivate their lands or to improve them to the prejudice of the land and other revenue of Government and unable to keep themselves from starvation.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. This has been answered under No. 41 and other places. Inspection munshis of officers also exact lapo.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. About 200 rupees.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. The rules of 1914 have made matters worse. Before the rules of 1914 such exactions were made secretly but are now made openly and fearlessly.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. The system of payments of land revenue direct to the mukhtiarkars is likely to do good to large zamindars. Here, however, the zamindars are not allowed to pay their assessments direct at the taluka office. I have made several complaints but to no purpose. It would be better if zamindars were permitted to make payments of land revenue into the sub-treasuries direct. It should also be ruled that the zamindars should be furnished with detailed bills of assessment not later than 31st October, which is not the case now. An ideal arrangement would be to authorize payment of land revenue by postal money order free of commission. There have been instances of zamindars who have got back their assessments remitted by them by money order, because of want of details. Such proceedings compel the zamindars to go to the tapedars. It should therefore be ruled that an assessment sent by a zamindar without furnishing its details should be accepted in view of the fact that such details are available on the records of the tapedars.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. I make the following suggestions for the prevention of lapo. The land revenue code and the special circulars of the Commissioner-in-Sind and of the Collector should be amended and the tapedars be deprived of the powers given to them. These powers should be transferred to the mukhtiarkars. A committee of non-officials should be appointed for every tapa to look into lapo matters.

(2) The appointments of supervising tapedars and divisional tapedars should be abolished. Formerly the supervising tapedars dealt with papers relating to land grants. This work is now disposed of at the kacheris of Assistant Collectors. The lists of applications for takavi are prepared by the tapedars. The partal work alone remains and this can easily be done if it is divided between the head munshi and the mukhtiarkar. The abolition of the appointments of supervising tapedars will on the one hand cause a saving to Government of his pay and on the other save the zamindars' lapo amounting to 20 or 25 times the pay of these officers.

(3) The appointment of divisional tapedar should also be abolished. There should be in each taluka a separate measurer tapedar who should be directly responsible to the head record-keeper. Under this system the zamindar will be saved from the bother of pleasing the tapedar, the supervising tapedar and the divisional tapedar, and will have only one door to go to. It has the further advantage of the measurement work being disposed of promptly, there being a special officer for the purpose.

(4) The powers of the police should be curtailed.

(5) The rates of the irrigation settlement should be revised with a view to uniformity.

(6) The Irrigation Act should be amended. The daroghas should be deprived of their powers and even the powers of sub-divisional officers should be curtailed.

(7) The zamindars should be freely permitted to bring from the jungles and forests timber required for their agricultural operation; and the Commissioner's special circular No. 39 should be amended.

(8) The zamindars should be at full liberty to take off water-courses from canals and to build sluices on them.

(9) In the case of new village sites, the recommendation of the Assistant Collector should be sufficient. The matter should not be referred to the police.

(10) For the grant of a gun licence the sub-divisional-magistrate's recommendation should be sufficient. The matter should not be referred to the police.

(11) In my part of the country there are villages on the banks of small canals, from the times of the Amirs. The cattle of the zamindars and haris should not be prevented from going on to the banks of the canals.

(12) The rules relating to irrigation should be amended and the inspection should be in charge of the mukhtiarkar.

(13) The lapo receiver and not the lapo payer should be held responsible.

(14) The salaries should be increased to some extent.

(15) No zamindar should be harmed on the reports of the tapedars and daroghas except in the case of a pecuniary loss to Government.

Chher.

52. What do you understand by the term 'Chher'?

52. I consider chher as forced labour.

53. Who are the 'Chheras'?

53. The chheras are haris or paid labourers furnished by the zamindars, the payment in the case of the labourers being made by the zamindars. The peons of officers also impress labour.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To pitch tents, to build landhis, and to carry grass, firewood and water at officers' camps. It has, however, been observed that the private servants or peons of native officers get all the private work of their masters done by labour impressed by themselves. This nuisance should be considered as one of daily occurrence.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour, when demanded by their zamindars?

55. No.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. No.

57. How many 'Chheras' are required at the camps of the different officers?

57. At the camp of the Commissioner 100 chheras; the Collector and the District Superintendent of Police 50 chheras each; the Assistant Collector 10 chheras; the Mukhtiarkar 5—6 chheras; the Executive Engineer 20—25 chheras; the Sub-divisional Officer 5—6 chheras; and so on for other officers; the number required depending upon the status and establishment of the officer concerned.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. There are no separate chheras provided for separate kinds of work. All the men supplied, as stated above, work together.

59. Do they get anything for these services from the officers or from the zamindars?

59. They get food only from the zamindars.

60. How many 'Chheras' are required for shikar?

60. 50—60 for the Commissioner, 20—25—50 for the Collector, 20—25 for the District Superintendent of Police, 10—12 for the Assistant Collector and so on for other officers.

61. Do they come willingly or not, and do they get anything from the officers or from the zamindars?

61. They come unwillingly as they get no remuneration. Sometimes they get something from the officers when the latter are pleased at their shikar. The shikar season, as it often-times occurs at the same time as the reaping season, causes pecuniary loss to the zamindars and haris, besides exposure to cold.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. When the Commissioner or the Collector is about to camp at a place, chheras are employed by the zamindars to repair the roads in their localities for motors and carriages to pass along them.

63. Are such repairs of benefit to the public as well as to the officers?

60. Yes.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. They get food only from the zamindars.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. The number required depends upon the magnitude of the breach, and is larger than the requirements warrant.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They get nothing from the officers, the zamindars give them food only.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood?

68. It is available to a great extent.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Yes.

ORAL EVIDENCE OF MR. MAHOMED JAFFER.

To the Chairman—

The daily expenses given by me for the various camps include cash payments to the establishments. The bill is prepared in consultation with the butler and the tapedar for only about one-half of the actual supplies given to the officers; those bills they pay. The full rates are not paid to the cartmen. They are paid by the head munshis or tapedars who recover the amount from the rasai fund. I have not heard that the cartmen are paid direct by the officers. They had been paid direct by the Judicial Commissioner. I have seen the mukhtiarkars' servants take as much as Rs. 50 for one camp.

The Executive Engineers should only tour on condition that they listen to the complaints of the people. I have no objection if they go on tour to inspect the work of the contractors: that is necessary. I know because I am a contractor.

I have no objection to the District Superintendents of Police going on tour to enquire into crime, it is a good thing if they do.

I have not been allowed to pay the revenue direct at the taluka headquarters. I was told to pay at the tapa 4 or 5 miles distant from where I reside. I was told by the Collector. I reside in Mirpur Bathoro itself. I have the Collector's orders here which show that I can, if I like, pay at taluka headquarters through the tapedar on the last 5 days of these instalments when they are collected by the tapedar at the headquarters. What I wanted was to pay straight into the taluka treasury and not to the tapedar. I used to pay direct into the treasury for one or two years but when I did not pay the fee to the particular head munshi he threatened me. When I said I would appeal to the Collector he told me that I would not get any better reply from the Collector, and then I got this order.

No zamindar is allowed to pay direct into the treasury in my taluka.

To the Honourable Mr. Harchandrai—

I mean that the touring of the higher officials may be maintained, if they make personal inspection and enquiries.

To the Chairman—

They don't make personal inspection and enquiries now.

The partal is done by the Assistant Collector and by the Collector's daftardar. The Assistant Collector sometimes goes to see the disputed lands but not the Collector. If the zamindar has a complaint to make, the subordinates inform the sahib that he is troublesome and he is not admitted to see the sahib.

To the Honourable Mr. Harchandrai—

The supplies collected are three or four times in excess of the quantity required by the officers. It is utilized by the subordinates, the head munshis and the mukhtiarkar. Neither the amounts nor the rates are entered in full in the bills. Sometimes 1 pice is paid for an egg which really costs from 2 pice to 1 anna. Generally we get 2 pice an egg. We get 4 annas per fowl which costs from 6 annas to 8 annas.

I was asked to give supplies for the Sujawal cattle show but I did not. I did not supply chher but I did send fuel and fodder. I sent Rs. 3 worth of fuel and Rs. 5 worth of fodder.

To the Honourable Mr. Ghulam Hussain—

I visit the officers but I never complained to them that the amounts are not correctly shown in the bills, because they would get annoyed.

In 1915, Mr. Blathwayt complained about the amount charged for firewood. It was a bill prepared by a zamindar called Ramzan. I can't say what Ramzan charged for the firewood. I don't know whether the correct amount of wood was shown. I don't know what amount of milk was shown there. I don't know what amount of wood was supplied. Ramzan told me that the rates were those given by the mukhtiarkar.

The tapedars spend nothing on the provisions, all is paid by the zamindars.

Even if the tapedar does not supply the provisions still lapo will continue till amendments are made in the land revenue code. Lapo is quite independent of rasai.

I was asked for money for the cattle show but I did not give any.

Hyderabad (Sind), 7th May 1918.

From

THE HON'BLE MR. G. M. BHURGRI, BARRISTER-AT-LAW.

To

THE CHAIRMAN, RASAI COMMITTEE, KARACHI.

SIR,

I have the honour to submit the accompanying opinion on the subject of rasai, lapo and chher.

Rasai.

Rasai is a very old evil. Its existence has never been denied or disputed. On the contrary, its prevalence has been admitted by Government in terms, by their resolutions and circulars, and in effect, by their continued efforts to suppress it.

The first enquiry of importance in the matter was held by the local government in 1902. It was of a private character, and was mainly concerned with lapo. It was thus defective in substance inasmuch as popular opinion was not included in it: and it was misconceived in design inasmuch as the local government failed to realise the relation between lapo and rasai, which will be indicated below. However, the enquiry ensued in the issue of a Government resolution on the subject. The resolution admits "the existence of a deep-rooted evil," which is "calculated to bring discredit on the administration." It bewails the fact "that mukhtiarkars should manage funds collected by the tapedars for the entertainment of Government officials and their establishments, and that the establishments of district officers, from the Commissioner downwards, should live, while on tour, at the expense of the people" as "nothing short of scandalous." It points out that "in the presidency proper though complaints are occasionally heard of non-payment or short payment for supplies provided for touring officers' camps, still the evil is comparatively small," and states that "the Governor in Council sees no reason why it should not likewise be minimised in Sind." It observes that "what is required is a determined and continued effort by all officers of all departments to put down the abuse," and that "the Governor in Council is confident that all officers of Government will bear in mind that much depends on their own exertions." It declares that "the Governor in Council cannot agree with the Commissioner-in-Sind that the first endeavour should be directed solely against lapo." And it holds that "the connection between rasai and lapo is clearly established;" that "the former practice being openly followed should be easier to stop;" and that "at all events, the good name of Government is concerned in its immediate suppression." It then proceeds to lay down certain orders in regard to both rasai and lapo.

But despite those orders, the evil progressed apace. One reason for the failure of Government's efforts in the matter was that public opinion was not consulted. Government were without the benefit of popular assistance in a matter in which the people would certainly be of some service, and the usefulness of Government's action was thereby very considerably discounted. The general impression of the people that rasai and lapo were practices which had the virtual sanction of the officials was not removed by reason of the fact that the enquiry was held in camera. The advantage of enlisting popular co-operation in the matter was admitted by the Honourable Mr. Carmichael, in the course of the debate on the subject in the Bombay Legislative Council, where he observed that "the possible advantage of having a committee which is recommended by the Honourable Mr. Bhurgri is that the attention of the zamindars themselves would be focussed on the problem," and hoped, "by stimulating them, to obtain much greater co-operation in this particular matter than has been obtained in the past." Now that popular opinion has at last been taken, there is reason to hope that, if effect is given to it, some substantial and enduring results may accrue.

Another reason for Government's endeavours in the matter proving abortive was that the treatment of the complaint was not organic and radical in nature, inasmuch as it left unaffected the conditions favouring the disease, but was merely symptomatic and superficial in character. I will venture to indicate later what I humbly consider to be the proper treatment.

In 1914, attention was again called to the subject by my evidence before the Royal Public Service Commission. The point of my evidence in this connection on that occasion was that the evil still continued unabated. The evil was also brought prominently to the notice of Government by the production of a rasai bundi about that time.

Not long after, the local government issued a circular and a proclamation on the subject. The circular admitted that "the evil of rasai and the administration of rasai funds" were "nothing short of scandalous;" and the proclamation recognized that rasai and lapo "were bringing grave discredit upon the administration." The circular

was, however, issued without popular counsel being taken in the matter, and has, therefore, proved of no effect. Its main features are the dissociation of the tapedar from the business of providing supplies, and the imposition of that business on the zamindar. The circular is both defective in principle, and of little or no operation in practice. If given effect to, it aggravates the burden by concentrating it upon one zamindar. But it is scarcely ever put into practice, and the rasai still continues to be made by the tapedar in the vast majority of cases. The change contemplated by the circular is, therefore, either non-operative, and hence nominal, or for the worse, if operative. In either case, the circular proves of no use.

The present complaint, therefore, is that there has been no improvement in the state of things. This is a fact which is demonstrable by the most abundant and reliable evidence. It is borne out by my personal knowledge on the subject, by information which I have been continually receiving from innumerable quarters, by the unceasing complaints of zamindars, and the constant comments of the press in the matter. There have also transpired some important incidents which have thrown the evil into bold relief. In a recent case in a criminal court, a respectable zamindar definitely alleged that the case brought against him was due to his complaining to the authorities about rasai. In that case, the evidence of a gazetted officer on oath displays a typical case of rasai, which is so outrageous that the Honourable Mr. Cadell, in the course of the debate on the subject in the Legislative Council, referred to it as a case of corruption. But outrageous as that case appeared, it is by no means an isolated incident. It is a fair index of the general situation. The evil, therefore, yet prevails in all its severity, and there is sufficient evidence to prove this. No doubt, there may be hesitation on the part of some to come forward with their evidence for reasons which can well be imagined. But such hesitation proves, not the non-existence of the evil, but merely the fear of some to expose it. I am in receipt of letters from several zamindars admitting the present gravity of the evil, but expressing their inability to speak out for fear of official displeasure, and requesting me not to disclose their names for the same reason. It may safely be taken, therefore, that the testimony before the committee represents but a fragment of the evidence that actually exists in the matter.

To come now to the details of rasai. Rasai signifies the supplies provided for touring officers and their establishments, official and private, either free or at considerably reduced rates. These supplies include the necessaries, comforts, and sometimes even the luxuries of life. These supplies are procured either from the zamindar's and cultivator's own stock and are of value to them, or are purchased at their expense. The bills presented to and paid by the officers, with a few exceptions, are generally much lower than the actual cost of the supplies. The payments are commonly of a perfunctory and nominal character. They are cases of compounding with one's conscience. The official pharisee has no difficulty in effecting that compromise and, having done so, he abandons himself to the pleasures of spiritual self-complacency. Honest self-righteousness is a bad enough sin, but dishonest posing is infinitely worse. I, therefore, maintain that this show of payment is, if anything, even worse than no payment at all; for, a pretence corrupts the pretender, and also saves the evil by providing a shield against the stings of conscience and the shafts of public censure. It is always better to be frankly bad than to be disingenuously playing at being good. For, wilful self-deception tends to the perversion of the moral sense, and renders vain all hope of improvement. Further, even these small payments do not reach the suppliers, but are absorbed by the establishments. The payments, meagre as they are, are purely fictitious transactions. Again, no payment whatever is, as a rule, made by the establishments for the supplies provided them. And what aggravates the evil is that these free supplies represent, not merely a necessary sufficiency, but a wasteful superfluity. In addition to this, presents of money are made to the members of the establishments. This fact was admitted and deplored by the Honourable Mr. Ghulam Hussain in the course of the discussion on the subject in the Legislative Council. The butlers and peons of the officers levy exactions which are often of an oppressive character. The butler has to be offered some inducement for passing the supplies, and the peon for pitching the tent. The rasai funds still continue to be maintained and managed by the tapedar and the mukhtiarkar. In addition to this, the lapo too is still levied as of old. Rasai is still practically in the hands of the tapedar, who makes it in the name of the zamindar, and the contracting zamindar is virtually non-existent. The zamindar has generally too much dignity and too little courage to take to the business of providing supplies and demanding payment. Further, the practice of rasai is not confined to the revenue department, but obtains in every department of the administration, the irrigation, the public works, the police, the forest and other departments. And almost the whole weight of the burden ultimately falls on the most indigent class, the cultivators, on whom it is generally imposed by the zamindar in the shape of deductions on the ground of deh kharch at the time of the distribution of the produce. I repeat that the evil still rages in all its virulence. It is still a source of the deepest sorrow to those who

are interested in the justice and purity of the administration. And that sorrow is accentuated by the fact that the evil is not a necessary evil, but one that can be remedied by the employment of the proper means. These means will be indicated later.

I now propose to deal very briefly with a few criticisms that are sometimes urged in regard to the subject. An objection often raised is that the system of rasai has its origin in the zamindar's spirit of hospitality, and that, inasmuch as it is voluntary in character, it cannot be regarded as a grievance. This criticism involves an application of the principle volenti non fit injuria. To this I would reply that, though the system may have sprung from the zamindar's feeling of liberality, such is no longer the case now. There is a vast gulf of difference between the past and the present conditions. In the olden times, the calls on the zamindar's resources were both small and few, and the burden was, therefore, scarcely felt. But the development of the administration and the immense growth of the touring system have made those calls infinitely larger and more frequent, and have thus increased the burden to an oppressive extent. Besides, the above principle postulates, as a necessary condition of its application, the consent of the party affected. Now, a consent, to be a good consent, must be a free consent. It should be given without any pressure, physical or moral. A consent induced by coercion or undue influence of any kind is not recognized either by law or morality. Now, while, on the one hand, there is no evidence, whether direct or inferential, that there is any free or real consent on the part of the zamindars, there is, on the other hand, both natural presumption and positive proof that there is no consent to an arrangement which is only one sided.

It is next contended that the zamindars have not raised their voice in complaint, and that, therefore, the practice could not operate with much hardship, and that, if the parties affected do not care to complain, it is no business of any one else to interfere in the matter. Assuming for the sake of argument the truth of the premiss—the silence of the zamindars—I would still dispute the correctness of the inference. For, silence is a negative and uncertain condition, and there is no sure index to its character. Silence may, indeed, be more eloquent than speech, but it must first be interpreted aright. The silence of consent is not the only silence known to human nature. There is also the silence of fear, the silence of despair, the silence of resignation to the inevitable. And that the silence of the zamindars, to the extent that it exists, is of the latter character is proved both inferentially by inherent probability, and directly, by actual fact. But I deny that there has been complete silence on the part of the zamindars. There has, I think, scarcely been any more frequent subject of complaint. And the wonder is, not that there has not been more complaint, but that there has been so much, in view of the fact that complaint in this matter is not only unavailing, but dangerous, entailing, as it is often known to have done, the most serious consequences on the poor complainant, who receives, instead of redress of his wrong, punishment for his temerity. There have been cases in which persons who have ventured to make complaint to the authorities in regard to rasai have been prosecuted and ruined. Harassment of every sort is the hard lot of him who dares to complain in this matter. The fear of losing his honours and privileges, the fear of being denied even his rights in regard to agriculture, the fear of being prosecuted as a bad character, the fear of losing for ever his peace of mind, all these and similar fears, which are very grave and very real, and which have often materialized, give the zamindar pause whenever he is minded to complain. Even the zamindars who have given evidence before the present committee have confessed to a serious apprehension of molestation at the hands of the officials with whom they have to do. This admission of fear on the part of the more courageous among the zamindars, entertained in spite of the notification issued by the local government guaranteeing immunity from harm, tells its own sad tale. It is for these reasons that the public complaint in this matter falls far short of the actual grievance. For, the many suffer in silence, and only the few venture to complain.

It is sometimes objected by official apologists that the state of things is not quite so bad as represented, and that the evil, though still prevalent, is on the decline, thanks to the efforts of Government to combat it. But, as I have already shown, there has been no improvement in the state of things. The conditions are much the same now as they were ever before, and, if there has been a change, it is a change for the worse. The tapedar still makes the rasai as before, the old rasai funds are still maintained, the old lapo is still levied,—in short, the old drain on the resources of the agricultural classes still continues. Doubtless, we have reason to be thankful to Government for their endeavours to suppress the evil. But we cannot disguise from ourselves that the evil has not abated in the slightest degree. That this failure on the part of Government is due, not to the intractable character of the disease, but to the defective employment of the remedies, is my firm conviction. I will, therefore, venture to suggest later what I humbly consider to be the proper remedies.

Lapo.

To come now to lapo. It is an illicit exaction made from the zamindar. Strictly speaking, it applies only to the exaction levied by the tapedar. It represents a certain percentage, which varies in different places, on the acre of cultivation or on the rupee

of assessment. The term, however, has been extended in practice to analogous improper exactions of every kind levied by the subordinate officers of every department from the zamindar. Lapo is by origin an offshoot of the rasai system. It was first levied by the tapedar to enable him to meet the expenses of rasai. However, only part of the lapo levied went towards the rasai fund, and part went into the pockets of the tapedar. But as the demands of rasai increased with the growth of the touring system, the lapo levied was found to be insufficient, and a separate levy towards rasai, apart from lapo, then came to be made. The latter has since become the main rasai fund, which is expended on the headquarter and larger camps, the fund derived from lapo, together with additional levies from the zamindar, being devoted to the smaller camps. These funds were openly maintained and managed by the tapedars and mukhtiarkars, and their existence was admitted with regret by the Bombay Government in their resolution of 1902. It was, however, believed by the local government that these funds ceased to exist after their circular of 1914. But it is a demonstrable fact that they still flourish in all their pristine vigour. Now, my point in regard to lapo is that lapo owes its origin and present existence to the rasai system, and that rasai is the reason, or at least the plea, for its continuance, and that, therefore, in the very necessity of things, rasai should be the main objective. It cannot be too strongly emphasized that an attack on rasai, if successful, will destroy lapo as well; whereas an attack on lapo, without a previous, or at least concurrent, attack on rasai, is foredoomed to failure in regard to both. This view seems obvious enough to any one who realizes the intimate connection between the two evils. It is, further, endorsed by the opinions of some distinguished officers of Government in the past, by competent Government officers at the present day and by the majority of intelligent zamindars. It is a view which is confirmed by the highest authority; for, the Bombay Government themselves, in their resolution of 1902, disagreeing with the suggestion of the then Commissioner-in-Sind that the first endeavour be decided solely against lapo, have recognized that "the relation between rasai and lapo is clearly established," and have proceeded to lay down certain orders for the suppression of rasai. It is, therefore, a matter for the greatest surprise that responsible officers of Government should still cling to the old exploded belief. Thus, the Honourable Mr. Lawrence, Commissioner-in-Sind, in the course of the debate on the subject in the Legislative Council, appeared to imply that the two evils were separate and distinct. He tried to make out that rasai was only an occasional and temporary evil, and that lapo was the constant and permanent evil. But this view is opposed to the truth. For, rasai is the root evil, and lapo only a derivative and subsidiary evil. Rasai is the evil principle, and lapo only an emanation. Rasai is the tree of evil, and lapo only a parasite living on its sap. It is sometimes alleged, however, that lapo is only a pecuniary consideration exacted by the tapedar for favours to be rendered to the zamindar. But the fact is that for such favours, the tapedar makes separate exactions as occasions arise. Lapo, however, is levied by the tapedar on the ground, or at least on the pretext, of his having to make rasai. Again, the Honourable Mr. Cadell, in the course of the same debate, referred to my description of rasai as the cause of lapo as "absurd on the face of it," and observed that lapo was a much larger and older practice than rasai. But the facts are, as I have just shown, just the other way about. And I am content to leave it to those who are competent to judge in this matter to decide which of the two statements is "absurd on the face of it." The statement of that honourable gentleman is an illustration of the truth that strong language does not improve a bad case.

Chher.

Lastly, as to chher. Chher is the impressment of agricultural labour. The labourers are the haris of the zamindars. The labour is employed chiefly for purposes connected with official touring, such as preparing camping grounds, pitching and striking tents, fetching water and other supplies, doing odd jobs, running errands, and even shikar. Such labour is also pressed into the service of the public works and irrigation departments for the construction of roads, the construction of bunds, and similar public purposes. The labour is of a compulsory and unremunerative character, and its impressment involves the withdrawal of the tillers of the soil from their voluntary and profitable avocations. Thus, the practice has the two-fold demerit of taking away people from their source of livelihood and of giving them nothing in return. Grave prejudice is, therefore, caused to the poor cultivators. Their absence from the fields, often at times when their presence is necessary for agricultural operations, affects the cultivation in no small degree. The zamindars also suffer in consequence, but the principal sufferers are the cultivators, from whom the zamindars realise the greater part of the resulting loss.

An attempt is sometimes made either to doubt the existence of this evil altogether or to depreciate its gravity. Thus, in the course of the discussion on the subject in the Legislative Council, the Honourable Mr. Lawrence, Commissioner-in-Sind, observed, in this connection, that it was the first time he had heard a complaint made of this matter, and that he was, therefore, not in a position to discuss it with any detailed knowledge; this is a strange admission of ignorance on the part of the head of the local administration in regard to a matter of public notoriety. Again, the Honourable Mr. Cadell,

in the course of the same discussion, tried to make out that the amount of labour impressed is very small and almost negligible, and that the use of unpaid labour on the preparation of roads was no grievance inasmuch as the people ultimately stood to benefit from the result of that labour. The first contention is belied by the facts. The amount of labour impressed for various purposes is by no means inconsiderable. And the second criticism is open to several fatal objections. In the first place, the roads prepared are for a temporary character. Their utility is fugitive owing to the absence of any adequate fund or arrangement to maintain them. Secondly, the roads, though prepared only for a limited time and purpose, are prepared on a scale that is unnecessary for ordinary use. Roads prepared for carriage and motor traffic are much too good for the ordinary pedestrian, animal or cart traffic common in the country, and their construction, therefore, involves the expenditure of much superfluous labour. Thirdly, the roads that are prepared are sometimes such as are of service to officials only, and are of little or no utility to the people generally who have no occasion to traverse those roads. And, finally, the pushing of the above argument to its logical conclusion would involve the abolition of the public works and other departments, and the performance of all works of public utility by forced unpaid labour.

Measures.

I come now to the consideration of the measures to be adopted for the suppression of rasai. I would venture to offer the following humble suggestions. The measures divide themselves into two classes, moral and material, and I assign the first place to the moral measures. For, it is common knowledge that in the world's economy, moral agencies are the strongest agencies, as moral values are the highest values.

The remedy of remedies is the adoption of the proper attitude by the officers of Government in the matter. I feel strongly that nothing will more avail to put down the evil than a determined attitude of disapproval and hostility on the part of every officer of Government in regard to the practice. What is wanted is earnestness of purpose and power of will. Let every officer put his foot down on the abuse. Let him make the zamindars, on the one hand, and his subordinates, on the other, distinctly understand, both by high example and by stern precept, that the practice is to be put a stop to at any cost. If this is done, I am confident that the days of the evil will be numbered. This hope is encouraged by the success that has attended the endeavours of such officers of Government as have seriously endeavoured to combat it, such as Mr. Monie, Mr. Beyts, Mr. Moysey, Mr. Rothfeld. And this hope is an eminently reasonable hope. For, the result of the attitude of the higher officers of Government, and the effects of their action are difficult to measure. The moral influence of their character and conduct is overpowering. It is they that set the standard, they that provide the ideal, for those with whom they are brought into contact. And if that standard and that ideal are an abomination of evil, the good that will be done can scarcely be exaggerated. On the other hand, an attitude of countenance, or even of indifference, on the part of the higher officers of Government, must have its natural and necessary effects on their subordinates and on the people. The Honourable Mr. Ghulam Hussain, in the course of the debate on the subject in the Legislative Council, made a special point of this. He observed, in this connection, as follows: "No doubt, the Government officials, specially the Commissioner-in-Sind, have been, from time to time, taking steps to put it (rasai) down, but to my mind it appears that all this depends on individual officers and on individual zamindars. I know an instance of an officer in Sind who asked the tapedar why no arrangements had been made for his rasai, and who, on being told by the tapedar, that there was a circular of the Commissioner prohibiting rasai, told the tapedar that that circular was only binding on the Commissioner, and not on him, and that, till he issued such a circular himself, arrangements for his rasai should continue to be made." The notion that rasai is only a manifestation of the zamindar's hospitality; the notion that rasai-making is the bounden duty of the zamindars, who, it is contended, ought not to grudge paying the cost of what enures to their benefit, namely, official touring; the notion that the practice entails little or no hardship, and that, at any rate, it is sanctioned by long custom; the notion that official prestige is involved in its maintenance; all these and similar notions need to be revised before any improvement can be expected. It should be recognized that rasai is commonly made, not from choice, but from a sense of compulsion; that zamindars are not unlike other human beings in their aversion to being mulcted; that, if they do not complain, it is not because they are content, but because they have reason to be afraid; that it is no man's right to injure another in his resources; that it is no man's duty to allow himself to be so injured; that it is the height of injustice for the affluent to live at the expense of the poor; that injustice knows no set-off, and that the benefits of touring cannot be said to justify or excuse the losses entailed by the system, inasmuch as those benefits are a right, and the losses are not a necessity; and, finally, that the prestige of the officials, the credit of the administration and the good of the people will all be promoted by the suppression of the evil. The present atmosphere needs to be wholly changed. There is a deeply-rooted and widely-prevalent belief on the part of the subordinate officers of Government and the zamindars that rasai-making is the surest and swiftest road to official favour, and

that reluctance in that respect never fails to bring in its train official disfavour. That that belief is not wholly unfounded can, I think, scarcely be questioned. It is not infrequently found that rasai-making subordinate officers make a fast climb up the official ladder, and that those who are scrupulous in that respect are left to pine away on the lower rungs. It is also not seldom the case that zamindars who assist in rasai receive distinctions and favours at the hands of the officials, and that those who abstain from any part in that matter receive every form of bad treatment from the latter. Rasai, in short, has almost come to be regarded as a claim to reward, and not as a ground for punishment. All this needs to be remedied. Rasai ought to be discouraged by those involved in it being visited with disgrace and punishment. Integrity in regard to rasai should be encouraged by official recognition in the shape of rewards and favours granted to those showing such integrity. Honest complaint in the matter by zamindars ought to be encouraged, or at least not discouraged and penalized, as is commonly the case at present. And all these improvements depend on the attitude of the higher officers of Government. Their's is the first duty, their's is the main responsibility, with them rests the success or failure of all efforts of the present character. This is a truth which is almost axiomatic in character. It has been emphasized by the Government of Bombay themselves, in their resolution of 1902, wherein they observe that "what is required is a determined and continued effort by all officers of all departments to put down the abuse," and that "the Governor in Council is confident that all officers of Government will bear in mind that much depends on their own exertions." It is, no doubt, contended that the blame is as much that of the zamindars as of the officials. But I beg to dissent from this opinion. For, the moral culpability of the giver is scarcely to be compared with that of the taker in the conditions which we are considering. In the existing circumstances, the guilt is primarily and predominantly that of the taker, inasmuch as the giver gives not so much, if at all, from an intention to corrupt the taker as from a sense of helplessness and moral compulsion. For, the system of rasai has created a state of serfdom among the agricultural classes. It has destroyed their sense of honour, their sense of self-respect, their character, their very manhood. But the weakness of the slave can scarcely be imputed to him as a fault.

This brings me to the second moral remedy, the education of the agricultural classes to a sense of their rights and duties. For this, general enlightenment can do much. I would, therefore, strenuously urge the necessity for the diffusion of primary education in the mofussil. I have often ventured to represent this necessity on various grounds. But the present ground is not the least important. Knowledge, if not a sovereign panacea, if not an infallible antidote to human ills, is unquestionably an essential condition of their successful treatment. Increased knowledge means increased self-respect, increased self-confidence, increased courage. And it is the increase of these qualities that is necessary for success in a campaign against a great and ancient evil. I would, therefore, venture to suggest the enactment of a measure introducing free and compulsory education in the mofussil. Either the Primary Education Bill of the Honourable Mr. Patel should be amended so as to make it applicable to the local boards as well, or a separate Act should be passed in that behalf. But it is imperative that the proposed action should be taken at an early date. The necessity for a measure such as that suggested has been virtually admitted by the officers of Government themselves, who have often complained that the conduct of the zamindars is a contributory cause of the evil, and who have recognized that the remedy for this lies in increased enlightenment.

I come now to the material remedies which should be adopted.

The first of these measures is the reduction of the period of tour to the barest necessary minimum. Rasai is a direct product of the touring system, and to limit, as far as possible, the operation of that system is to limit the operation of rasai. I must not be understood as attacking the touring system as such. I am the first to admit its expediency, and even its necessity, within proper limits. I am at pains to make myself clearly understood because I have been misunderstood before. Thus, in the course of the debate on the subject in the Legislative Council, one high officer of Government tried to make out that I was advocating the abolition of the touring system in toto, and this, in spite of the fact that, in my opening address, I admitted, in express terms, the virtues of that system. Another highly-placed Government officer made bold enough to say that "gentlemen like the honourable member (myself) do not like the touring system, and that they do not want the officials to know the needs and conditions of the people." A remark of this character only recoils on the maker, and deserves no reply. But I think I owe it to my little humble reputation and to the interests of truth to say that to acquaint the officials with the needs and conditions of the people has been the one aim and end of my public life, towards which my every effort has been directed, that, in my evidence before the Public Service Commission, one of my main grievances was the want of due official contact with the people, and that the very commissions I have obtained from Government have been obtained for the sole purpose of better informing the officials in matters pertaining to the public welfare with a view to improvement. The remark of that honourable gentleman was, therefore, not

only uncharitable, but untrue. I should not have considered it as worthy of any notice but for my anxiety that my point should be clearly understood. My point is, not the total abolition of touring, but its material curtailment, while recognizing the advantages of touring, I do maintain that it can be abridged without disadvantage to the administration and with great advantage to the people. I believe, and I think it can be proved on the best of authority, that part of the present touring is merely perfunctory, and, therefore, superfluous. I would, therefore, venture to make the following few suggestions. The tours of the higher officers should be confined to the taluka headquarters. The length of their tours should, therefore, be curtailed considerably. The old travelling allowances of mukhtiarkars should be restored, as their present travelling allowance of Rs. 2 per day is a strong inducement to them to tour. In connection with the present measure, I would also suggest the reduction of the touring establishments. The barest minimum should be taken by the touring officer. The establishment taken should include only such subordinates as draw a certain minimum pay, which should be fixed.

The next measure I would propose is the introduction of the system of independent contractors. A total abolition of the present system of supplies seems essential. No real or lasting good will be achieved unless and until there is a complete and effectual dissociation of both the tapedar and the zamindar from the business of providing supplies. As I have shown above, the circular of the Commissioner-in-Sind is either valueless or inoperative. If given effect to, it is of no value inasmuch as the contracting zamindar is in a worse position than before. And when not given effect to, as is commonly the case at present, the rasai is still in the hands of the tapedar, as before. The business of providing supplies should be entrusted to independent contractors, that is, contractors who have no connection or concern with the tapedar or the zamindar, and who live in the towns. Such contractors can be trusted to exact full payment for the supplies made. I believe such contractors could be procured without much difficulty. They should either get a fixed pay and some conveyance allowance, or be allowed a fair profit for the supplies. The prices of articles should be fixed accordingly. The travelling allowances of the officers should be increased to compensate for the enhanced expenditure. The pay of peons and servants should also be increased. I have indicated only the broad outlines of the scheme, but the adjustment of the details should not occasion much difficulty.

Another scheme which deserves consideration is the presidency system, under which persons receive grants of land free of assessment, and are required to make supplies to touring officers on payment, this scheme also has its merits, but if it is to be adopted, two conditions should be observed, which are, I think, essential to its successful working. One condition is that the grant of land should be made to a new person, and not to one who is already a zamindar. What is wanted is a man whose mind is free and whose will is strong, and not one whose mind is fettered by unholy traditions, and whose will is enfeebled by long subjection to vicious influences. The other condition is that no further grant of land should be made to that person. It is essential that there should be no inducement to the man to tempt him into improper courses. Human nature is weak, and its greatest strength lies in the absence of temptation.

In regard to lapo, I feel assured that that evil will almost entirely disappear on the subsidence of rasai. Cessante causa cessat et effectus. This principle does not apply the less because the cause may not be a real, but only an ostensible, cause. Not that I am prepared to admit that rasai is only the ostensible cause of lapo, I maintain, and I am supported in my contention by abundant and competent opinion, that rasai is the main real cause of lapo. But even assuming for the sake of argument that rasai is only the pretext for lapo, I still contend that to rob an evil of its pretext is to rob it of its legs. Lapo is levied by the tapedar through the active assistance or passive encouragement of the mukhtiarkar. The latter extends such assistance or encouragement owing to the necessity of his having to depend on the tapedar for the rasai. His anxiety about rasai is due to his belief, which is not altogether without foundation, that his success in service depends on his success in regard to rasai. Once this necessity and this anxiety respecting rasai are effectually removed, lapo will lack its justification or excuse, and will automatically subside. That this is a reasonable forecast is proved by past events. For, it has been found that the abatement of rasai in any place has resulted in the abatement of lapo as well.

I would, however, also propose the following additional measures. The tapedar's pay should be raised to an extent that will enable him easily to maintain himself. His present pay is scarcely adequate for his requirements in the present conditions. He must be given a chance to be honest, and his first chance will be a living wage. His horse allowance of Rs. 10 also needs to be raised considerably. Even a police mounted constable gets Rs. 25 as horse allowance, and there is no reason why a tapedar should not get the same. The insufficiency of the tapedar's pay has been recognized by the Honourable Mr. Lawrence, Commissioner-in-Sind, who has submitted a scheme to

Government for the increase of the tapedar's pay. It is to be hoped that a material improvement in the tapedar's position will result therefrom. On the other hand, the tapedar's power should be curtailed considerably. The power to report should be taken away from him, and vested in a more responsible and higher-paid officer. It may seem all very well to increase the number of supervising tapedars. But that is no final solution of the problem. The evil is only removed a step further. For, the supervising tapedar is only slightly superior to the tapedar in pay, and scarcely superior to him in calibre. He is only a glorified tapedar, with the same tendencies to illicit lucre. What is wanted is a better type of officer, a man of better education and drawing a better pay. If this suggestion is not acceptable, I would then propose that the talukas be reduced in size and thus increased in number, and that the number of mukhtiarkars be increased. The reduction of their charges will make it possible for the mukhtiarkars to attend more in person to their administration, and will tend to lessen, if not elimnate, all intermediate influences. The transfer of power from the tapedar to the mukhtiarkar cannot but tend to the good of the administration. The mukhtiarkar is an officer who is incomparably superior to the tapedar both in pay and calibre, and his better education renders him less prone to evil influences. The Honourable Mr. Lawrence has admitted that the mukhtiarkar of the present day is a great improvement on the mukhtiarkar of twenty years ago, and the reason for the difference is the beneficial influence of education, which has made great strides since that time.

For the suppression of chher, the following measures will, I think, prove sufficiently effective. An adequate number of khalasis should be allowed for touring officers' camps. The number of beldars and of local board malhis should be increased. If these measures are adopted, I do not think there will be any need of forced labour. However, if agricultural labour is to be impressed, it should be properly paid for in the shape of daily wages to the labourers.

Finally, I would venture to suggest a few measures of a general character. The contact between the zamindars and the higher officers of Government should be promoted. That contact should be more direct, more abundant, and more real than obtains at present. The present chair system militates against such contact. That system exercises a baneful influence on character. The chair is an honour for which no price in dishonour is considered too great by the zamindar. It is often earned by the basest means, such as currying favour, by improper methods, with the subordinate officials, on whose recommendations the gift of that honour depends. The more upright zamindars scruple to purchase this honour with the sacrifice of principle. The effect of this system, therefore, is to bring the officers of Government into contact with the worst sort of people, and to keep them out of touch with the better class. I would therefore, strongly urge the abolition of that system, or at least its restriction to darbars. On occasions of business, a chair should be granted as a matter of course. The offer of a chair is a demand of the most common courtesy, and should never be grudged. The free grant of a chair will have the effect of attracting the better class of zamindars to the officials, and of promoting a freer and more real contact of the officers of Government with the people. The gain will thus be both that of the State and of the subject. Then, the assessment of the merits or demerits of the zamindars must be, as far as possible, made by the more responsible officers. Whether they are to be rewarded or punished should, as far as possible, be decided by such officers, who should act on a personal investigation and consideration of their case. Complaints against zamindars made by the subordinate officials should be treated with caution, and not accepted as true as a matter of course. At any rate, the zamindars complained against should be afforded an apportunity of defending themselves by copies of the complaints being supplied to them.

The last measure of a general character I would venture to suggest is the establishment of advisory councils. These should consist of zamindars elected by the people. Their business will be to advise the authorities in all matters pertaining to their interests. Such councils will be consulted by the heads of the various departments of the administration before any action is taken. A council of this character should be established in each taluka. Such councils cannot but prove of immense service to both Government and the people. They will be organized bodies of informed and representative popular opinion, and, as such, will wield a powerful and beneficial influence on the counsels and actions of Government. Such councils will also be a source of great strength and support to the people. They will prove powerful educating influences as well. They will teach the people self-help, they will foster their self-respect, they will develop their character. The constituting of such councils will be giving effect to the policy of local self-government, to which Government have committed themselves, and towards which Government's activity is at present being directed. They will be a restoration, in another form, of the old village punchayats, which have admittedly achieved such complete success in the rural administration of India, and the principle underlying the constitution of which is so full of promise for the future of this country.

In conclusion, I would beg to tender my most grateful thanks to the committee, and especially to the chairman, for the great courtesy I have received during the course of the committee's labours. I fervently trust that those labours will bear abundant fruit, and I am sanguine that, if the measures I have ventured to suggest, are carried into effect concurrently, the labours of the committee will not have been wholly in vain.

ORAL EVIDENCE OF THE HONOURABLE MR. G. M. BHURGRI.

To the Chairman—

I have not answered the detailed questions of the committee, as I think the committee have got sufficient facts ; therefore, I have restricted myself to general views on the subject.

I have not referred to any regular enquiry made in 1902 but simply to the reports called for from the Commissioner.

The criminal case which I have referred to is that of Crown versus Gul Hassan Sher before the Sub-divisional Magistrate, Mirpurkhas, which came up on a question of transfer application before the Judicial Commissioner.

I include under the term, luxuries of life : palla fish, fruit and wines. I allege that the wines were actually purchased and paid for at the expense of the zamindars. I don't know personally of any instance in which wine sent for from headquarters was not actually paid for by the officers, but I have been told this by the zamindars, mukhtiarkars, and by the tapedars.

I don't levy deh kharch from my haris. I don't know whether my father did but I suppose he must have levied deh kharch from his haris.

I have referred to the immense growth of the touring system by which I mean that the Collector, for instance, comes more frequently to my own village and also there are a great many more touring officers. The Collector came to my village once in the last year. I can't tell you about the year before last, or the year before that. Since the formation of Jamesabad where there is a bungalow, the touring officers more often go to the bungalow but the Assistant Collector and the Collector come at least once. Again, formerly the Collector was also District Superintendent of Police. There was not even an Assistant Superintendent of Police in 1893-1894. There are a great many more Engineers. There is also more irrigation. I don't say it would be possible to do without these Engineers. It might be possible to reduce the amount of their touring. The country has in fact made advances and there are more officials and consequently more rasai.

I have read in the press that there is not much complaint about rasai from zamindars and I have also heard from some officers that there is not much complaint The zamindars however do complain more of the rasai than of the lapo. They object to rasai because if that did not exist lapo would go. Apart from this, they don't consider rasai as the greater evil—they consider lapo as the greater evil, but they object strongly to rasai because they think that by getting rid of rasai they will get rid of lapo.

One instance of harassment is the case of Crown versus Gul Hassan Sher. The zamindars also who have given evidence before this committee have confessed to me their fear of molestation.

I think if rasai is stopped then lapo to a very great extent will disappear. My reasons are : that the zamindars would not pay the tapedars lapo if the tapedars were not supported by the makhtiarkar and the mukhtiarkar actually supports the tapedar because he depends upon the tapedars for rasai. So that if rasai is stopped the tapedars will lose the support of the mukhtiarkar and lapo will be stopped. I don't think that it would stop the cash payments to the taluka offices and to the munshis of the offices of the touring officials. For that, the tapedars levy on various occasions all sorts of exactions from the zamindars.

I have referred to the roads made from camps to shikargahs as the roads which are absolutely useless to any body but the officials, I mean the making of roads across the fields and the filling up of ditches that is done by the chher of the zamindars arranging the shoot at the instance of the mukhtiarkars ; it is not actually ordered by the officers.

I don't think there is any need for the Commissioner to go to any place but the taluka headquarters. I would not have any such hard and fast rule as regards the Collectors but they should as far as possible restrict themselves only to the taluka headquarters. The Assistant Collector would have to tour in the other parts of the talukas but he could confine his camps to the larger villages.

It would be better if the mukhtiarkars had some fixed permanent travelling allowance as before and not the present daily travelling allowance which only encourages unnecessary travelling by the mukhtiarkars.

I should favour the system of substituting deputy or naib mukhtiarkars for the supervising tapedars.

I think the roads ought to be kept in better order by the local boards. Their difficulties are that the funds available are not sufficient for all the roads in the talukas and the beldars are employed for the menial services by the mukhtiarkars and the head munshis don't devote all the time they ought to, to looking after the roads of the local boards ; I should be in favour of the contracts for repairing the roads being given to the zamindars if the local boards are presided over by non-official vice-presidents.

There are Hindu panchayats existing and also Muhammadan punchayats under the name of raj in Sind.

I don't claim deh kharch from my haris because I don't make rasai or give chher. I should claim it if I made rasai or gave chher. I have zamindari in Jamesabad, Mirpurkhas, Pithoro, Tando Bago and Dero Mohbat talukas, 3 are in the Thar and Parkar and 2 in the Hyderabad districts. The total area is between 50,000 and 60,000 acres. I work it through my kamdars and my agent with the help of my two brothers. I have a kamdar in each village getting Rs. 15 or 20 and over them the agent with an office at Jamesabad, getting Rs. 50. My brothers live in my own village of Dengan Bhurgri, about 5 miles from Jamesabad in the centre of my estate. I myself mostly live in Hyderabad (Sind). I am satisfied that no deh kharch is levied by any of my kamdars or the agent, nor is there any system of lapo in my zamindari. There have been frequent transfers of the tapedars from my tapas but I can't give any particular instances, nor can I give the figures. The matter is effected by the taluka officers. None of the subordinates in other departments either like serving in my zamindari because they don't get lapo or rasai.

I consented unwillingly to take up the rasai contract for Jamesabad in 1915. I took it up unwillingly as I was sure that the rules of 1914 would not work. I did the business through my agent but I gave it up as it became impossible. I found it impossible because the tapedar's hand was not really out of the system. I could not stop the tapedar paying the rozana (daily allowance) to the munshis and giving other supplies himself. It is very unpleasant having to report these matters, so I did not report to the Collector. But I told the Assistant Collector that the system would not work.

I think the seridar system might be feasible if a man is obtained who would not look for the increase of his zamindari and who would be ready to supply on payment the zamindari supplies. I think it would be quite possible to obtain a seridar in my part of the country. I think it would be worth trying also in other parts of Sind. I would be in favour of the seridar system in preference to that of independent contractors subsidised or otherwise. I think if the seridar is a small holder he would not be able to pay much to the tapedar and abdars, therefore he would not be liable to the same harassment as the big zamindars who could pay. I think the seridar would probably stick to his grant in spite of any harassment which might be inflicted on him by the subordinate officers. I don't think he ought to get a larger grant than about 100 acres.

I have no objection in particular against shikar where the chheras are properly paid and when the beaters are not called away compulsorily from their cultivation. I have not myself made any shikar bandobast. The usual practice is now for the officers to pay, some pay a few annas to each, others liberally. I think the invitations by the zamindar for a shoot should be sparingly accepted as the zamindar forces his haris to come out and uses it as a means of increasing his own abru. When the invitation could properly be accepted, the officer could hardly insist on paying the beaters without insulting his host.

I am against using chher for canal clearances. I declined to supply labour for the clearance of the Jamrao canal in 1917 for these reasons :—The clearance work was given out on contract by the Public Works Department at certain rates and the contractors as usual did the cheaper and easier part of the clearance and left the more expensive part of the clearance, that is to say, they did the easier part of the clearance at the time when labour was cheap, that is, before the cultivation season. They then as usual complained that they could not get labour to complete the more expensive and more difficult part of the clearance and asked that the zamindars should be called upon to give chheras for the clearance at the same rates as those at which the Public Works Department contractors had undertaken the work. I would have objected to send chher in this particular case even if my men had been paid higher than the suitable wages for the work, because the work was going on about 50 miles away from my village. I do draw water for my zamindari from the Jamrao

I did give some chher to Mr. Timms for the clearance of some of the minors near Jamesabad. I sent about 700 men out of whom about 300 were haris and the others were paid casual labourers, that is to say, Ods whose profession is to clear the canals. But I employed them at higher rates than I was paid by the Public Works Department.

I regard the question of closing canal breaches as an exception. It is a case of emergency in which assistance ought to be given by every body concerned including the zamindars.

I have opened 3 mullah schools within the last 2 years in the villages in my estate. I don't levy fees; I supply the books free and I also pay the salaries of the teachers. I am prepared to do my utmost for the spread of primary education amongst the cultivating class and I am a member of the compulsory primary educational society for the presidency of Bombay including Sind. It is a non-official organization.

I was as a zamindar aware of course that rasai and lapo went on and I referred to it in my cross-examination in 1913 before the Public Service Commission. I don't think I referred to rasai and lapo before the Public Service Commission. I think the main question there was chher. It arose on the question whether the officials were in touch with the people. It was not in my written evidence at all. I first took it up in the Legislative Council in December last leading to the appointment of this committee. After the appointment of the committee I issued a circular letter. I sent about 1,000 copies to all the big zamindars recommending them to take the opportunity now offered and come forward and give evidence about rasai, lapo and chher. I sent about 1,000 circulars of which this is a copy. I also sent it to the press. I got about 300—400 replies. I have been present throughout the enquiry and have furnished lists of witnesses to the committee.

I claim to represent the zamindars of Sind being their elected member on the Legislative Council. I am a Baluch, and Bhurgri is my tribe. My zamindari was first obtained by my father, K. B. Walimahomed. He got the zamindari in the days of Colonel Tyrwhitt, the Political Superintendent of Thar and Parkar. My great-grandfather was a servant of the old ruling Mirs and was kardar, that is, mukhtiarkar of part of the Thar and Parkar district including the village of Dengan Bhurgri. The village of Dengan Bhurgri belonged to my great-grandfather as a jagir. The Bhurgris were a regular land-owning class under the Mirs. We were related by blood to the Talpurs. The Bhurgris would not come in at the time of the defeat of Shermahomed, the Lion of Sind, and so did not get their lands back from Sir Charles Napier. My zamindari was only got afterwards from the Political Superintendent of Thar and Parkar.

I have been zealous about suppression of rasai and lapo but I don't think that my zeal has outrun my discretion in accepting exaggerated statements as true.

I am a director of the "Hindwasi" and also proprietor of the "Alamin." I don't think that either of those papers have been unnecessarily violent in the articles on the questions of lapo, rasai and chher. They have been simply outspoken. The "Hindwasi" had to give security under the Press Act. It has been stated that security has been called for from the "Alamin" but that is a false rumour, it has been contradicted in the "Alamin."

I only put in an affidavit in the transfer application of the case of Crown versus Gul Hassan Sher. I don't think that this is a case in which my zeal outran my discretion notwithstanding the remarks of the Judicial Commissioner.

To the Honourable Mr. Harchandrai—

I have had complaints since 1909 from the zamindars about rasai, lapo and chher. Mahomedkhan is a friend of mine just as other zamindars. He is not a particular friend of mine. Everybody calls him kaka (uncle). He showed his friendship to me by voting against me at a former election. He had no chance in the last election; for there was no contest. Mahomedkhan was staying at my bungalow and also other zamindars during the enquiry at Hyderabad. Mr. Harchandrai was also living with me at Hyderabad. It was on account of plague in the town of Hyderabad.

The seridar would be free from harassment by the subordinates if he were protected by the higher officials.

There was only one article on rasai specified in the notice to give security served on the "Hindwasi." That was a comment on the debate in the Legislative Council. There were 12 other articles specified on other subjects.

I often go to look after my lands though I live at Hyderabad. I spend 2 or 3 or 4 months on the average at my fields every year.

To the Honourable Mr. Ghulam Hussain—

I arranged through my agent in 1915 for a bania, a butcher and for a baker for the supply of eggs and fowls and other supplies for the camps at Jamesabad. My agent did not supply anything himself. I think the efforts of Mr. Rothfeld and

Mr. Moysey have effected a good deal but they have not completely stopped rasai and lapo. I have also heard about Mr. Martin's successful efforts in the Upper Sind Frontier in these matters. I don't know personally but I have merely heard of it. I suppose the officers who have stopped rasai are paying their bills in full. If the rasai fund still exists at Sukkur it may be for other officers besides the Collector. My experience is that when officers are strict about the rasai, lapo naturally decreases. I believe lapo has actually decreased in the Sukkur and Thar and Parkar districts. The position since 1914 is worse as the burden has been shifted from many zamindars to the one zamindar who has taken up the contract. The tapedar used to collect in excess previously, he still does so because many people live on these supplies including, for instance, the mukhtiarkars. Another way in which the present system is worse than the old is, that before, the zamindar did not feel that he was actually bound to make rasai and so could escape but now he feels bound to submit to the exaction of servants because he feels legally bound under the contract. The tapedars make the actual cash payments to the menials but the money is paid by the zamindars to the rasai fund. All the zamindars pay to the rasai fund, not merely the contracting zamindar. The amount collected by the rasai fund in this way would be Rs. 3,000—4,000 for a taluka. There are zamindar contractors in the Jamesabad taluka, about 6 or 7, but I don't know the exact number. I think the Assistant Collector makes 10—12 camps in the Jamesabad taluka. I can't say if there are zamindar contractors at each of those places. Of course the tapedar is really doing the work. The Collector makes about 5 or 6 camps in the Jamesabad taluka. It all depends upon his tour for the particular year. The tapedar and the contractor make rasai only for the revenue department and for others too, such as sanitary and judicial departments. I know the Sanitary Commissioner has visited Jamesabad once. I don't remember any visit of the Judicial Commissioner. The Assistant Collector's camp would cost about Rs. 30—40 a day including all cash payments, the Collector's about Rs. 60. It all depends upon the Collector and his particular views in respect of rasai. The zamindars are not paid for the zamindari supplies, such as fowls, grass, fuel, eggs, etc., unless the tapedar purchases the things himself which he occasionally does, sometimes from haris, sometimes from villagers, or sends for from elsewhere.

The levy in Jamesabad is Re. 1 per number for the tapedar. I can't give even roughly the numbers cultivated in the taluka or the total amount of lapo in the taluka. It depends upon the cultivation. Large sums are spent on the cash payments to the menials and clerical establishments. The Commissioner does tour in other places besides the headquarter of the taluka. I don't object to touring. If the District Superintendent of Police or the Engineer is wanted anywhere, he must go there.

The daily allowances might continue in another form even under the independent contractors, but this would have to be stopped by the strict supervision of the higher officials.

To the Chairman—

I must admit it is a difficult matter to keep a strict eye on the subordinates of the touring officers.

To the Honourable Mr. Ghulam Hussain—

I am told cash annuities are paid to the munshis of higher officers because they inspect the records of tapedars and mukhtiarkars. The tapedar can certainly harm a zamindar and even ruin him if he has the support of the mukhtiarkar. I was, for instance, harassed in 1914 or 1915 in the matter of my boundary marks because I did not pay lapo. I had told my haris to raise the boundary marks even beyond the regulation size to make them more strong. The supervising tapedar actually cut them down to the actual regulation size and sent a bill of Rs. 800 on the allegation that the boundary marks were not in proper repair. I showed the boundary marks to Mr. Chatfield and appealed to him but I was not able to get the amount back on the ground that the money had already been paid to the contractor from the Government treasury.

To Mr. Sawhney—

I can't say if the work to be done on the Jamrao was beyond that given out on contract. The work had to be done immediately even if it was more than that allotted under the contract. There would have been loss to the cultivators if the Jamrao had been closed longer than it had originally been arranged for. It would have been a loss to all the zamindars on the Jamrao. It was in the interest of every zamindar to finish the work as quickly as possible. The zamindars sent even the coolie and Ods from my part of the country to work on the Jamrao. It would be no consolation to the zamindars if the contractors were merely punished for not fulfilling their contracts. Even if the contractor did the easier work and left the more difficult work, the work would have to be completed by the Public Works Department though the contractor was punished for his mistake by the Public Works Department.

I pay lapo to no one, not even to the abdar of the irrigation department. I take care that my kamdars break none of the rules, that is to my interest. The rules are strict on the Jamrao and fines are levied. I have had to pay fines. Every year I pay some fines under the rules. I pay heavier fines than other zamindars.

I should propose a seridar for each tapa, that would be sufficient, it would not be necessary to have a seridar for each deh. The seridar ought to be specially encouraged by the higher officers. He might, for instance, be given facilities to collect wood from waste Government lands. I don't see why the sub-inspectors and mukhtiarkars should expect rasai. They should bring the supplies with themselves or get them from head-quarters. I don't see why they should continue to get the supplies as at present. I think the seridar ought to furnish supplies only to the superior touring officers. It is possible that the mukhtiarkars and the sub-inspectors and others will continue to make rasai as at present. I think it would generally be possible to find subsidised contractors for each taluka. It would not be possible to get contractors for each tapa; that would be too small an area. I should personally prefer the seridar system. I believe that independent contractors could be found and it might be tried. Experiments might be made in both systems. There are disadvantages in both the systems. You can't speak of their chances of success until they are tried.

I am against the prosecution of the zamindars for paying lapo. This attack ought to be made on the tapedars who take lapo. I should not object to the prosecution of the zamindars if they tried to bribe an official.

To Mr. Mahmud Shah—

I decline to say to what official I referred in the speech in council as a gazetted officer living in European style.

I did refer to Gul Hassan's case when speaking of the respectable zamindar who was sent for trial because he failed to make rasai, but there are other cases too of harassment.

To the Chairman—

I understand Gul Hassan was required to give security under chapter VIII.

The zamindars think that they have to make rasai to please the high officers and the mukhtiarkars think if they make rasai they will be in the good books of the officials, so that it will go a great way towards decreasing rasai and lapo if it is made clear to the zamindars and the mukhtiarkars that the suppression of rasai and lapo has really been determined on by the higher officials, a result which has in fact partly been secured by the appointment of this committee.

WRITTEN EVIDENCE OF SYED HAJI MAHOMED HASHAM SHAH.

Preliminary.

1. Name. — 1. Syed Haji Mahomed Hashim Shah, zamindar, resident of Sujawal.

2. Occupation. — 2. Zamindari.

3. Extent of business or zamindari. Give amount of income-tax or land revenue. — 3. Rs. 8,000 as land revenue.

4. Residence. — 4. Taluka Sujawal, Division Shah Bunder, District Karachi.

5. Public employment, if any, such as member of municipality, local board or honorary magistrate. — 5. Chairman, Sanitary Board, Sujawal.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai from rasad means articles supplied

7. How many years' experience have you had in making 'Rasai'? — 7. 25 years

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Sujawal, Mirzo Laghari, Gaju tapa.

9. What officers frequent those camping grounds? — 9. The Commissioner frequents Sujawal only; the Collector, the Deputy Collector, the Engineer, the Police Superintendent, the taluka officials and the Inspector of Police frequent all.

10. What supplies do those officers require for themselves? — 10. Fowls, eggs, sheep, milk, butter, grass, firewood, cots and mutton.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. I have rice of my own. As regards eggs, fowls, sheep and butter I buy these. Firewood is brought on the camels of the haris whom we give food. As for stalks I purchase them.

12. Do you get them from your haris or from banias or from your own house or from other zamindars. — 12. I get provisions from banias, and milk and grass from the haris, nothing being taken from the zamindars.

13. Do you pay for them and, if so, at what average rates? — 13. I pay for provisions at the bazaar rates. The rates for other articles are: fowls 4 to 8 annas each, eggs 6 pies to 1 anna each, sheep 3 to 4 rupees each, mutton 6 annas a seer.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Yes. I get it from the jungles. Haris bring it on their camels and we feed them. Their feeding costs us as much as the price of the firewood, a camel load of firewood sells at 8 annas.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. The daily cost for a European officer is from Re. 1 to Rs. 2. but in the case of a native officer more than that.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. Yes, everything except provisions is to be collected.

18. What is the average daily cost of such supplies? — 18. I cannot say as I have no idea of the number of the servants of the munshis, of peons, etc. It varies.

19. Do you have to provide supplies also for the clerks of the officers? — 19. I pay for provisions supplied to the munshis. The mukhtiarkar arranges for a shop being opened.

20. What is the average daily cost of such supplies? — 20. I cannot say, but I pay from Rs. 15 to Rs. 20 according to the status of the munshis on the termination of each camp.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. Yes.

22. What does that cost you for each camp? — 22. It costs from Rs. 25 to Rs. 100 at each camp according to the status of the officer.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks? — 23. We receive payment from none except European officers.

24. If not, does the loss fall on your haris or on you?

24. The loss falls on me and not on my haris who are labourer haris.

25. Do you have to provide quarters for the clerks?

25. At camps outside towns I have to erect landhis for munshis, peons, horses, etc.

26. If so, does it cost you anything and do you receive payment?

26. I pay for the hutting materials only, the huts being erected by my haris. I receive no payment.

27. Do you have to provide camels, horses, carts or carriages?

27. I have to provide riding and baggage camels occasionally. I kept a horse carriage but gave up, keeping one owing to the calls of the officials. The carriage brought me enemies. I gave my carriage to European officers with great pleasure but when I gave it to native officers even the coachman's expenses were borne by me.

28. If so, what does it cost you, and do you receive payment?

28. I receive no payment for my own riding camels nor for the baggage camels supplied by me as these belong to the haris, I receive no hire and pay them none. European officers give a rupee or two as bakhshish to the coachman of a horse carriage.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. The trouble that there is, is from these officials. They must have rasai all the year round. They camp at all times and their camps give the greatest trouble.

30. If so, what does it cost you, and do you receive payment?

30. It costs me from Rs. 15 to Rs. 20 each time. I receive no payment.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. Rs. 600 or Rs. 700.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. I make rasai myself, as I am appointed contractor. The reason why this arrangement is made, is that a zamindar will never ask for full payment, as he has so many matters pending before officers.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. My kamdars present bills prepared by the butler, but the money is paid back to the butler and I get nothing.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars?

34. I do not approve of the system of giving contracts to zamindars. I do take up a rasai contract, not willingly, but at the instance of the mukhtiarkar. It would be better if the contracts were given to men other than zamindars as is done in the case of the contracts of the Public Works Department, local board and other departments. A contractor should be appointed for each division or district and his agents should make rasai at officers' camps and receive full payment on bills.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. *A zamindar stands to lose by making rasai* because he is completely in the hands of officials of all departments specially the revenue, the public works and the police departments. He dare not charge full rates and dare not refuse inadequate payment, as every officer knows. There should be an independent contractor for rasai. If the contractor cannot obtain anything at any time, the zamindar must procure him that thing on payment without the intervention of any official.

Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. The custom of giving dhalis to officers existed formerly. European officers have long since stopped taking dhalis in this part of the country. No European officer takes dhalis now.

38. Do you consider the practice should be prohibited by Government?

38. It is my firm opinion that the practice should be prohibited at an early date.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo which means a handful has now become a double handful and has even taken the form of a cash payment.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. There are two or three forms of lapo: (1) annuities, (2) occasional payments and (3) promises of payments. Lapo is a compulsory payment in the revenue, public works, police and forest departments. In other departments, *e.g.*, the sanitary, vaccination, educational and judicial departments it is levied by persuasion.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

41. It is levied in lump sum in the Lar division. From small zamindars it is levied at Re. 1 per number and I have to pay 5 per cent. Apart from this, payments are made to tapedars at the time of kabuliats and of the measurement of new grants of land.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. Lapo is levied by tapedars, supervising tapedars, daroghas, muccadums, forest officers, jamadars and peons of the forest department and kotars. Sub-inspectors and thanedars do not levy it in the form of lapo but in some other form.

43. Is unauthorised 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Lapo is levied by the tapedars for themselves and not for rasai. Of course if the mukhtiarkar makes money presents to members of the officers' establishments, the tapedar pays him his contribution. We, zamindars make money presents as well as pay lapo and make rasai.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. We pay lapo as well as make money presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Money presents are made to officers, navaldars, naiks, peons, syces, butlers and munshis' servants, the amount varying from Re. 1 to Rs. 15. These presents are made with a view to our convenience when calling on officers, to prevent complaints about rasai and to preserve our respect. They are given once in the touring season.

46. Is unauthorised 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. Lapo is paid for favours, such as these, that tapedars do not make false reports of waste of water, do not prevent a zamindar from cutting off a piece of wood for the plough, do not remove cultivators who live near their cultivation in the interests of the cultivation and in cases where the cultivation has through a mistake on the part of haris extended beyond the boundaries of a survey number, do not regard such cultivation as unauthorised cultivation, that daroghas do not give trouble to haris in the matter of their cattle passing along canals, that the police do not impress men, grass or firewood. In the case of the forest department lapo is paid for grazing facilities.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. The amount varies from Rs. 5 to Rs. 100. It is exacted by the tapedars, supervising tapedars, personal munshis of mukhtiarkars and deputy collectors, daroghas, muccadums and range forest officers. Sometimes overseers and other native officers take presents, such as lotus fruit, dir mats, bottles of honey and skins of hog deer.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. I pay Rs. 400 a year as lapo. I give besides money presents amounting to Rs. 100 a year.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No. It has not been reduced by the rules of 1914. On the contrary things have gone from bad to worse. Only dhalis have ceased.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. Mukhtiarkars do not receive assessments direct. Even if a zamindar brings his assessment for payment into the treasury, he is ordered to give it to the tapedar. There is therefore no decrease in lapo.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. There are great difficulties in the way of preventing lapo. The land revenue system should be modified. The tapedar should not be the complainant in revenue cases. Such cases against zamindars or haris should not be tried by the mukhtiarkars. When a resident magistrate is available in every division, these cases should be filed in the court of the resident magistrate either by the supervising tapedar or mukhtiarkar as complainant. The land revenue assessment should be made payable at the taluka office direct. As the khatedar is given form No. 12, showing the assessment due from him, so should he be given in the month of June after the jamabandi a form, showing what amounts are due from him to enable him to pay his assessment, fines, etc., in time. In this way lapo will abate a little.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means forced labour.

53. Who are the 'Chheras'?

53. Chheras are haris and watchmen of the zamindars.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To do both the private and official work of the officers.

55. Do the 'Chheras' hold their land on express or implied conditions to perform such labour when demanded by their zamindars?

55. No.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. They receive no remuneration from the zamindars. They get food only from them. Government officials feed them only at the time of breaches but give them no money.

57. How many 'Chheras' are required at the camps of the different officers?

57. From 10 to 100 according to the status of the officer.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. These chheras who are in attendance at camps are employed on bringing supplies, &c. No separate chher is obtained for the purpose.

59. Do they get anything for these services from the officers or from the zamindars?

59. Zamindars give them food only. They get nothing from the officers.

60. How many 'Chheras' are required for shikar?

60. There is shooting of birds in our part of the country. Sujawal is a famous shikargah on account of its lakes. Each sportsman requires 4 chheras including the boatman and a shikari, in all 5 men.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They come willingly. They get adequate remuneration on the spot from the European officers.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. Chheras are required for the repair of roads at the time of officers' camps; the practice is for the mukhtiarkar to destribute the roads to an officer's camp among the important zamindars of the taluka. These zamindars repair the roads in a day or two, employing a hundred or even two hundred men.

63. Are such repairs of benefit to the public as well as to the officers?

63. Yes.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. For such labour they get food only from the zamindars but nothing from the officers.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. Chheras are required in large numbers in case of floods and breaches. In case of breaches of river embankments each zamindar supplies the number of men he can supply. This number varies from 10 to 200.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. The public works department give them food only.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. The closing of breaches rather does good both to zamindars and Government. Chher for this purpose is lawful. It is impossible to close breaches speedily without employing chher. This kind of chher is good for the zamindars and must continue.

68. How far is casual paid labour available in your neighbourhood?

68. It is available in my neighbourhood, provided there is ready payment of wages.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes, provided there is ready payment of wages.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. I consider that chher ought to be abolished except for the purpose of closing breaches.

ORAL EVIDENCE OF SYED HAJI MAHOMED HASHIM SHAH.

To the Honourable Mr. Harchandrai—

The rasai for the recent cattle show was made by the zamindars. It was for the ordinary zamindari supplies. The bania was brought to the camp from the village and he supplied the bania supplies. We did not get paid for the zamindari supplies. We divided the rasai, each zamindar taking 2 or 3 days. The rasai came to about Rs. 200 altogether. Besides that, chher had to be given to repair the roads and clear the maidan for the cattle show ground. That must have cost Rs. 400—500. It went to the feeding of the chheras, the zamindars and their servants. The present system is worse than before because before we had to give only the things that the tapedar demanded from us, now we have to give things to every body in the camp including the camelmen. The bills are prepared by the zamindars' kamdar in consultation with the butler. The full amounts are not entered in the bills nor the full rates, because the mukhtiarkars warn us not to put the full amounts and the rates. The mukhtiarkar tells us that he expects to be benefitted by it. We prepare bills for about two-thirds of the real amount. We don't get payment from any body but the officers. We have also to give cash payments. I did not pay any cash for the last cattle show, but it used to be the custom to take about Rs. 100 from each zamindar. That was in 1916 and before, since then the custom of paying cash has been stopped. Money payments have been made to the butler, about Rs. 15 or 20. I never had to pay to the Commissioner's butler. Rs. 10 or 15 are paid to the Assistant Collector's butler and Rs. 15—20 to the Collector's. Besides that, I had to make payments to the pattewallas and naiks, varying from Rs. 4 or 5 to 15; we paid the fees in order that they might not spoil the food and thus bring on us the officer's displeasure. We pay the pattewallas to get admission to the sahibs.

To the Honourable Mr. Ghulam Hussain—

We give lapo to avoid the harassment of the tapedars, not for rasai. The supplies also come from us, not from the haris, but from our own houses.

WRITTEN EVIDENCE OF MR. LUCK.

Preliminary.

1. Name.	1. W. H. Luck, Esq.
2. Appointment.	2. Deputy Inspector-General of Police for Sind.
3. Headquarters.	3. Karachi.
4. Length of service.	4. Over 30 years.
5. Length of service and special experience in Sind.	5. Over 3 years; touring officer.

General.

6. What is the area covered by your tour?	6. The whole of Sind.
7. What is the period of your tour?	7. 4 to 5 months.
8. What private servants accompany you on tour?	8. Cook and mate, butler, 2nd servant, 3rd servant, dhobi, syce and sweeper.
9. What official establishment accompanies you on tour?	9. 3 clerks, 1 head constable and 6 constables.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. We start with a few provisions, such as flour, stores, &c., from Karachi.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Ordinary requirements, such as milk, wood, eggs, fowls, mutton, grass, &c.
12. What private and official furniture do you take on tour?	12. Camp kit including tents.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. About 20 cots and 20 jars.
14. What tents do you take on tour?	14. 4 tents and 3 rowtis.
15. What arrangements are made for accommodating your private and official establishments?	15. They live in tents (rowtis). if not in a bungalow.
16. What arrangements are made for stables at your various camps?	16. A landhi, if not in a bungalow.
17. What records do you take on tour?	17. A few inspection files and building files.
18. What arrangements are made for your office at your various camps?	18. Either in a tent or the bungalow I am in.
19. What labour do you require to be provided locally at your various camps?	19. Not any.
20. What is the condition of the roads in your charge?	20. Roads are bad in Sind.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. None by me or for me.
22. Do you require to have special repairs made and, if so, by what agency, to the roads to your various camps?	22. Never.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?	23. Camels or carts or wagon. Not engaged for whole period of tour.
24. What are your postal arrangements and means of communication with headquarters?	24. Sent through a post office.
25. What are the usual camping places in your charge?	25. District headquarters and some police stations.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. I don't know.

27. Which of them are within practical reach of villages with bania shops or bazaars?

27. Most of them.

28. To which of them are attached vegetable gardens?

28. I can't say. Pano Akil has one.

29. Which of them are provided with bungalows?

29. Depends where I go. My camps are not necessarily the same every year.

30. What permanent establishment is maintained at such bungalows?

30. Can't say. I generally find a man in charge, who expects a tip at departure.

Rasai.

31. What do you understand by the term 'Rasai'?

31. What is supplied by a zamindar at low rate.

32. What are your average daily requirements on tour in the matter of supplies?

32. A very little. 4 seers milk, ½ dozen eggs, 1 maund or so of wood, a sheep now and then, grass 30 lbs.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. My servants use what I don't. Office clerks have 2 seers milk, 20 seers wood and sometimes mutton.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. According to rates fixed for each taluka.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. I don't know.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. 2 to 3 rupees.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. By contractors and where there is no contractor, by sub-inspectors.

38. How are they paid for?

38. I pay and I see that my clerks and orderlies pay.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. What the contractor does after I have paid him, I can't say. I have to trust the sub-inspector and have had no complaint.

40. How does your estimated average daily cost compare with the actual payments?

40. How can I say.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. I have not asked them.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. I know of no funds.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No, they are returned. Seldom want stables.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. I can only remember having vegetables from one garden, the mali of the garden got a tip.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. Impossible.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. Impossible. It is not a large one and generally at large towns.

47. How far has it been possible to give practical effect to the rules of 1914 ? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. I have used contractors where they are available. In some districts it is impossible to get them.

48. Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

48. No. To find a contractor is the work of the Revenue Department.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars ?

49. Yes.

50. Have you any special reports on the working of the rules of 1914 or any special local order ?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Occasionally when it is difficult to refuse. I was given one sheep last tour in Jacobabad.

52. What do you estimate to be the average cost of such "Dhalis" and sheep ?

52. Never tried to value a dhali. Depends on the kind and condition of the sheep. Some are Rs. 4. some are Rs. 2 or more.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government ?

53. No difficulty where there is a contractor.

Lapo.

I know nothing of lapo.

Chher.

66. What do you understand by the term "Chher" ?

66. I understand it means labour.

67. Who are the "Chheras" ?

67. Ours are pagis.

68. What kinds of labour are the 'Chheras' called on to perform ?

68. To attend at camp, to call the contractors, to bring supplies, &c.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

69. No answer.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government ?

70. Not, as far as I know.

71—74. No answer.

75. For what purposes do you require labour on tour ?

75. Vide reply to 68.

76. How many labourers do you require daily in camp ?

76. There are generally 2 or 3, only at police stations or camps away from a headquarter.

77. How many more do you require when pitching or striking camp ?

77. Tents are pitched by orderlies.

78—80. No answer.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments ?

81. Pagis are paid servants.

82. How do you obtain labour for shikar?

82. Pay for it, unless it is the shoot of a big zamindar.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. 4 to 6 annas each man. No difficulty unless it is the shoot of a big zamindar.

84. Are they given anything by the zamindars?

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

87. What labour is required in case of floods and breaches of canal banks?

84—90. I don't know.

88. Are the labourers given anything for this work by the zamindars or by Government?

89. How far, if at all, does the employment of the "Chhêras" interfere with cultivation and cause loss to themselves or the zamindars?

90. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards?

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

92. Not for me to say.

WRITTEN EVIDENCE OF MR. HARRISON.

Preliminary.

1. Name. — 1. Robert Tullis Harrison, Esq.

2. Appointment. — 2. Superintending Engineer, Indus Left Bank Division.

3. Headquarters. — 3. Karachi.

4. Length of service. — 4. 18½ years.

5. Length of service and special experience in Sind. — 5. Total length of service in Sind 13 years.

General.

6. What is the area covered by your tour? — 6. Roughly speaking, half of Sind on the left bank of the Indus, comprising the six executive districts of Nasrat canals, Hyderabad canals, Fuleli canals. Eastern Nara. Northern Jamrao and Southern Jamrao.

7. What is the period of your tour? — 7. This varies with the necessity for inspection, and is, generally speaking, from November to April.

8. What private servants accompany you on tour? — 8. The usual number, viz., butler, hamal, cook, dhobi, bhisti and sweeper.

9. What official establishment accompanies you on tour? — 9. My head clerk, 1st clerk, typist and despatching clerk.

10. What supplies do you and your servants & your official establishment respectively take with you and them on tour? — 10. All, except perishable supplies, such as milk, eggs, fowls, ghee and vegetables.

11. What supplies do you and they respectively require to be provided locally at your various camps? — 11. The above perishable supplies and firewood.

12. What private and official furniture do you take on tour? — 12. I take everything except cots for my servants. I always take my own bed. The office furniture consists of tables and chairs and record boxes only sufficient for requirements.

13. What are your further requirements in the way of cots, water jars, or other furniture at your various camps? — 13. All I require are cots for some servants and water jars.

14. What tents do you take on tour? — 14. I take two tents on tour for myself, one, my office tent and one, my sleeping tent, and two rowties for servants. My clerical and menial official establishment take one tent for office, one private rowtie for each clerk and three rowties for the menial official establishment.

15. What arrangements are made for accommodating your private and official establishments? — 15. I am generally encamped at bungalows, where there is accommodation in the buildings for myself and all the menial establishment, official and private. The clerical establishment occupy tents. When I am not encamped at a bungalow, I and all my establishment, private and official, occupy tents.

16. What arrangements are made for stables at your various camps? — 16. At bungalows there are permanent stables provided as part of the building. When encamped in tents, a kacha landhi would be built but as I have no horse at present, I have no need for one.

17. What records do you take on tour? — 17. I take on tour only the necessary current records contained in half a dozen camel boxes.

18. What arrangements are made for your office at your various camps? — 18. I have answered this question in reply to question 15.

19. What labour do you require to be provided locally at your various camps? — 19. I require no outside help. My establishment, if necessary, helped by the Executive Engineer's establishment, perform all that is needed.

20. What is the condition of the roads in your charge? — 20. I have no roads in my charge.

21. What authority is responsible and what agency is employed for the repair of the roads? — 21. Local boards.

22. Do you require to have special repairs made, and, if so, by what agency, to the roads to your various camps?

22. No, I ride a camel.

23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?

23. Camels; I engage these for the whole period of my tour at headquarters.

24. What are your postal arrangements and means of communication with headquarters?

24. I engage tapali camels for the whole touring season.

25. What are the usual camping places in your charge?

25. They vary as my tour necessitates.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. I never use camping grounds properly so called, as I generally occupy bungalows and in other cases I camp where inspection calls me.

27. Which of them are within practical reach of villages with bania shops or bazaars?

27. Wherever I camp I am always within practical reach of villages with bania shops or bazaars.

28. To which of them are attached vegetable gardens?

28. In all public works department bungalows, where the soil permits, vegetables are grown.

29. Which of them are provided with bungalows?

29. As I have said my camps are generally at bungalows.

30. What permanent establishment is maintained at such bungalows?

30. Usually a chowkidar and a mali.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Supplies provided for officials and their establishment, private and official, on tour.

32. What are your average daily requirements on tour in the matter of supplies?

32. I require 2 to 3 fowls, 4 seers of milk, 2 dozen eggs, some ghee, vegetables and firewood.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. I cannot give quantities accurately. The daily requirements of the menial establishment, private and official, are milk, firewood, ghee, flour and rice and occasionally mutton. The clerical establishment require daily milk, fuel, meat, vegetables, ghee, rice and flour.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. The price of grain varies with the locality—roughly speaking, flour (bajri) 3 annas a seer, flour (wheat) 3 annas six pies a seer, rice 2½ to 3½ seers a rupee, eggs six annas per dozen, fowls 4, 6 to 8 annas each, sheep Rs. 10 for a dumba and Rs. 5 for a ridh, milk (no value), butter (not required), bajri or jowari stalks (not required), firewood (no value).

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. No.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Myself Rs. 2 per diem. Clerical establishment about 8 annas daily per head. Private and official menial establishment about 3 annas daily per head.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. Darogha only.

38. How are they paid for?

38. In the case of myself, and apparently in the case of the clerical establishment, by cash to the darogha on the presentation of his bill; in the case of the private and official menial establishment, by verbal acknowledgment from the darogha, that he has received payment.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members your camp?

39. Positive guarantee there is none, but I impress on the darogha to pay all suppliers their dues and as I receive no complaints, I am left with no choice but to consider that the money reaches the suppliers. I have also only the guarantee referred to in my reply to

question 38, that the money paid remains with the darogha, but I am under the impression that it does not. Nor can I see what else can be done to prevent fraud. The suppliers cannot or will not come for their money and if the darogha returns behind my back the money which he has received I cannot see how this can be prevented.

40. How does your estimated average daily cost compare with the actual payments?

40. They are alike.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. Please see answer to question 40.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. There is no rasai fund in the P. W. D.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. I carry my own buckets for water and my own bed. Cots and water jars required by my establishment are loaned and returned, I understand, without payment.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Yes. I obtain vegetables generally from the P. W. D. bungalow gardens free of charge or otherwise I buy locally. I also receive occasionally dhalis of vegetables.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. My private and official establishments are curtailed to their minima.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No, my tour is no fixed period. It must comprise a thorough inspection of my division and it is limited to this objective.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The rules have not been a success as the zamindar contractors appointed by the Revenue Department acted most reluctantly from the beginning and eventually put in no appearance at all. I have nothing to do in the matter of supplies with the Revenue Department of which tapedars are members.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No, until education spreads I see no alternative to the existing conditions; it is as often as not that the thing is given without any attempt at coercion or extortion on the other side and it must become to be recognized that one action is as bad as the other. The possibility of finding an independent contractor is one for the Revenue Department alone to answer.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Yes. I issue a tour programme which I adhere to unless an emergency calls me elsewhere. Please see my answer to question 47.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Yes, dhalis of fruit from zamindars and very occasionally only from subordinates whom I have known for many years and whom I feel make these gifts in pure friendship. I receive very few presents of game and sheep and I only accept such from big zamindars from whom I consider the gift is appropriate to their position and who can afford it.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. A dhali of vegetables and fruit Rs. 2 to 5, sheep Rs. 5 to 10.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. These are contained in rule 2 of the Government Servants' Conduct Rules. I have not found it difficult to carry out these orders.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Customary payments by zamindars to Government servants of inferior rank.

55. How many forms are there of unauthorized 'Lapo'?

55. There are many.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. I cannot be definite about other departments, but I believe in the P. W. D. the zamindars pay this gratuity to the daroghas and as a voluntary customary payment.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. I do not know that there is a fixed scale paid to the darogha. The zamindars, I understand, pay what they like or can afford for such things as new karias and khubadas.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I do not know how far but I believe a portion of it is so utilized. There is no rasai fund in the P. W. D.

59. If so, who manages the 'Rasai' fund?

59. I do not know.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I do not know how much is paid but I understand that money payments are made to my private and official establishments by the darogha. As I have already said there is no rasai fund in the P. W. D.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. Please see my answer to question 57.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. This does not apply to P. W. D.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. I do not know.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. I can suggest nothing better than the education of the people.

Chher.

66. What do you understand by the term "Chher"?

66. Zamindari labour obtained for various purposes.

67. Who are the 'Chheras'?

67. Zamindari able-bodied men.

68. What kinds of labour are the 'Chheras' called on to perform?

68. For P. W. D. mainly for closing breaches and in certain cases to assist in silt clearance.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. I do not know.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

70. Yes. Government pay them daily wages or feed them.

71. How far is casual paid labour available in your charge?

71. Insufficient for emergencies.

72. Is any considerable staff of "Beldars" maintained in your charge either by local funds or Government?

72. In the P. W. D. they are a portion of the Government staff employed on the upkeep of canals and their number suffices only for requirements.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. Vide Irrigation Act, section 58.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. I do not know.

75. For what purposes do you require labour on tour?

75. I do not require any outside labour, vide my answer to question 19.

76. How many labourers do you require daily in camp?

76. Please see my answer to question 19.

77. How many more do you require when pitching or striking camp?

78. Whence do you obtain them?

79. Do you pay them anything for their labour or are they given anything by the zamindars?

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

77—81. No answers.

82. How do you obtain labour for shikar?

82. For casual shoots in the evening I obtain from my own establishment augmented sometimes by casual labour whom I pay, and on larger shoots, such as a duck shoot, I have also made my own arrangements except when I have been a guest of a zamindar who owns the dhand.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. I pay the ordinary labour 4 annas, and if mohanas 8 annas, for their few hours' work. I have not experienced difficulty on these occasions, when I have made my own arrangements, in making these people accept payments, as this arrangement is made beforehand; but in the case when a zamindar has given me the shoot I have not been able in most cases to get the people to accept payment or the zamindar to allow it.

84. Are they given anything by the zamindars?

84. I do not know definitely but presumably they are content to carry out the zamindars' wishes, being his haris.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. I do not know; this is a revenue department matter.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. No answer.

87. What labour is required in case of floods and breaches of canal banks?

87. The quantity depends naturally on the amount of damage to repair.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. Please see my answer to question 70.

89. How far, if at all, does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves or the zamindars?

89. As I have said 'chher is employed in the P. W. D. in closing breaches in bunds or canals and this is purely in the zamindars' interests.

90. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards?

90. I do not know, this does not refer to P. W. D.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government.

92. It cannot be as far as P. W. D. requirements are concerned, vide answer to question 89.

WRITTEN EVIDENCE OF MR. MACARTHUR.

Preliminary.

1. Name.	1. H. A. MacArthur, Esq.
2. Appointment.	2. Acting Executive Engineer.
3. Headquarters.	3. Karachi.
4. Length of service.	4. 15 years.
5. Length of service and special experience in Sind.	5. 15 years.

General.

6. What is the area covered by your tour?	6. The following talukas:—Tatta, Mirpur Sakro, Ghorabari, part of Kotri, Mirpur Bathoro, Sujawal, Jati and Shahbunder.
7. What is the period of your tour?	7. November to May.
8. What private servants accompany you on tour?	8. Four, viz., cook, butler, sweeper and dhobi.
9. What official establishment accompanies you on tour?	9. 13, viz., 9 peons and khalasis and 4 clerks.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. Myself—oilmanstores. Servants, peons and clerks—practically nothing.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Myself—fowls, eggs, butter, milk, fuel. Others—milk, fuel, mutton sometimes, fish sometimes.
12. What private and official furniture do you take on tour?	12. Private—sufficient for 5 camels. Official—sufficient for 25 camels.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Myself—cots nil, water jars 4 Nos. Establishment—cots 13 for official and 4 private, jars about 8 Nos.
14. What tents do you take on tour?	14. Three tents and 6 rowties.
15. What arrangements are made for accommodating your private and official establishments?	15. At bungalows in outhouses and outside bungalow in rowties.
16. What arrangements are made for stables at your various camps?	16. Nil.
17. What records do you take on tour?	17. 3 years' records.
18. What arrangements are made for your office at your various camps?	18. Office is held in the tent, almost always.
19. What labour do you require to be provided locally at your various camps?	19. For pitching and unpitching tent as well as for loading and unloading kit—8 men.
20. What is the condition of the roads in your charge?	20. No road in my charge except Jungshahi-Baghar road, which is metalled.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Sub-divisional officer is responsible for its upkeep and it is repaired annually by a contractor.
22. Do you require to have special repairs made, and, if so, by what agency, to the roads to your various camps?	22. No.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?	23. Riding and loading camels. Engaged for the whole period of the tour.
24. What are your postal arrangements and means of communication with headquarters?	24. Post is brought by camel sowars who are monthly servants. There are 2 camel sowars.

25. What are the usual camping places in your charge ?

25. At P. W. inspection bungalows mostly.

26. What arrangements are made for preparing or keeping in order the camping grounds ?

26. No arrangements required.

27. Which of them are within practical reach of villages with bania shops or bazaars ?

27. All.

28. To which of them are attached vegetable gardens ?

28. Gujo, Gulamallah, Aghimani, Sonda, Mirzo Lagari, Bano and Darro.

29. Which of them are provided with bungalows ?

29. All bungalows.

30. What permanent establishment is maintained at such bungalows ?

30. 1 chowkidar and where there are gardens a mali and a bullockman.

Rasai.

31. What do you understand by the term 'Rasai' ?

31. Supply of all food-stuffs on full payment.

32. What are your average daily requirements on tour in the matter of supplies ?

32. Re. 1-8-0 per day.

33. What are the average daily requirements respectively of your private servants and of your official establishment ?

33. Clerks 0-8-0 a day. Servants 0-4-0 a day.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?

34. Rice 0-3-0 a seer, eggs 0-6-0 a dozen, fowls from 0-4-0 to 0-6-6 each, milk 0-2-0 a seer, butter 0-7-0 a lb., grain, bajri, stalks and firewood are never purchased. Firewood is free.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

35. In taluka towns only milk. Stalks never purchased or used. Firewood is always free.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment ?

36. Myself Re. 1-8-0. 4 private servants Re. 1-0-0. 4 clerks Rs. 2-0-0. 9 peons Rs. 2-4-0. 15 camelmen at Rs. 2-8-0 a day.

37. How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

37. Some of the supplies are brought by muccadums, viz., milk, fowls, eggs, firewood, butter, meat and fish. Others are bought direct from the village, viz., atta, rice, sugar, spices, pulses, ghee, potatoes.

38. How are they paid for ?

38. Paid to darogha or muccadum for articles supplied by them and to the bania for articles purchased from him.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp ?

39. I have none, but I believe the actual providers get the money.

40. How does your estimated average daily cost compare with the actual payments ?

40. I believe I pay full.

41. If it is greater, by whom is the excess borne, by the haris or zamindars or tapedars or mukhtiarkars ?

41. If the excess is greater, it is borne by the muccadums or daroghas.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

42. No rasai fund in the P. W. D.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables ?

43. No.
No.
No.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds ?

44. Vegetables obtained from P. W. D. gardens for which a nominal price is paid.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. Under existing circumstances it is not possible.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. This does not suit the P. W. Department, since supplies are obtained through muccadums.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars.

48. Rules for 1914 do not suit the P. W. D. I don't think it would be possible.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Timely intimation is sent to the mukhtiarkars.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. 1914 rules do not suit the P. W. D.

51. Do you receive 'Dhalis' of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Dhalis of fruit are received occasionally by me from subordinate officials only. I have never received a dhali from a zamindar.

52. What do you estimate to be the average cost of such 'Dhalis' and sheep?

52. Dhalis, I receive, cost at most Rs. 5. I have never taken sheep.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. To discourage the giving of dhalis. And I always do discourage it.

Lapo.

54. What do you understand by the term 'Lapo'?

54. A tax in kind levied by a subordinate establishment.

55. How many forms are there of unauthorized 'Lapo'?

55. I cannot say but I believe the only form of lapo is by taking a certain amount of produce at harvest time.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. Some daroghas and some muccadums get lapo from a few zamindars, see para. 61.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. In kind. A lump sum quantity given and it is just what the zamindar can afford at the time.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. To a slight extent. No.

59. If so, who manages the 'Rasai' fund?

59. No answer.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I believe a few cash payments are made by establishment to peons, S. D. clerks and private servants, and no doubt this amount is recouped by lapo. I am unable to state the amounts of presents made to the Executive Engineer and S. D. O.'s establishments.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. Cattle-grazing on banks, and use of unauthorized ghers probably.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. This does not apply to the P. W. D.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. No.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modification of the rules of the Land Revenue Code?

65. If rasai and cash payments as well are altogether stopped, lapo in P. W. D. may be considerably reduced.

Chher.

66. What do you understand by the term "Chher"?

66. Free supply of labour.

67. Who are the 'Chheras'?

67. Maldars and zamindars' haris.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Pitch and unpitch tents, load and unload camels.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Certainly not for the P. W. D.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

70. I believe they get nothing from zamindars. They certainly get nothing from Government.

71. How far is casual paid labour available in your charge?

71. Practically throughout the district.

72. Is any considerable staff of 'Beldars' maintained in your charge either by Local Fund or Government?

72. Not during the winter, but the P. W. D. have a number of muccadums.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of overnment?

73. Under section 58 of the Irrigation Act, they are bound to supply labour.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. None, that I know of.

75. For what purposes do you require labour on tour?

75. See para. 68.

76. How many labourers do you require daily in camp?

76. No labour is required daily, see paras. 19 and 68 above.

77. How many more do you require when pitching or striking camps?

77. See paras. 19 and 68.

78. Whence do you obtain them?

78. Through muccadums.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. No payments are made and I believe zamindars do not pay them either.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the rasai contractor?

80. Taking the maximum rate at -/8/- a day and assuming that a full day's wage is paid, the probable cost would be Rs. 8/- at each camp. P. W. D. have no rasai contractor.

81. Would it not be possible to get all the work done by a temporary increase, while on tour, of your own private and official establishments?

81. Yes, it could be arranged.

82. How do you obtain labour for shikar?	82. My pattewallas drive for me.
83. What do you pay the men? Have you experienced difficulty in making them accept payment?	83. I do not engage any men.
84. Are they given anything by the zamindars?	84. I do not know.
85. What labour, if any, is required to supplement the repair of the roads by the local authorities?	85. I do not know.
86. Are the labourers given anything for this work by you, the zamindars or the local officials?	86. I do not know.
87. What labour is required in case of floods and breaches of canal banks?	87. It all depends upon the nature of the breach. At least 50 or 60 men are required for a breach.
88. Are the labourers given anything for this work by the zamindars or by Government?	88. Yes, generally they are fed, but those who ask for wages are paid in cash by Government.
89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?	89. None, that I know of.
90. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards?	90. No answer.
91. Have you any special reports on "Chher" or local orders?	91. No.
92. Do you consider 'Chher' should wholly or partly be suppressed, and, if so, what orders would you recommend to be passed by Government?	92. Chher for breaches and patrolling should not be suppressed. See para. 81 for pitching tent, etc.

WRITTEN EVIDENCE OF MR. NEWMAN.

Preliminary.

1. Name.	1. H. L. Newman, Esq.
2. Appointment.	2. Deputy Conservator of Forests, Karachi Division.
3. Headquarters.	3. Karachi.
4. Length of service	4. 16½ years.
5. Length of service and special experience in Sind.	5. 7 years.

General.

6. What is the area covered by your tour?	6. Unknown. It extends over both banks of the Indus in Karachi district and part of Hyderabad.
7. What is the period of your tour?	7. November to May inclusive.
8. What private servants accompany you on tour?	8. Seven.
9. What official establishment accompanies you on tour?	9. Two clerks, four peons.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. Usual amount of tinned provisions and liquors used by any European officer. Do not know what my private servants or clerks take with them from headquarters.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Same as other people on tour.
12. What private and official furniture do you take on tour?	12. Tables, chairs, beds, lamps, baths and other odds and ends.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Cots for servants, peons and clerks and 2 or 3 gharras.
14. What tents do you take on tour?	14. Two for myself and a servants' rowti.
15. What arrangements are made for accommodating your private and official establishments?	15. Katcha landhis are erected for kitchen, when not camping in a bungalow. Peons have an office rowti.
16. What arrangements are made for stables at your various camps?	16. A katcha stable remains permanently at most of my camps when I am in tents.
17. What records do you take on tour?	17. English and vernacular files of 2 years. No account files.
18. What arrangements are made for your office at your various camps?	18. Has its own office tent.
19. What labour do you require to be provided locally at your various camps?	19. About half a dozen men.
20. What is the condition of the roads in your charge?	20. I don't have any concern with them.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Local board as a rule.
22. Do you require to have special repairs made and, if so, by what agency, to the roads to your various camps?	22. No.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?	23. Two riding horses, baggage camels engaged for the season.
24. What are your postal arrangements and means of communication with headquarters?	24. Post is brought from the district offices by forest guards.
25. What are the usual camping places in your charge?	25. Frequently on the river bank, in forests and also such P. W. D. bungalows as are handy.

26. What arrangements are made for preparing or keeping in order the camping grounds?

26. Practically none.

27. Which of them are within practical reach of villages with bania shops or bazaars?

27. There are few camps from which shops are inaccessible, but bazaars are, as a rule, remote.

28. To which of them are attached vegetable gardens?

28. Three or four only.

29. Which of them are provided with bungalows?

29. About half.

30. What permanent establishment is maintained at such bungalows?

30. None, except chowkidar so far as I know.

Rasai.

31. What do you understand by the term 'Rasai'?

31. Camp supplies.

32. What are your average daily requirements on tour in the matter of supplies?

32. Very limited, 2 or 3 chickens, a dozen eggs, milk, salt and vegetables are the chief items.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. Could not possibly say, but milk is the chief local requirement.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. Do not know about grain and rice except that they are both very dear now. Eggs 3 annas per dozen, fowls 2 annas each, sheep Rs. 2-8-0 to Rs. 3 is what I am paying; I believe there is an old nirik rate of annas 8 which is ridiculous. Milk 6 pies per seer I pay myself, but establishment pays nothing and neither did I, till this year. Nothing is paid for stalks or firewood, and butter is not bought.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. As far as my information goes, no.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. Excluding articles that are not paid for, food only might run to Rs. 2-8-0 for the lot.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. They are collected by the R. F. O. or the sub-ranger from shops and villages and brought to camp by the latter.

38. How are they paid for?

38. Cash is paid to the R. F. O. or sub-ranger who presents a bill at each camp.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. None, beyond assurances of the concerned.

40. How does your estimated average daily cost compare with the actual payments?

40. Cannot say. My own bazaar bill is probably something less than Re. 1 per day or about ½ what it is in Karachi.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

41 & 42. No rasai fund is maintained in the Forest Department in Karachi division.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. No.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

44. Occasionally locally and, on payment, from P.W.D. gardens or Local Fund. Also I send to Karachi and Hyderabad for them, and receive also some dhalis of them.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. Certainly not. Both are kept at the absolute minimum consistent with efficiency.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. Emphatically no, and what is wanted is more supervision by superior officers direct, and not less.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. My own establishment in Karachi division takes nothing except milk since 1914 and my district subordinates have strict orders from me on the subject of supplies in cash or kind to my servants or my office people. I have reason to believe that things have very greatly improved in this division since the orders were issued and that the amount of illicit rasai is insignificant.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No. But proper rates should be fixed for fowls and sheep. I have seen the contention advanced that peons should get increased pay in camp: they get good bhatta and I regard the proposal as absurd.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. No, because I do not adhere to any fixed programme and to do so would destroy my efficiency as a supervising officer.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. Yes, from R. F. O. These officers give too many dhalis and when I find them doing so, I pay for them. Contractors very seldom give me any dhalis, and zamindars practically never. I accept only fruit and vegetables, though I have personally been offered spirits and sovereigns.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. Possibly 3—4 rupees for fruit and vegetables. Dumba I should think 6 or 7 rupees.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. As far as I know the orders are to accept fruit and vegetables only.

Lapo.

54. What do you understand by the term 'Lapo'?

54. In the Forest Department, it consists of illicit barter of Government property for cash by low-paid subordinates, i.e., beat-guards and sub-rangers on Rs. 9 to Rs. 12 per mensem, allowing cattle to graze free of charge, conniving at theft of timber and materials for house-building and agriculture are the commonest forms under the heading of lapo in forests. There is very little done in this line in Karachi division where the state of the forests furnishes the true index. Unlimited loot is allowed up to very recently in Hyderabad division and elsewhere. It is levied in order to supplement pay. Forest contractors also pay small sums to forest guards and sub-rangers and a 5 per cent. commission to all rangers and from 1—2 per cent. to head clerks on their annual contracts in all divisions to obtain leniency. In spite of the well-known fact that contractors who fail to carry out the terms of their agreements are treated in the Karachi division with the utmost severity, this practice continues, merely by virtue of long and deep-rooted custom.

55 to 60. No answer.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. See above.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. I understand that all rangers pay about Rs. 50 per annum to all divisional office establishments for this purpose, but am unable to verify it.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Not at all, save in so far as payments to my own servants and office touring establishment is concerned, this having been entirely stopped.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. The levies I have referred to can only be remedied by large increases of pay. The pay of all grades, up to and including R.F.Os., is miserably inadequate. So is the T. A. of the latter. No man can live and support a family on Rs. 9 or 10 per mensem, and the men on Rs. 12, who are in charge of sub-ranges, maintain ponies invariably, and, of course, only by illicit means. No man of the class from which rangers are now recruited can maintain the present day standard of living in Sind on less than Rs. 150 per mensem plus a T. A. at least equal to that of a mukhtiarkar, nor can he maintain any status or dignity of official position compatible with his rank or his very highly important duties and responsibilities and large territorial charge. These are facts which do not appear to have been at all recognised by Government, nor do I think they have ever been properly represented. Until they are fully dealt with, the subordinate servants of Government have no alternative, at all events in Sind, except to live by corrupt practices and at the expense of poor classes of the population.

Chher

66. What do you understand by the term "Chher"?

66. Chher, in the Forest Department, means free labour provided by maldars for forest works and camps of forest officers. They receive no payment for this in cash, on the other hand various concessions highly valued by this class of person are made to them. They are, for instance, frequently allowed to live in the forest, and take from it free of charge all materials for their houses, besides fuel for domestic consumption. They are also allowed free grazing for some or even sometimes all of their cattle, according to the amount of work they are called on to do. Such minor products as honey (which in the presidency is farmed out to contractors) and reeds for making mats are also given to maldars free of charge. Three or four men are needed to be in camp daily and perhaps a dozen when pitching and striking camp. Labour for shikar I get usually in the nearest village, or employ mohanas and pay them As. 4 as in the presidency. If I am the guest of a zamindar I do not pay his men as a rule.

67 to 80. No answer.

81. Would it not be possible to get all the work done by a temporary increase, while on tour, of your own private and official establishments?

81. No, persons attached to officer's camps and retinue will never in Sind touch any manual labour with their own hands, save under the severest pressure.

82 to 91. No answer.

92. Do you consider "Chher" should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

92. On the whole, I do not consider that the system of chher, as prevailing in the Forest Department, should be interfered with; it is, for obvious reasons, preferable that the graziers should receive compensation in kind rather than in cash, if possible.

WRITTEN EVIDENCE OF PROFESSOR SHAHANI.

Preliminary.

1. Name.	1. Sahibsing Chandasing Shahani, Esq.
2. Occupation.	2. Professor and zamindar.
3. Extent of business or zamindari. Give amount of income tax or land revenue.	3. About 3,500 acres; from Rs. 5,000 to 7,000 a year.
4. Residence.	4. Karachi.
5. Public employment, if any, such as member of municipality, local board or honorary magistrate.	5. Member, Thar and Parkar District Local Board, and honorary magistrate, Karachi.

Rasai.

6. What do you understand by the term 'Rasai'?	6. Rasai is the system of providing the supplies required by the officers or their establishments free or at reduced prices.
7. How many years' experience have you had in making 'Rasai'?	7. I have never made rasai myself. My agents have made rasai for the last 17 years.
8. What are the camping grounds for which you have to make 'Rasai'?	8. My agents have had to make special rasai for the camping ground at Deh 379, Daulatpur Minor, since 1914.
9. What officers frequent those camping grounds?	9. Revenue (excepting the Commissioner-in-Sind), Public Works Department, Agricultural Department, Veterinary and others.
10. What supplies do these officers require for themselves?	10. Grain, rice, etc., enumerated in question 11.
11. Whence do you get these supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?	11. From my lands and the bazaar.
12. Do you get them from your haris or from banias or from your own house or from other zamindars.	12 Vide answer to question 11.
13. Do you pay for them and, if so, at what average rates?	13. Rates for articles derived from the bazaar vary from time to time.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. Yes.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. Yes. I have my own carts.
16. What is the average daily cost of the supplies required by the officers themselves?	16. Different officers require different quantities. Difficult therefore to determine the average cost.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. Yes, in some cases.
18. What is the average daily cost of such supplies?	18. Cannot determine the average.
19. Do you have to provide supplies also for the clerks of the officers?	19. Yes, in some cases.
20. What is the average daily cost of such supplies?	20. Vide answer to question 18.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. Yes, in some cases.
22. What does that cost you for each camp?	22. Different camps cost different sums.
23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?	23. Private servants, official staff and clerks do not pay. Payment in part is received from some officers.

If not, does the loss fall on your haris or on you?

24. I bear most of the cost myself. I have my own cows and buffaloes. However, at times the haris ve to contribute quantities of milk and butter.

Do you have to provide quarters for the clerks?

25. No.

If so, does it cost you anything, and do you receive payment?

26. Vide answer 25.

Do you have to provide camels, horses, carts or carriages?

27. Not frequently.

If so, what does it cost you, and do you receive payment?

28. It costs me nothing, I having my own animals

Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes, my agents have to.

If so, what does it cost you, and do you receive payment?

30. I do not receive payment. I cannot determine the cost; the things being my own.

What is the aggregate cost to you each year of making 'Rasai'?

31. I have never calculated the total cost.

Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. It is still actually made by the tapedars, my agents help.

How do you receive payment? Do you prepare bills or do the tapedars, or are payments made through contracting zamindars?

33. My agents prepare bills.

Do you approve of the system of giving the contracts to zamindars, or would you prefer the appointment of contractors independent of the tapedars and zamindars?

34. I would prefer the appointment of contractors independent of the tapedars and zamindars.

Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes.

What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Much more is exacted than is necessary for rasai. I would recommend the appointment of contractors independent of the tapedars and zamindars.

Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

Do you consider the practice should be prohibited by Government?

37 & 38. I do not present dhalis. I do make some presents of fruit and vegetables. I cannot estimate the cost. Most of the fruit and vegetables presented by me is grown in my own gardens. Absolute prohibition is not desirable. Nor is it feasible. Dhalis are offerings, from inferiors to superiors.

Lapo.

What do you understand by the term 'Lapo'?

39. Lapo is the system of the zamindars making unauthorized payments every season to the tapedars, dars, and other similar officers.

How many forms are there of unauthorized 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. I have not known any authorised lapo; on my lands lapo is paid to men of the Revenue and the Public Works Departments; lapo is paid in cash or kind or both.

How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. On my lands it is paid in lump sum and fixed rates per square cultivated.

By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. By the tapedar and the abdar mostly. The ostensible purpose is the rasai.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Vide answer 32. The tapedar or abdar and my agents co-operating in the rasai, the operations of my agents have to be paid for by my agents.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Money presents have to be made on my lands by the tapedar, etc.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances.

45. Vide my answer 44.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. On my lands lapo is not paid for particular favours. It is paid because of the rasai, the cost of which can only be borne by the zamindar, and to ensure, as far as possible, immunity from molestation and harassment.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. On my land lapo is paid mostly in fixed rates on cultivated areas which vary from year to year.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. I have never calculated the aggregate.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No, most decidedly no.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

51. Lapo can never be entirely prevented, human nature remaining the same. It can be greatly reduced by means like the following:—

(a) the appointments of contractors independent of the tapedars, abdars and zamindars;

(b) increased salaries to the tapedars and abdars;

(c) more mutual knowledge and sympathy among the officers and zamindars;

Chher.

52. What do you understand by the term 'Chher'?

52. Chher is the system of having bodies of men to work for you for nothing or for mere food provided for them.

53. Who are the 'Chheras'?

53. Chheras are men so worked.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Principally making roads. Chheras are also employed in laying out or putting in condition camping grounds and for the rendering of miscellaneous service required in camps.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. Yes, on implied conditions.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars or from the officers of Government?

56. The haris employed as chheras do not. But the labourers engaged by the zamindars for chher do.

57. How many 'Chheras' are required at the camps of the different officers?

57. Different officers require different numbers. But the number is never very large except at the camp of the Commissioner in Sind or at that of the Governor.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Vide answer 57.

59. Do they get anything for these services from the officers or from the zamindars ?

59. As a rule, nc.

60. How many 'Chheras' are required for shikar ?

60. I have never helped in a shikar.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars ?

61. Vide my answer 60

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards ?

62. Repairs to the roads are seldom made by the local boards. They are made by the chheras.

63. Are such repairs of benefit to the public as well as to the officers ?

63. To both.

64. Do they get anything for such labour from the officers, zamindars or local boards ?

64. Zamindars pay for such labour when the chheras sent by them are not their cultivators. Zamindars almost always feed their chheras. The officers or local boards do not pay for such labour.

65. How many 'Chheras' are required in case of floods and breaches of canal banks ?

65. The number would naturally depend on the nature of floods and breaches.

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. Vide answer 64.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars ?

67. Yes, if the chheras are sent during the cultivation season.

68. How far is casual paid labour available in your neighbourhood ?

68. In my neighbourhood the supply of casual paid labour depends on the rains in the desert of Thar. Whenever there are fair rains in Thar, labour becomes scarce in the Jamrao tract.

69. Could it be p ocured by a contractor independently of the zamindars ?

69. Yes

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government ?

70. Entire abolition of the system of chher is not desirable. In emergencies, such as floods, chheras are essential, otherwise casual paid labour should be supplied by contractors appointed independently of the tapedars and zamindars.

WRITTEN EVIDENCE OF MR. JAVHERMAL TAHILRAM.

Preliminary.

1. Name.	1. Javhermal Tahilram Shahani, Esq.
2. Appointment.	2. Sub-Engineer, Public Works Department.
3. Headquarters.	3. Tatta.
4. Length of service.	4. 19 years.
5. Length of service and special experience in Sind.	5. 19 years.

General.

6. What is the area covered by your tour?	6. About 500 square miles.
7. What is the period of your tour?	7. All the year round.
8. What private servants accompany you on tour?	8. One man.
9. What official establishment accompanies you on tour?	9. One clerk, one peon, and one to two khalasis.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. All supplies except vegetables, mutton, milk and fuel.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Vegetables, milk, fuel and mutton, if available.
12. What private and official furniture do you take on tour?	12. I take my whole kit as under:—3 camel loads, Government; 2 camel loads, private.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. 4 cots and 4 jars and nothing else.
14. What tents do you take on tour?	14. 2 light tents, 1 Government and 1 private.
15. What arrangements are made for accommodating your private and official establishments?	15. Accommodated in Government quarters or tents.
16. What arrangements are made for stables at your various camps?	16. No special arrangement.
17. What records do you take on tour?	17. Included in reply to question 12.
18. What arrangements are made for your office at your various camps?	18. Included in reply to question 15.
19. What labour do you require to be provided locally at your various camps?	19. No labour.
20. What is the condition of the roads in your charge?	20. Good condition, there being only Jungshahi-Baghar road in my charge.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. P. W. D. is responsible for the above road and repair work is executed by contract or departmental agency.
22. Do you require to have special repairs made and, if so, by what agency, to the roads to your various camps?	22. Nil.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?	23. Camels engaged from October to May and during the remaining period bullock carts are hired.
24. What are your postal arrangements and means of communication with headquarters?	24. Post-runner.

25. What are the usual camping places in your charge?	25. Gujo Tatta, Luka, Sanda and Jherruck.
26. What arrangements are made for preparing or keeping in order the camping grounds?	26. Nil.
27. Which of them are within practical reach of villages with bania shops or bazaars?	27. Every one.
28. To which of them are attached vegetable gardens?	28. Gujo and Sanda.
29. Which of them are provided with bungalows?	29. All except Tatta.
30. What permanent establishment is maintained at such bungalows?	30. One chowkidar and one mali for garden.
	Rasai.
31. What do you understand by the term 'Rasai'?	31. Supplying provisions on payment.
32. What are your average daily requirements on tour in the matter of supplies?	32. One seer milk, 3 annas vegetables and mutton, the latter if procurable, and some fuel.
33. What are the average daily requirements respectively of your private servants and of your official establishment?	33. Private servant—nil. Official establishment—2 seers milk, 1 to 2 annas vegetables and mutton; and some fuel.
34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?	34. Milk is not sold except at Tatta where I pay 0-1-6 per seer, mutton 0-4-0 to 0-6-0 a seer and fuel nil.
35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?	35. Nil.
36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?	36. 0-6-0 to 0-10-0.
37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?	37. Mutton and vegetables purchased, milk and fuel supplied by muccadums.
38. How are they paid for?	38. Milk and fuel not paid for.
39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?	39. Nil.
40. How does your estimated average daily cost compare with the actual payments?	40. Same.
41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?	41. Nil.
42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?	42. No answer.
43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?	43. Jars and cots required, no payment for them made.
44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?	44. From P. W. D. gardens for which fixed monthly payment is made.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. This does not apply to P. W. D.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. No.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. Does not apply in my case.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. Nil.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. No.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. No answer.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. No answer.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Unauthorized payment in cash or kind.

55. How many forms are there of unauthorized 'Lapo'?

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

55 to 57. In P. W. D, to my knowledge the daroghas get from zamindars Re. 1 to Rs. 2 per kario head, and muccadums 2 or 3 seers of grain per survey number; contractors pay in all about 10% to subordinate and clerical establishments (with a few exceptions of course).

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I can't say but believe that it is utilized to some extent. No rasai fund in P. W. D.

59. If so, who manages the 'Rasai' fund?

59. Do. do.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. Having no personal knowledge, I am unable to give the required details.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. In P. W. D., daroghas receive for overlooking cattle-grazing and ghers.

62. How far is unauthorized 'Lapc' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. I can't say but believe that some amount is paid in cash by daroghas and muccadums to sub-divisional clerks as well as clerks of Executive Engineer.

63 to 65. No answer.

Chher.

66. What do you understand by the term "Chher"?

66. Supplying of men with or without payment.

67. Who are the "Chheras"?

67. Men supplied by zamindars.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Closing breaches.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes, as far as I know.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

70. I have been paying here at 0-8-0 a day when such a necessity arises.

71. How far is casual paid labour available in your charge?

71. Available throughout the sub-division except at certain times, e.g., abkalani, when men are busy with cultivation of their fields.

72. Is any considerable staff of "beldars" maintained in your charge either by local funds or Government?

72. I have about 10 to 15 beldars on the Jungshahi-Tatta Road.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. According to Irrigation Act, section 58.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Nil.

75 to 86. No answer.

87. What labour is required in case of floods and breaches of canal banks?

87. Depends on nature of the work.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. They are fed or paid by Government.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. No.

90. How far does the employment of 'beldars' interfere with their ordinary work under the local boards?

90. No.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and, if so, what orders would you recommend to be passed by Government.

92. It cannot be suppressed in the case of P. W. D., when labour is required for public safety in assisting to close breaches.

WRITTEN EVIDENCE OF K. S. SHEIKH IBRAHIMJI JEEVANJI.

Preliminary.

1. Name. — 1. Khan Sahib Sheikh Ibrahimjee Jeewanjee.

2. Occupation. — 2. Zamindar and merchant.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3. Income tax yearly about Rs. 125 and land revenue about Rs. 700.

4. Residence. — 4. Karachi.

5. Public employment, if any, such as member of municipality, local board or honorary magistrate. — 5. Nil.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai means supplies of food, etc., to officers.

7. How many years' experience have you had in making 'Rasai'? — 7. I am a zamindar since last thirty years but I have no experience of rasai.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Nowhere.

9. What officers frequent those camping grounds? — 9. I don't know.

10. What supplies do those officers require for themselves? — 10. I can't say.

11—33. No replies.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars? — 34. I think contractors will do better independently.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district? — 35. By trial some contractors would be found for this purpose.

36. What are your special objections to rasai and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government? — 36. I have disliking for rasai and I have never made any rasai. I would recommend Government to arrange to have some contractors for this purpose.

37. Do you present 'Dhalis' of fruits, vegetables or sheep to any officers? If so, what does it cost you? — 37. I sometimes offer dhalis of fruits to some officers in their bungalows, being my own garden produce, and sometimes purchase locally at a trifling cost when no fruit, etc., are in season, in my garden, on some of our big holidays or in Christmas only, and it is only a present on account of holidays.

38. Do you consider the practice should be prohibited by Government? — 38. I think under above circumstances there should be no prohibition.

Lapo.

39. What do you understand by the term 'Lapo'? — 39. Lapo means amount paid to tapedar over each number of land at the rate of Re. 1 each.

40. How many forms are there of unauthorized 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments? — 40. I know only one form of unauthorized form of lapo being paid to tapedar of revenue department.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue? — 41. I have heard that lapo is being paid to tapedar at the rate of Re. 1 per survey number.

42. How is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers? — 42. I know that only tapedars take lapo, as I have no concern with other departments.

43. Is unauthorised 'Lapo' levied to cover the cost of rasai for touring officials or do you have to pay 'Lapo' as well as make such presents.

43. I don't know about this and I neither pay lapo nor make rasai.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay as well as make such presents ?

44. I don't know and I don't make any presents.

45. What are the usual amounts of such presents and for what purposes are they paid ? Do they take the form of daily allowances ?

45. I used to pay lapo to tapedars about Rs. 15 up to 1913, but since the circular of Mr. Lucas I have paid no lapo to tapedar but I only give tapedar now on one Id holiday Rs. 5 for sweetmeats and I pay likewise to other menials, etc., in token of our holiday.

46. Is unauthorised lapo exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests ?

46. I used to pay lapo before 1914 for not any favours in land revenue matters, but as a matter of courtesy.

47. What are the usual amounts of such exactions and by whom are they exacted ?

47. I don't pay anybody now.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'lapo' ?

48. I don't pay any lapo since 1914, and before that I used to pay Rs. 15 only as lapo.

49. Has the amount been reduced by the rules of 1914 and the system of giving rasai contracts to zamindars ?

49. It has been reduced since 1914, so far as I know.

50. Has the amount been reduced by the system of payments of land revenue direct to the makhtiarkars ?

50. Yes, the system of lapo seems to be much reduced owing to this.

51. Have you any special recommendations for the prevention of 'Lapo' ? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government ?

51. From my own experience I can say that the system of lapo can only be prevented by increasing the salaries of tapedars and clerks and by stopping rasai. The travelling expenses of tapedars, officers and clerks should also be increased.

Chher.

52. What do you understand by the term 'Chher' ?

52. Chher means to give some haris for posting tents, to fill jars and for bringing fuel and for the comfort of officers and their establishments.

53. Who are the 'Chheras' ?

53. Mostly haris are servants.

54. What kinds of labour are the 'Chheras' called on to perform ?

54. As above stated.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars ?

55. There is no condition, express or implied.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officers of Government ?

56. I don't know.

57. How many 'Chheras' are required at the camps of the different officers ?

57. I don't know, as I have never given chheras.

58. How many are required daily for bringing supplies, water, stalks and wood ? How many more for preparing the ground and pitching and striking the camps ?

58. I cannot say.

59. Do they get anything for these services from the officers or from the zamindars ?

59. I don't know.

60. How many 'Chheras' are required for shikar ?

60. I can't say.

61. Do they come willingly, or not and do they get anything from the officers or from the zamindars?

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

63. Are such repairs of benefit to the public as well as to the officers?

64. Do they get anything for such labour from the officers, zamindars or local boards?

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

66. Do they get anything for such labour from the zamindars or officers of Government?

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and zamindars?

68. How far is casual paid labour available in your neighbourhood?

61—68. I don't know.

69. Could it be procured by a contractor independently of the zamindars?

69. He might be able to get them independently for paying them liberally.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. 'I think chher should not be abolished altogether. In closing the breaches and repairing the roads the chher may be supplied and if circumstances permit the chher may be given for a few hours for pitching and striking the tents. In cases where chher is taken for a noble work it is customary that Government recognises this in the shape of giving the zamindars a chair, lungi or afrinama in the Commissioner's or Collector's durbars, and it is recommended that this practice may be continued.

WRITTEN EVIDENCE OF MOULVI ABDUL RAHIM.

Preliminary.

1. Name.	1. Moulvi Abdul Rahim.
2. Occupation.	2. Sunni; Moulvi, Sind Madressah; and zamindari.
3. Extent of business or zamindari. Give amount of income tax or land-revenue.	3. Zamindari—land-revenue assessment Rs. 300 per mensem.
4. Residence.	4. Pario Mangsi village, taluka Dadu, district Larkana.
5. Public employment: if any, such as member of municipality, local board or honorary magistrate.	5. Moulvi, Sind Madressah, Karachi.

Rasai.

6. What do you understand by the term 'Rasai'?	6. Things exacted to supply the needs of touring officers.
7. How many years' experience have you had in making 'Rasai'?	7. 15 years' experience.
8. What are the camping grounds for which you have to make 'Rasai'?	8. Dadu.
9. What officers frequent those camping grounds?	9. Collector, Assistant or Deputy Collector, Police officers, Forest and P. W. D. officers.
10. What supplies do those officers require for themselves?	10. Grain, ghee, flour, mutton, eggs, fowls, fuel, milk, grass, etc.
11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?	11—12. Grain is purchased on bill from Hindus, and the rest partly secured from haris and partly from our own supplies.
12. Do you get them from your haris or from banias or from your own house or from other zamindars?	
13. Do you pay for them and, if so, at what average rates?	13. Grain purchased on bills is paid up by tapedars from lapo paid to them and the rest we pay up.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. They have their value, though there they are cheaper than at towns.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. No payment, but our haris do the labour; and sometimes we purchase them to meet an immediate call.
16. What is the average daily cost of the supplies required by the officers themselves?	16. From Rs. 5 to Rs. 10 a day.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. Yes, from lapo.
18. What is the average daily cost of such supplies?	18. From Rs. 10 to Rs. 15 per diem, according to the number of servants attached.
19. Do you have to provide supplies also for the clerks of the officers?	19. Yes, from lapo.
20. What is the average daily cost of such supplies?	20. From Rs. 10 to Rs. 15 a day.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. Yes.
22. What does that cost you for each camp?	22. Nil.
23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?	23. Nothing is really paid, officers pay up a nominal bill, which amount is always retained by their butlers and never paid to us.
24. If not, does the loss fall on your haris or on you?	24. On both.

25. Do you have to provide quarters for the clerks?

25. Yes, sometimes.

26. If so, does it cost you anything, and do you receive payment?

26. Labour is done by haris, we are not paid for that at all.

27. Do you have to provide camels, horses, carts or carriages?

27. No.

28. If so, what does it cost you, and do you receive payment?

28. No.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes, when they come to my village.

30. If so, what does it cost you, and do you receive payment?

30. Averagely from Rs. 5 to Rs. 10 a day. No payment is made to us.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. My annual share of the rasai comes to Rs. 50 or so.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. Generally it is made by tapedars and zamindars give help.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. Through tapedars.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars?

34. Latter system is preferable.

35. Would it be possible to find such contractors for whole talukas or subdivisions of the district?

35. Contractors for separate talukas could be found conveniently.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Objections :—Trouble, expenses, loss to cultivation, etc.

Converse of the above for the latter system.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. I personally do present.

38. Do you consider the practice should be prohibited by Government?

38. Yes.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Money exacted by tapedars at the time of paying land-revenue assessment, to supply the needs of touring officers.

40. How many forms are there of unauthorised 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

40. Various forms adopted by various departments.

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp or per acre or per survey number or per assessment of land revenue?

41. It is 1 anna after each rupee of assessment or Rs. 1/8/- per each 5 numbers.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. For purposes mentioned in question 39, by all these Government servants.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Most of the rasai is made from the lapo, and we make rasai also to some extent.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. That is made from lapo.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. I have no definite knowledge on this question.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. Through fear rather than for any favour.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Do not know exactly.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. From Rs. 20 to Rs. 30 per annum.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. Somewhat.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

51. Land-revenue assessment should be made through post office without postal money-order commission.

Chher.

52. What do you understand by the term 'Chher'?

52. Men required to do labour when touring officers camp.

53. Who are the 'Chheras'?

53. Haris or poor villagers.

54. What kinds of labour are the 'Chheras' called on to perform?

54. Make roads and camping grounds, fetch water, pitch tents for shikars, etc.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. Not specifically.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. No remuneration is made.

57. How many 'Chheras' are required at the camps of the different officers?

57. From 20 to 50 men.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. From 5 to 15 men; from 20 to 30 men.

59. Do they get anything for these services from the officers or from the zamindars?

59. No.

60. How many 'Chheras' are required for shikar?

60. From 10 to 50 men.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They do not come willingly. Sometimes they get bakhshish from officers and they get good food from their zamindars.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. From 10 to 30 men.

63. Are such repairs of benefit to the public as well as to the officers ?

63. They are specially repaired for officers and after their leaving they are open for the public benefit.

64. Do they get anything for such labour from the officers, zamindars or local boards ?

64. No.

65. How many 'Chheras' are required in case of floods and breaches of canal banks ?

65. Some hundreds.

66. Do they get anything for such labour from the zamindars or officers of Government ?

66. No.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. Yes.

68. How far is casual paid labour available in your neighbourhood ?

68. Paid labour could be had.

69. Could it be procured by a contractor independently of the zamindars ?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government ?

70. To be abolished absolutely, except in case of question 65 when some payment should all the same be made to them.

WRITTEN EVIDENCE OF MR. NENUMAL AILDAS.

Preliminary.

1. Name.	1. Nenumal Aildas Hingorani.
2. Appointment.	2. Overseer, Public Works Department, Jherruck sub-division, Karachi canals district.
3. Headquarters.	3. Tatta, district Karachi.
4. Length of service.	4. 7 years, 3 months.
5. Length of service and special experience in Sind.	5. Whole service in Sind. Special experience as sub-divisional officer, Ghotki sub-division (Shikarpur canals district), and Khairo Garhi sub-division (Begari canals district).

General.

6. What is the area covered by your tour?	6. From Tatta to Jherruck (length 32 miles) in Tatta and Kotri talukas.
7. What is the period of your tour?	7. All round the year.
8. What private servants accompany you on tour?	8. One cook.
9. What official establishment accompanies you on tour?	9. One khalasi
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. Provisions, such as flour, rice, pulses, spices, &c.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Grass, milk, firewood and butter or ghee required by me, and milk and firewood by my servants and official establishment.
12. What private and official furniture do you take on tour?	12. None at present. Generally I use P. W. D. bungalows, which are furnished.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. Two cots, and two or three water jars only.
14. What tents do you take on tour?	14. None.
15. What arrangements are made for accommodating your private and official establishments?	15. They occupy outhouses attached to P. W. D. bungalows, and musafirkhana or a private house, if available, where there are no P. W. D. bungalows.
16. What arrangements are made for stables at your various camps?	16. Stables are attached to P. W. D. bungalows, elsewhere my horse is put in the shade of trees.
17. What records do you take on tour?	17. One folio of correspondence, one file of papers, necessary stationery and drawing instruments and materials.
18. What arrangements are made for your office at your various camps?	18. I keep my office in the same room, where I live.
19. What labour do you require to be provided locally at your various camps?	19. None.
20. What is the condition of the roads in your charge?	20. There are no roads in my charge.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Roads are repaired by local fund agency under orders of the mukhtiarkar.
22. Do you require to have special repairs made and, if so, by what agency, to the roads to your various camps?	22. None.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?	23. I hire riding or baggage camels locally and maintain a horse permanently.
24. What are your postal arrangements and means of communication with headquarters?	24. My post is carried to and from the nearest post office to my camp by the canal establishment. I communicate with headquarters by post.

25. What are the usual camping places in your charge?

25. P. W. D. bungalows at Luka and Sonda in Tatta taluka, and at Jherruck in Kotri taluka.

26. What arrangements are made for preparing or keeping in order the camping-grounds?

26. No camping grounds in my charge.

27. Which of them are within practical reach of villages with bania shops or bazaars?

27. All P. W. D. bungalows in my charge are within easy reach of villages with bania shops.

28. To which of them are attached vegetable gardens?

28. P. W. D. bungalow at Sonda.

29. Which of them are provided with bungalows?

29. As per answer to question No. 25 above.

30. What permanent establishment is maintained at such bungalows?

30. One chowkidar at each bungalow.

Rasai.

31. What do you understand by the term 'Rasai'?

31. The term rasai means providing supplies and meeting other wants of touring officers and subordinates.

32. What are your average daily requirements on tour in the matter of supplies?

32. About 8 annas per day excluding provisions which I take with me.

33. What are the average daily requirements respectively of your private servants and of your official establishment?

33. I pay for the messing charges of my private servant. My office establishment requires about 2 annas worth supplies daily.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

34. I get wheat flour at 4 seers per rupee, rice at Rs. 13 to 15 per maund, milk at 1 anna per seer, butter at 12 annas per seer, and get grass and firewood free of cost from my canal establishment. I do not use eggs, fowls and sheep in my diet.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

35. Milk is valued at 1 anna per seer in the mofussil, stalks are not available in my touring area, firewood has no other value than what it costs to collect it from forests or canals or revenue jungles.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment?

36. About Re. 1-0-0 to 1-4-0 per day.

37. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

37. By the chowkidars of P. W. D. bungalows, whom I pay in advance and who purchase the supplies from bania shops in the nearest villages.

38. How are they paid for?

38. As per answer to question 37.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp?

39. It is not anybody's worth while to supply me anything free of cost in my present position. I pay for everything personally.

40. How does your estimated average daily cost compare with the actual payments?

40. They tally with each other.

41. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

41. By no one.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

42. There is no rasai fund in Public Works Department.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables?

43. Nothing for water jars and cots which are taken back by the owners as soon as I move camp. No stables are built for me.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. On payment from P. W. D. gardens and from bania gardens where the former do not exist.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914 ? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars ?

47. No practical effect has been given to the rules of 1914 in P. W. D. Rasai of sub-divisional officers, Executive Engineers and other officers is done as before. The supplies are collected by daroghas and muccadums (canal establishment) from zamindars and ryots, and any deficit is made up by local purchases.

48. Have you any modifications to recommend or substitutes for the rules of 1914 ? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars ?

48. No modifications will put a stop to rasai in P. W. D. until the district officers give their personal attention and interest to enforce them. The scheme of a contractor is not feasible.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars ?

49. I do not find it necessary as I purchase all my supplies without their aid.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. None.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars ?

51. No.

52. What do you estimate to be the average cost of such "Dhalis" and sheep ?

52. No answer

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government ?

53. The orders are clear, not to accept any dhalis, and I have found no difficulty in carrying out those orders.

Lapo.

54. What do you understand by the term 'Lapo' ?

54. The term lapo comprises lab or bribe given in any form to Government servants.

55. How many forms are there of unauthorized 'Lapo' ?

55. (1) Cash paid as (i) regular percentage or fixed annual sums ; (ii) casual payments for special facilities.
(2) Kind paid at the time of batai of harvests.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes ?

56. In Revenue Department the unauthorised lapo is levied in cash by tapedars and supervising tapedars from zamindars and khatedars holding lands, and is levied in kind by the kotars of tapedars and supervising tapedars from the ryots or haris at the time of batai of crops. In P. W. D., the lapo is levied in cash by daroghas and muccadums at the commencement of abkalani from zamindars and khatedars before allowing them to open their karias and khuados. It is levied in kind by the same from khatedars and cultivators at the time of batai of kharif and rabi crops.

The ostensible purposes for which the lapo is levied in the Revenue Department are best known to revenue officials, but as far as I am aware, for rasai as well as for their own benefit by the tapedars, supervising tapedars, &c. In return for it, they abstain from harassing the zamindars and khatedars under such powers as filling in form No. 8, afrad pani or wastage of canal water, &c., and also give them every facility and help in their power.

In P. W. D., the lapo is levied partly for meeting rasai (although there is no systematic or organized rasai or rasai fund in P. W. D. as in the Revenue Department), but mainly for the personal benefit of the leviers. In return they abstain from harassing the zamindars and khatedars under such powers as reporting the kacha heads of their karias and khuados as dangerous, &c., and also allow them the use of canal banks during the abkalani when the roads are under water, and other facilities, such as grazing of their cattle on canal banks, &c.

57. How is each form of unauthorized 'Lapo' levied ? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp ?

57. In P. W. D., there is no fixed rate. The leviers try to get as much as possible out of the zamindars and khatedars, considering the status and pecuniary condition of each individual.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. In P. W. D., about half goes to cover the cost of rasai, although it is not converted into a regular rasai fund as in Revenue Department.

59. If so, who manages the 'Rasai' fund?

59. In P. W. D., the rasai account is managed by each darogha in his own beat.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. In P. W. D., money presents to private or official establishments of touring officials do not amount to any significant sum.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. In P. W. D., unauthorized lapo is exacted for particular favours in matters of irrigation from Rs. 5 to Rs. 100, depending on the nature and extent of favour done.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. There is no such examination of records except by the Executive Engineer's accountant, who does not take any lapo for the same.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. Not in P. W. D.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the Land Revenue Code?

65. To prevent the levy of lapo in P. W. D., I would suggest the following effectual means:—

(i) The pay of the canal establishment, such as muccadums and beldars (their present pay is Rs. 9 to 11 only), should be raised to Rs. 12 to 15 per month, as their present pay is wholly inadequate for their wants.

(ii) The pay of daroghas has now been revised and fixed at from Rs. 30 to Rs. 45. This is fairly reasonable, but they should be given Rs. 10 per mensem as horse allowance in addition to their pay.

(iii) The revised scale of pay for lower and upper subordinates sanctioned by the Government just before the war broke out and since held in abeyance, should be brought in effect immediately, so as to keep them above temptation. They will then stop taking rasai and will keep a closer eye upon their establishment.

(iv) The zamindari karias and khuados with kacha heads should be made paka at Government expense gradually, so as to do away with the possibility of these heads becoming dangerous and thus becoming a source of extortion in the hands of daroghas, &c. These paka heads should have sufficient vents to give the required quantity of water only and then the rule of afrad pani should be done away with.

Chher.

66. What do you understand by the term "Chher"?

66. Chher is a forced collection of labour employed by the several departments of Government on necessary occasions as well as those of camps.

67. Who are the "Chheras"?

67. The chheras are ryots or haris or cultivators.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Repairing roads by local fund and revenue officers, closing breaches in canals and bunds by P. W. D., and performing all sorts of odd jobs at the time of camps of officers of all departments.

69. Do the "Chheras" hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes, some on express and others on implied conditions to perform such labour, when demanded by zamindars.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

70. None from Government officials. Occasionally one meal during the day from zamindars.

71. How far is casual paid labour available in your charge?

71. Casual paid labour can be had everywhere in the mofussil on adequate payment.

72. Is any considerable staff of "beldars", maintained in your charge either by local fund or Government?

72. Only muccadums on canals by Government.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. Zamindars are not bound to supply labour on demand of Government officials, but they supply it in fear of being disrespected or harmed by them.

4. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. None, as far as I am aware.

75. For what purposes do you require labour on tour?

75. I do not require any labour for my private work, while on tour.

76. How many labourers do you require daily in camp?

76. None except the chowkidar of P. W. D. bungalow at each place.

77. How many more do you require when pitching or striking camp?

77. None do. do.

78. Whence do you obtain them?

78. None.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. No answer.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Casual paid labour can be had everywhere in the mofussil, provided the labour is paid in full for the service rendered.

81. Would it not be possible to get all the work done by a temporary increase while on tour of your own private and official establishments?

81. Any increase in private or office establishment of any officer would entail additional hardships on the poor ryots as regards supplies, &c.

82. How do you obtain labour for shikar?

82. I do not practise shikar.

83. What do you pay the men? Have you experienced difficulty in making them accept payment?

83. No answer.

84. Are they given anything by the zamindars?

84. No answer.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. If the annual repairs to roads were done efficiently by the local fund authorities and the beldars were kept on their proper work of maintaining them, no labour will be required to supplement the repairs.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. The labourers put on repairing roads by zamindars at the time of touring of district officers, are not paid anything as far as I am aware.

87. What labour is required in case of floods and breaches of canal banks?

86. From 10 to 500 men, depending on the nature and gravity of floods and breaches.

88. Are the labourers given anything for this work by the zamindars or by Government?

88. They are given food by Government, and sometimes by zamindars who do not like to accept payment from Government in the hope of getting some reward in lieu thereof.

89. How far, if at all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

89. The chheras are usually employed for short periods, not more than 3 days at a time, and their employment does not seriously interfere with cultivation or cause loss to them other than non-payment of wages.

90. How far does the employment of 'beldars' interfere with their ordinary work under the Local Boards?

90. The roads are generally in a neglected state and the planting of trees along them is not attended to.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

92. The chher should only be employed on urgent occasions, such as floods and breaches in canals or bunds, and should then be paid full wages. The employment of chher on other occasions should be wholly suppressed by Government orders.

WRITTEN EVIDENCE OF MR. JAGATRAI.

Preliminary.

1. Name. — 1. Jagatrai.

2. Appointment. — 2. Police Prosecutor.

3. Headquarters. — 3. Karachi.

4. Length of service. — 4. 12 years.

5. Length of service and special experience in Sind. — 5. do.

General.

6. What is the area covered by your charge? — 6. At present the area covered by my charge is Karachi city only, but I have served as sub-inspector in Manjhand, Ketibunder mahals, and Kotri, Tatta, Mirpur Sakro, Mirpur Bathoro and Jati talukas.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. Grain, vegetables, meat, chickens, eggs, butter and grass can be provided locally, but some officers expect the subordinates to provide wines, fruits, ice, bhoosa, locally, and these articles are sent for from the district headquarter.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. In the case of D. S. P. about 30 cots, 30 jars, for the establishment. In the case of an inspector, about 6 cots, 4 jars and 3 chairs.

9. What arrangements are made for accommodating their private and official establishments?

10. What arrangements are made for stables at their various camps? — 9 & 10. In the case of a District Superintendent of Police, the Superintendent and his munshis live in tents, which are brought by them. Huts for menial establishment, kitchens and stables for horses, are provided by the sub-inspectors. The material and labour for erecting the huts are supplied by the zamindars.

In the case of an inspector and sub-inspector, when these officers are outside the headquarter of their police station, they live in temporary huts, which are made for them by the zamindars. But if a zamindar has got a good otak, no huts are made.

11. What arrangements are made for their office at their various camps? — 11. The D. S. P. holds his office in tent and so his munshis. The inspector either in a hut or in the zamindar's otak.

12. What labour do they require to be provided locally at their various camps? — 12. The D. S. P. has no necessity for engaging any extra labour; his munshis require only one man to fetch water, etc., but the menials brought by the D. S. P. and his establishment refuse to do any outdoor work and about ten men who are either haris or badmashes are given to do the needful.

13. What is the condition of the roads in your charge? — 13. The condition of the roads was bad wherever I have served.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The repairing of the roads is done by the local board contractor outside the municipal limit; but as these repairs are not properly done for want of proper funds and are done after long intervals, the zamindars are approached by the mukhtiarkars to get them repaired at their own expense, in case any high official is expected to pass from such roads. Special repairs are also made by zamindars when the roads are inundated.

15. Do they require to have special repairs made and, if so, by what agency, to the roads to their various camps? — 15. There will be no necessity for special repairs, if all the roads are repaired by turns and in proper time. This will be done when non-officials are appointed as chairmen of the local boards.

Only the headquarter of each taluka office should have camping ground, unless the distance of one taluka headquarter to another taluka headquarter is more than 20 miles.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters? — 16. One horse and one camel or two horses and camel are maintained by a sub-inspector according to the style of his living. The horse is required by the sub-inspector for his own riding; one horse or pony for his cook and one camel for carrying his luggage and yet the Government, who pay Rs. 25 to mounted constable, a subordinate of the sub-inspector, consider Rs. 10 allowance sufficient for the sub-inspector for maintaining 3 animals. Rasai can never be stopped as long as the Government are not going to pay sufficient allowance to sub-inspectors. The least amount required to maintain these animals is Rs. 50.

17. What are their postal arrangements and means of communication with headquarters?

17. Through police constables and police mounted constables and if there is not sufficient force, through the haris of the zamindars.

18. What are the usual camping places in your charge?

18. No camping places in my charge at present.

19. What arrangements are made for preparing or keeping in order the camping grounds?

19. Generally zamindars are asked to keep them in order.

20. Which of them are within practical reach of villages with bania shops or bazaars?

20. Almost all camping grounds wherever I have served except Vateji in Mirpur Sakro taluka.

21. To which of them are attached vegetable gardens?

21. Vegetable gardens are attached to almost all the camping grounds in the taluka headquarter in this district.

22. Which of them are provided with bungalows?

22. Almost all the taluka headquarters.

23. What permanent establishment is maintained at such bungalows?

23. As far as I remember, one chowkidar who also cleans the bungalow.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Supplying of material with nominal charges or without any charges at all, in order to win favour or avert the displeasure of officers.

25. What are the average daily requirements of officers on tour in the matter of supplies?

25. The daily requirements of officers depend upon the number of family members with them.

Also depends upon the officer's desire to pay the bill or not. Chickens, eggs, butter, meat, rice, vegetables, ice, wines, are the daily requirements of some officers.

26. What are the average daily requirements respectively of their private servants and of their official establishment?

26. Double or even more than the quantity of their usual consumption, as generally no payment is made by any of them.

In the Police Department generally provision is supplied to the menial establishment only on the first day and to the munshis for all the days. Some munshis buy provision directly from the shopkeepers and charge the bill to the taluka official.

Much, however, depends upon the touring officer under whom they serve. No rasai is at all taken by the establishment if the touring officer is honest and anxious to stop rasai.

Excepting firewood and jars no rasai is now being taken by the police establishment, as the present District Superintendent of Police, R. L. McCulloch, Esq., is very sincere in stopping the rasai system.

Meat, chickens, wheat, rice, butter, ghee, eggs, spices, fuel, pulses, vegetables, are their daily requirements; bottles of liquor are supplied to the establishment if the touring officer does not discourage the rasai.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or joari stalks and firewood?

27. Rice for Rs. 12 a maund, grain bajri for Rs. 6 a maund, eggs for 9 annas a dozen, fowls for 12 annas each, milk for 1 anna and 6 pies per seer, firewood from 4 to 6 annas a maund, bajri stalks from 5 to 12 annas a maund.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. Milk and firewood have got value in the Karachi district. Even if the firewood can be had gratis from the forests, the labour required to cut the wood and to bring the fuel on camping grounds must cost about 4 annas per maund.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. About Rs. 20 if there is no wastage in the case of District Superintendent of Police and his establishment. But if there is no intention to pay full bill, the average cost will come to about Rs. 50 per day.

The average cost of inspector on tour will be about Rs. 5 per day including his establishment, provided he pays up the bill, otherwise his cost will come to about Rs. 15 per day. The inspector is even provided with clothes and other articles by the sub-inspectors and thanedars in charge of out-posts.

The average cost of sub-inspector on tour on his own personal expenses and animals come to about Rs. 3 per day, as some wastage is made on account of frequent movements.

Unless and until the pay of the sub-inspector is revised and placed on the scale of Abkari inspectors there is no hope of decreasing rasai and corruption.

The nature of the sub-inspector's duty and his great responsibility require more intelligence and labour and it is but right that he should at least get as much pay as the Abkari inspector gets. The pay of the sub-inspector which varies from Rs. 50 to Rs. 100 was fixed at least about 40 years ago, when everything was comparatively very cheap and the living was simple and wants were very few. The starting and their maximum pay is still the same.

To stop rasai only educated sub-inspectors should be appointed in the Police Department after getting training from the Police school as recommended by the Police commission; at present only half literate junior sub-inspectors are being raised to the posts of inspectors and are allowed to supersede educated and trained senior sub-inspectors having even better record of service. This is all due to rasai in the majority of cases.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

31. How are they paid for?

30 & 31. Rasai for the District Superintendent of Police is made by collecting money from zamindars and badmashes. If sufficient amount is not recovered from zamindars, from bribes.

In the case of inspectors, excepting milk and firewood, the remaining rasai is made from bribes. If the sub-inspector is honest, which is not possible, unless he has his own ancestral property, he will ask the in-charge thanedar to arrange for the inspector's rasai. The sub-inspector is then forced to connive at the objectionable doings of the in-charge thanedar or police munshi.

The circle inspector in the Police Department is not a very useful member of the force and is a nuisance for sub-inspectors. His frequent visits to the police stations and out-posts drag the sub-inspectors to resort to dishonest means in order to satisfy his wants.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

32. Payments if made in most cases do not reach the actual providers; they are either retained by the collecting agency or repaid to the members of the camp.

33. How does their estimated average daily cost compare with the actual payments?

33. It is generally a nominal payment.

34. If it is greater, by whom is the excess borne, by the haris or zamindars or tapedars or mukhtiarkars?

34. By the haris really. Advantage of the rasai is taken by the subordinates who collect provision for themselves also.

I know of a mukhtiarkar who, on the pretext of giving a tea party to an Assistant Collector, had asked zamindars to bring a large number of bottles of whisky, pickles, jams, etc. I was myself invited to join that tea party and I found only half a bottle of whisky, and a little jam was consumed by the guests. All the remaining bottles, etc., were consumed by the mukhtiarkar, which must have lasted to him for about one year.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. Yes.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. Nothing.

37. Do they obtain vegetables, and if so, on payment, from gardens attached to camping grounds or maintained by local funds?

37. So far I am aware, they are obtained without payments.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. No practical effect has been given to the circular of 1914, though some of the officers do endeavour to carry out its instructions.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. In each taluka a person may be given a small piece of land free of any assessment on condition that he would supply articles to the touring officers and their establishment at a market price.

The articles required each time should be entered by the officer, munshi, whosoever wants them, under his own signature on a printed indent form. The contractor will then submit his bill to the treasury according to the indent of each officer and munshi for payment. The Treasury Officer or in the case of the Police munshi, the Police accountant will pay the bill after deducting the amount from the officer's or munshi's pay.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. Generally they give. Though I remember, I had received only one day's notice, when the D. S. P. had encamped at Vateji, a place, where there are no bania shops or village, and is quite out-of-the-way place.

Cots, jars, provision, grass, fuel and cows for milking were brought from Gharo at a great inconvenience and trouble.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

42. In the days of only one officer.

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

43. The average of such dhalis is Rs. 15.

Dhalis are obtained from the headquarter of the district and sheep from Kohistân in the Karachi district.

44. What are the orders of Government on the subject?

44. The orders are that subordinates should not send dhalis to their officers. The present D. S. P. is strictly observing these orders.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Lapo originally derived from the word lap means handful which was given by the zamindar after harvest to all artisans in his village as well as the officials; at present it has come to mean the amount received by the tapedar from the zamindar annually at a certain fixed percentage of the assessment. Lapo is not given to the police and other departments so far I am aware. Money subscribed from zamindars by the police annually for the purpose of rasai may also be considered as lapo.

46. How many forms are there of unauthorized 'Lapo'?

46. No answer.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. Recovered by the tapedars from zamindars in cash and it has now become a custom on the plea of rasai and though separate contributions are also made for the purpose of rasai.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. No answer.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. A portion of the lapo by the tapedar is used for rasai but the extent is not known to me.

50. If so, who manages the 'Rasai' fund?

50. The rasai fund is managed either by the mukhtiarkar or his head munshi.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. Presents are given to the officer's establishment, both private and official, from Re. 1 to Rs. 200 in the Revenue Department, and from Re. 1 to Rs. 50 in the Police Department. The extent depends upon the attitude of the touring officer and also depends on the supervision of the officer that he exercises over his establishment.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

52. Lapo is not given by zamindars for any particular favours, but for rasai and to avoid worry and trouble at the hands of officials.

53. How far is 'unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials ?

53. Payment in cash is given to the inspecting munshis to avoid the strictness of examination of official records. Without this payment there is danger to the subordinate officers whose record is being inspected of incurring displeasure of the touring officer, which may result even in reduction.

Reductions in the Police Department are very common where the officer of the status of sub-inspector can be reduced or dismissed, not by the Deputy Inspector-General who appoints him, but by the District Superintendent of Police however junior he may be. This is probably the only department where an officer appointed by the higher authority can be dismissed by a lower authority.

It is very easy for the munshis to prejudice the District Superintendent of Police by picking out a large number of small errors. I am myself a victim of rasai, as I was once reduced by a District Superintendent of Police who was very honest and very much against rasai. I was not punished for not detecting offences as a result of my investigation was better than almost all the police stations in the district but for not supervising the munshi's work properly.

The District Superintendent of Police, when he first came in my jurisdiction, sent for me and privately warned me not to make rasai of any body. Though I personally disliked rasai, I, on the advice of some experienced subordinate officers, paid presents to the munshis. The result was that the District Superintendent of Police got very much pleased with my work. The same District Superintendent of Police visited my police station next year and as I was in very good books with him, I resolved to carry out the District Superintendent of Police's wishes. I therefore ordered my munshi and head constable not to make any rasai. This enraged the munshi to such an extent that they took out such a large number of trifling mistakes, specially when they were compared with the mistake found in other Police offices, where rasai was made, that the District Superintendent of Police, imagining that my office work was bad, ruined my future prospects by reducing me. After this bitter experience, I have always been giving presents to the munshis.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914 ?

54. No.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders ?

55. Circulars are issued by various officers to the subordinates to abstain from rasai, but the extent of their compliance depends upon the seriousness of the officers, as sometimes such circulars are issued as a matter of show.

I know of one officer who used to issue very strict circulars for the stopping of rasai, but while, as a matter of fact, his rasai was so great his attitude was such that there used to be a fear of dismissals in the event of actually complying with his circulars. These fears were not groundless as actually several innocent sub-inspectors were not only reduced or dismissed for slight offences, but one of them was even prosecuted and sentenced to imprisonment under a certain charge.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914 ? Could it be prevented by modification of the rules of the land revenue code ?

56. In order to prevent the levy of unauthorized lapo and to stop rasai, it is necessary to modify the rules of the land revenue code.

The Government may also pass a resolution declaring the levy of lapo as an illegal gratification and if any one hereafter is reported to have taken lapo, he will be prosecuted.

Allowance and pay of tapedars and police sub-inspectors should be substantially increased as is shown in my answers to questions Nos. 23 and 36.

Bad remarks made in confidential reports should be communicated to the subordinates concerned. This is not yet being done in some departments in spite of the Government resolution. Confidential sheet can be easily spoiled if proper rasai is not made of an officer who wants it, unless and until strict orders are issued that they should be communicated to the officers concerned.

In the Police Department only munshis should be held responsible for bad office work, as the sub-inspector being responsible for investigations has no time to look after his office work.

The District Superintendent of Police should only encamp in the village or town, where the police station is situated. The inspecting munshis of all departments should only be required to correct office mistakes or errors without bringing them to the notice of the touring officer. The touring officer should personally only inspect roznamcha, ammunition book and other books connected with money matters and suspected characters.

Chher.

57. What do you understand by the term "Chher"?

57. Forced labour.

58. Who are the 'Chheras'?

58. Mostly haris.

59. What kinds of labour are the 'Chheras' called on to perform?

59. To clean camping grounds and to pitch tents; to supply water, grass, fuel, etc., to the officers and their establishment; to put roads into order; to close breaches of the canals; to accompany the officers for the purpose of shikar.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. Not to my knowledge. They perform such labour through fear of zamindars and officials.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

61. They are only fed by zamindars, and also by the Public Works Department when engaged in closing breaches. The other work is generally done gratis. Sometimes they receive some remuneration from officials, but such instances are very rare.

62. How far is casual paid labour available in your charge?

62. Paid labour can be had in almost all villages in the district.

63. Is any considerable staff of 'Beldars' maintained in your charge either by local fund or Government?

63. At present I have no territorial charge.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. They are always bound to provide labour whenever asked, otherwise they run the risk of incurring displeasure of officials.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. None that I know of.

66. For what purposes do touring officers require labour?

66. To clean camping grounds, to do outdoor work, as their private servants and menial establishment do not do such work when on tour. Also they are required for shikar.

67. How many labourers do they require daily in camp?

67. The District Superintendent of Police and his establishment should not require more than two men, but actually they engage ten men.

68. How many more do they require when pitching or striking camps?

68. They don't require any more labour, as the policemen and private servants attendant on the Deputy Superintendent of Police are sufficient for the purpose.

69. Whence do they obtain them?

69. From zamindars. The police sometimes takes this work from badmashes and suspected characters.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. They are only fed by zamindars and that also not always.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'rasai' contractor?

71. No answer.

72. How do they obtain labour for shikar?

72. Supplied by zamindars.

73. What do they pay the men? Is there difficulty in making them accept payment?

73. Liberal officers give some bakhshish.

74. Are they given anything by the zamindars?

74. No answer.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. This depends upon the state of the road and the status of the officer.

76. Are the labourers given anything for this work by the zamindars or the local officials?

76. Generally they are fed by zamindars. They are not paid to my knowledge.

77. What labour is required in case of floods and breaches of canal banks ?

77. The number depends upon the extent and importance of the breach. Sometimes even hundreds of men are required.

78. Are the labourers given anything for this work by the zamindars or by Government ?

78. They are fed by the Public Works Department or by zamindars.

79. How far, if it all, does the employment of the 'chheras' interfere with cultivation and cause loss to themselves or the zamindars ?

79. The absence of chheras from their legitimate work must naturally be interfering with it.

There is no harm if the chheras are taken for closing breaches of canals, provided they are sufficiently paid.

80. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards ?

80. The employment of beldars by the officials for their private and other work interferes with the growing and the looking after of trees and consequently several roads are without trees.

81. Have you any special reports on 'Chher' or local orders ?

81. No answer.

82. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government ?

82. Kindly see my answer to question 79.

WRITTEN EVIDENCE OF MR. MEWARAM JETHANAND.

Preliminary.

1. Name.	1. Mewaram Jethanand.
2. Appointment.	2. Range Forest Officer.
3. Headquarters.	3. Manjhand.
4. Length of service.	4. About 23 years.
5. Length of service and special experience in Sind.	5. Whole service in Sind in all the districts.

General.

6. What is the area covered by your tour?	6. About 45 square miles.
7. What is the period of your tour?	7. Whole year.
8. What private servants accompany you on tour?	8. One cook and one syce.
9. What official establishment accompanies you on tour?	9. One orderly forest guard.
10. What supplies do you and your servants & your official establishment respectively take with you and them on tour?	10. Myself—All unperishable articles, such as flour, rice, potatoes, dhal, spices, &c. My cook is fed by me. The orderly takes nothing.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Vegetables, meat, fish and milk.
12. What private and official furniture do you take on tour?	12. Private—Two camel trunks containing utensils and clothes, three chairs. Official—Nil.
13. What are your further requirements in the way of cots, water jars, or other furniture at your various camps?	13. Nothing, because we keep jars and cots in our forest landhis.
14. What tents do you take on tour?	14. One small tent.
15. What arrangements are made for accommodating your private and official establishments?	15. Nil. They live in forest landhis. No extra arrangement is made.
16. What arrangements are made for stables at your various camps?	16. Nil. Stables are provided in forest landhis.
17. What records do you take on tour?	17. Grazing passes and diary book.
18. What arrangements are made for your office at your various camps?	18. Nil, because I do not take my clerk with me, as he does not get travelling allowance.
19. What labour do you require to be provided locally at your various camps?	19. Nil. The tent is pitched by my orderly with the help of the beat-guard.
20. What is the condition of the roads in your charge?	20. None in my charge.
21. What authority is responsible and what agency is employed for the repair of the roads?	21. Local fund department.
22. Do you require to have special repairs made and, if so, by what agency, to the roads to your various camps?	22. No.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?	23. One horse. Also two baggage camels and one riding camel hired on monthly wages for 8 months from December to May.
24. What are your postal arrangements and means of communication with headquarters?	24. Beat-guards bring my post from the nearest post office.

25. What are the usual camping aces in your charge ?

25. Laki, Butho, Manjhand, Unerpur, Akri, Railo, Bada.

26. What arrangements are made for preparing or keeping in order the camping grounds ?

26. Camping grounds are only in Railo and Bada forests, which do not require any repairs.

27. Which of them are within practical reach of villages with bania shops or bazaars ?

27. All.

28. To which of them are attached vegetable gardens ?

28. None.

29. Which of them are provided with bungalows ?

29. All, except Railo and Bada.

30. What permanent establishment is maintained at such bungalows ?

30. Forest bungalows are in charge of beat-guards. The P. W. D. bungalow at Laki is in charge of a chowkidar.

Rasai.

31. What do you understand by the term 'Rasai' ?

31. Making supplies for the camps of superior officers.

32. What are your average daily requirements on tour in the matter of supplies ?

32. One pound of meat or one pound of fish, one or two pice worth of vegetables and one seer of milk. Three seers of bajri for horse. Grass is collected by syce from forests.

33. What are the average daily requirements respectively of your private servants and of your official establishment ?

33. My private servant, i.e., cook, takes meals with me. The orderly's requirements are one seer of juar or bajri and one pound of milk.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?

34. Atta 5 seers a rupee, rice 4 seers a rupee, 6 pies for an egg, milk at 1 to 2 annas a seer and butter at 12 annas a seer.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

35. Not usually sold, but they have a market value when sold.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment ?

36. Daily cost of my requirements is Re. 1 and of my orderly 3 annas.

37. How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

37. Milk is supplied by maldars gratis. Other articles are purchased from the nearest shopkeeper.

38. How are they paid for ?

38. I pay from my pocket. The syce and orderly pay from their pockets.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp ?

39. Paid personally by me.

40. How does your estimated average daily cost compare with the actual payments ?

40. Average cost is equal to actual payment.

41. If it is greater, by whom is the excess borne ? By the haris or zamindars or tapedars or mukhtiarkars ?

41. Does not exceed.

42. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars ?

42. Nothing.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables ?

43. Nothing paid for jars, because potters are given concession of free-grazing in the forest. Cots, &c., not in demand.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

44. Purchased from bazaar.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. The revenue contractors appointed under the rules of 1914 refused to render supplies at the camps of the forest officers. They agreed to work only as nominal contractors, if supplies were procured for them by the forest subordinates.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

48. I can suggest no modifications for rules which have never been in operation so far as Forest Department is concerned. Not possible to find a contractor for forest officers' camps, as their camps mostly occur within forests.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. No.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive "Dhalis" of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. No.

52. What do you estimate to be the average cost of such "Dhalis" and sheep?

52. No answer.

53. What are the orders on the subject, and have you experienced any difficulty in carrying out those orders of Government?

53. Orders are that dhalis should as far as possible be discouraged.

Lapo.

54—65. No answers.

Chher.

66. What do you understand by the term "Chher"?

66. Men supplied for work, such as pitching tents, &c.

67. Who are the 'Chheras'?

67. In the forests the maldars supply chheras.

68. What kinds of labour are the 'Chheras' called on to perform?

68. Construction of hedges, clearing of compartment and boundary lines, putting and repairing boundary marks, pitching tents and fetching water at the camps of the Divisional Forest Officer and the Conservator.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

70. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

69 & 70. The maldars are given concession of free-grazing for 20 per cent. of their cattle and besides that they are allowed to remove free certain forest produces.

75. For what purposes do you require labour on tour?

75. For myself only for fetching water.

76. How many labourers do you require daily in camp?

76. One.

77. How many more do you require when pitching or striking camp?

77. None.

78. Whence do you obtain them?

78. Maldars.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. Nothing.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

80. Cannot be obtained in forests.

81—91. No answers.

92. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government.

92. Maldars are not discontented with the present system of chher in lieu of the concession enjoyed. I therefore recommend no change in it.

WRITTEN EVIDENCE OF MR. GOBINDRAM JASHANMAL.

Preliminary.

1. Name.	1. Gobindram Jashanmal Ramchandani.
2. Appointment.	2. Forest Ranger.
3. Headquarters.	3. Tatta.
4. Length of service.	4. Six years.
5. Length of service and special experience in Sind.	5. All service in Sind.

General.

6. What is the area covered by your tour?	6. Eighty-one square miles.
7. What is the period of your tour?	7. All the year round.
8. What private servants accompany you on tour?	8. One only.
9. What official establishment accompanies you on tour?	9. One orderly.
10. What supplies do you and your servants and your official establishment respectively take with you and them on tour?	10. I take rice, flour, dry vegetables, spices, etc. I feed my private servant and the orderly is fed by forest guards.
11. What supplies do you and they respectively require to be provided locally at your various camps?	11. Milk, butter and sometimes other supplies, if they run short.
12. What private and official furniture do you take on tour?	12. Table, chair, one box containing record, clothes, etc., utensils in a wooden case.
13. What are your further requirements in the way of cots, water jars or other furniture at your various camps?	13. One cot and 2 water jars.
14. What tents o you on tour?	14. One small rowti sometimes.
15. What arrangements are made for accommodating your private and official establishments?	15. They put in a kacha landhi where there are no P. W. D. or Forest landhis.
16. What arrangements are made for stables at your various camps?	16. No especial arrangement. As a rule the ponies are tethered under the shade of trees.
17. What records do you take on tour?	17. Diary, four circular files, inward and outward registers in English, some few books, one portfolio containing correspondences, and a few maps.
18. What arrangements are made for your office at your various camps?	18. None.
19. What labour do you require to be provided locally at your various camps?	19. Two men to fetch fuel, water, grass, etc.
20. What is the condition of the roads in your charge?	20. No road in my charge.
23. What are your means of transport? Do you engage transport locally or for the whole period of your tour at headquarters?	23. Camel is the means of transport, and it is engaged locally.
24. What are your postal arrangements and means of communication with headquarters?	24. Through the maldars.
25. What are the usual camping places in your charge?	25. Jherruck, Sonda, Hillaya, Shah Lonka, Sona Purandar, Aghimani, Gharko, Gulel, Hayat, Gaho, Ghorabari and Malirri, also any other place inside the forest, where exigencies of service require my stay.
26. What arrangements are made for preparing or keeping in order the camping grounds?	26. No especial arrangement is made.

27. Which of them are within practical reach of villages with bania shops or bazaar ?

27. All.

28. To which of them are attached vegetable gardens ?

28. Sonda.

29. Which of them are provided with bungalows?

29. Sonda, Shah Lonka, Aghimani and Gulel possess P. W. D. bungalows.

30. What permanent establishment is maintained at such bungalows ?

30. One chowkidar.

Rasai.

31. What do you understand by the term 'Rasai' ?

31. Providing of supplies which run short, or are required on payment.

32. What are your average daily requirements on tour in the matter of supplies ?

32. Half a seer of flour, ¼ seer of rice, ½ an anna worth of vegetables, sometimes ¼ seer of mutton or fish, ½ seer milk and ½ seer butter.

33. What are the average daily requirements respectively of your private servants and of your official establishment ?

33. I feed my private servant and the orderly requires ½ seer of rice and an equal quantity of juari or bajri flour, ½ seer milk and a little of butter ; but he is fed by guards on tour.

34. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood ?

34. If sold in the market town, their value will be :— Grain about Rs. 4-8-0 per maund, red rice about Rs. 5 per maund, eggs for 6 pies each, fowls from annas 4 to annas 6 each, sheep at Rs. 2-8-0 to Rs. 4 each, milk at 1 anna and 6 pies per seer, butter 13 annas per seer, juari and bajri stalks at annas 4 to annas 8 per maund, firewood 12 annas per maund.

35. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns ?

35. None.

36. What do you estimate to be the average daily aggregate cost of the requirements of yourself, your private servants and of your official establishment ?

36. Myself and my servant about annas 12 per day and my orderly about annas 3 per day.

37. How are these requirements met ? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp ?

37. Rice, flour, dry vegetables, etc., are purchased from shops and fuel from forest and milk and butter are supplied by maldars.

38. How are they paid for ?

38. Cash is sent and the articles brought by the person sent to bring them ; milk, grass, butter and fuel not paid for.

39. What guarantee have you that the payments reach the actual providers and are not either retained by the collecting agency or repaid to members of your camp ?

39. The fact that the bania gives things to an itinerant maldar is a safeguard for payment to him of the amount sent for the purchase of the articles.

40. How does your estimated average daily cost compare with the actual payments ?

40. Strictly in accordance with the market rates, except in the case of milk, butter, fuel and grass.

43. Do you pay anything for water jars, cots or other furniture requisitioned or for materials used to build stables ?

43. No.

44. Do you obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds ?

44. When I order vegetables from P. W. D. garden, I pay for them.

45. Would it be possible substantially to reduce your requirements by curtailing either your private or official establishment without detriment to the public service ?

45. No.

46. Would it be possible to curtail or modify the periods of your tour without detriment to the public service ?

46. No.

47. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

47. We do not deal with the tapedars and rules of 1914 cannot be enforced by us in forests.

48. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars.

48. No.

49. Have you been able to give regular and timely intimation of your requirements and of your camps for the information of contractors and zamindars?

49. No.

50. Have you any special reports on the working of the rules of 1914 or any special local orders?

50. No.

51. Do you receive 'Dhalis' of vegetables and fruits and presents of game or sheep from any subordinate officials or from any class of zamindars?

51. No.

53. What are the orders on the subject and have you experienced any difficulty in carrying out those orders of Government?

53. Orders are not to accept any presents and there is no difficulty in carrying them out.

Lapo.

54. What do you understand by the term 'Lapo'?

54. Cash donations paid annually by the agriculturists and others to subordinate servants of the different departments.

55. How many forms are there of unauthorized 'Lapo'?

55. Two forms—kind and coin.

56. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

56. First part of the question is answered in question 54. (2) The lapo is paid by rayat to ensure good-will of the underlings of the various departments.

57. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

57. I do not know the details.

58. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

58. I do not know the details. I do not think so.

59. If so, who manages the 'Rasai' fund?

59. I do not know.

60. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

60. I do not know.

61. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

61. No such exaction takes place.

62. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

62. This practice is no longer in existence.

63. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

63. To a great extent.

64. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

64. No.

65. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modification of the rules of the Land Revenue Code?

65. No.

Chher.

66. What do you understand by the term "Chher"?

66. Men required to do work in time of emergency for a department or a departmental officer's camp with or without payment.

67. Who are the 'Chheras'?

67. Maldars inside the forest. Haris elsewhere.

68. What kinds of labour are the 'Chheras' called on to perform?

68. In forests we employ chheras to clear rides, repair boundary lines and marks, etc., in lieu of which they enjoy concessions granted to them under forest rules.

69. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

69. Yes.

70. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

70. From zamindars in kind and from officers in cash.

71. How far is casual paid labour available in your charge?

71. Ordinarily not available.

72. Is any considerable staff of 'Beldars' maintained in your charge either by Local Funds or Government?

72. No.

73. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

73. As far as when labour cannot be had otherwise even on payment.

74. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

74. Yes, to police and revenue patels for rendering services to those departments, and in forests land is given on cultivation, sometimes to persons who render good assistance to the department.

75. For what purposes do you require labour on tour?

75. For bringing water, fuel and grass, and to assist in camp errands.

76. How many labourers do you require daily in camp?

76. Two only.

77. How many more do you require when pitching or striking camps?

77. No more.

78. Whence do you obtain them?

78. From and near the forest.

79. Do you pay them anything for their labour or are they given anything by the zamindars?

79. They are not paid.

80. What would be the probable cost of substituting casual paid labour? Could this be obtained from the rasai contractor?

80. Nearly one-half more than what is usually paid for organised labour. No.

81. Would it not be possible to get all the work done by a temporary increase, while on tour, of your own private and official establishments?

81. Yes.

82. How do you obtain labour for shikar?

82. I do not shoot.

85. What labour, if any, is required to supplement the repair of the roads by the local authorities?

85. I do not deal with the roads.

86. Are the labourers given anything for this work by you or the zamindars or the local officials?

86. I do not know.

91. Have you any special reports on "Chher" or local orders?

91. No.

92. Do you consider 'Chher' should wholly or partly be suppressed, and, if so, what orders would you recommend to be passed by Government?

92. Inside forests, the existing conditions must hold good, and I have no other recommendations to make.

WRITTEN EVIDENCE OF MR. CHEHUMAL, TAPEDAR.

Preliminary.

1. Name.	1. Chehumal.
2. Appointment.	2. Tapedar, Gulamallah.
3. Headquarters.	3. Mirpur Sakro.
4. Length of service.	4. 22 years.
5. Length of service and special experience in Sind.	5. No answer.

General.

6. What is the area covered by your charge?	6. About 19,820 acres.
7. What supplies have to be provided locally for touring officers at their various camps?	7. Flour, rice, ghee and other provisions.
8. What are their requirements in the way of cots, water jars or other furniture at their various camps?	8. 20 cots and 20 jars.
9. What arrangements are made for accommodating their private and official establishments?	9. They live in rowtis or, if there is a Government bungalow, in the out-houses attached to it; failing these kacha landhis are erected for the purpose.
10. What arrangements are made for stables at their various camps?	10. There are stables in the compounds of the bungalows. In other cases kacha stables are put up.
11. What arrangements are made for their office at their various camps?	11. A tent is pitched for the office.
12. What labour do they require to be provided locally at their various camps?	12. At least 4 labourers.
13. What is the condition of the roads in your charge?	13. They are damaged in the abkalani season.
14. What authority is responsible and what agency is employed for the repair of the roads?	14. The mukhtiarkar is responsible. The work is carried out through the local fund overseers.
15. Do they require to have special repairs made and, if so, by what agency, to the roads to their various camps?	15. In the case of small repairs, the tapedar gets the work done with the help of zamindars' men.
16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters?	16. They employ camels. These are engaged for the whole season and paid for by them every month.
17. What are their postal arrangements and means of communication with headquarters?	17. Zamindars' men are employed for the purpose.
18. What are the usual camping places in your charge?	18. The village of Gulamallah alone.
19. What arrangements are made for preparing or keeping in order the camping grounds?	19. There is a Public Works Department bungalow in tapa Gulamallah, kept in repair by the Public Works Department.
20. Which of them are within practical reach of villages with bania shops or bazaars?	20. The camping ground at Gulamallah is within practical reach of the village of Babunahin with a bania shop (sic).
21. To which of them are attached vegetable gardens?	21. To the camping ground of Gulamallah.
22. Which of them are provided with bungalows?	22. Gulamallah.
23. What permanent establishment is maintained at such bungalows?	23. Public Works Department malis are maintained at such bungalows.

Rasai.

24. What do you understand by the term 'Rasai'?	24. No answer.
25. What are the average daily requirements of officers on tour in the matter of supplies?	25. Wheat flour 20 seers, rice flour 10 seers, ghee 5 seers, white rice 10 seers, red rice 15 seers.

26. What are the average daily requirements respectively of their private servants and of their official establishment

26. Every one requires half a seer of flour, half a seer of rice, one chhattak of ghee and spices, etc.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

27. Rice 4 seers a rupee; wheat flour 4 seers a rupee; eggs 6 pies each; fowls 6 annas each; milk 1 anna a seer; firewood 4 annas a maund; butter 12 annas a seer; bajri and jowari stalks 1 anna a bundle.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. Little or no market value.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. About 12 rupees.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. These things are collected by the tapedar, excepting provisions which shopkeepers are required to stock. Fowls, eggs, firewood and mutton are obtained from zamindars. Sometimes these are bought to meet the requirements.

31. How are they paid for?

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

31 & 32. Zamindars are paid on bills by officers for fowls, eggs, milk, butter, etc., obtained from them, but the money is repaid to the butler.

33. How does their estimated average daily cost compare with the actual payments?

33. No estimate is made of the expenditure.

34. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

34. The excess is borne by the tapedars.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. Yes.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. Nothing.

37. Do they obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by Local Funds?

37. The officers pay, but the establishments do not pay for the vegetables obtained by them from the garden at Gulamallah.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. The rules of 1914 have simply put an end to force employed in obtaining supplies. For the rest there is no change. Generally tapedars alone collect the supplies.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. It would not be possible to find a contractor here.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. Timely information of camps is given by all officers; that of the requirements is given by the Manager, Encumbered Estates, alone.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. No.

42. Do you give 'Dhalis' of vegetables and fruits and presents of game or sheep to touring officers?

42. No.

43. What do you estimate to be the average cost of such 'Dhalis' and sheep? And whence are they obtained?

43. It is not known.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Lapo is what is levied from zamindars for rasai and other purposes.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. It is levied by the tapedar from zamindars. It is levied to meet the reasonable as well as unreasonable expenses of officers' camps.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. It is levied at the rate of one rupee a No. from zamindars.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. It is utilized for the purpose of rasai, etc. It is converted into a rasai fund.

50. If so, who manages the 'Rasai' fund?

50. Any tapedar.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. Half of it is spent. This includes the money presents.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

52. The tapedar gets rupee one per No. from the zamindars.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53. Rupees 15.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

54. No.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

55. No.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modifications of the rules of the L venue Code?

56. The tapedar's pay should be raised to Rs. 50 at least. Then lapo might stop.

Chher.

57. What do you understand by the term 'Chher'?

57. Chher means men who serve.

58. Who are the 'Chheras'?

58. They are zamindars' men.

59. What kinds of labour are the 'Chheras' called on to perform?

59. To pitch officers' camps, to carry their posts and to bring water and firewood to camps.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. Generally they are bound to carry out the orders of their zamindars.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

61. They get food from the zamindars.

62. How far is casual paid labour available in your charge?

62. It is not available, as all men are engaged in agriculture.

63. Is any considerable staff of 'Beldars' maintained in your charge either by Local Fund or Government?

63. No.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. They are bound, provided the Government pays them.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No.

66. For what purposes do touring officers require labour?

66. To carry the post, to bring water and firewood to camp.

67. How many labourers do they require daily in camp?

67. Three labourers.

68. How many more do they require when pitching or striking camps?

68. About 25.

69. Whence do they obtain them?

69. They are obtained from the zamindars.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. No.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

71. Eight annas per head daily. It could be obtained in some places and could not be obtained in others.

72. How do they obtain labour for shikar?

72. Zamindars arrange for it.

73. What do they pay the men? Is there difficulty in making them accept payment?

73. Officers who shoot pay them in lump sum, which they divide among themselves. Sometimes the zamindars do not allow them to accept any payment from the officers.

74. Are they given anything by the zamindars?

74. Only food.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. No.

76. Are the labourers given anything for this work by the zamindars or the local officials?

76. No.

77. What labour is required in case of floods and breaches of canal banks?

77. Labour is obtained from the zamindars.

78. Are the labourers given anything for this work by the zamindars or by Government?

78. Yes. They get food from Government

79. How far, if at all, does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves or the zamindars?

79. The zamindars do not suffer any loss thereby, as the chheras are obtained in a certain proportion from the zamindars.

80. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards?

80. There are no beldars in this taluka.

81. Have you any special reports on 'Chher' or local orders?

81. No.

82. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

82. Chher will not be suppressed, unless contractors are appointed to make arrangements at each camp. The contractors will employ labourers to meet the requirements.

WRITTEN STATEMENT OF PIR JAHAN SHAH.

I, Pir Jahan Shah, son of Pir Mian Muazam Shah Jelani, resident of Bulakhan, taluka Kohistan, state :—

I am an honorary magistrate and belong to the great family of Jelani Pirs. I have experience of Kohistan taluka, as I have murids throughout Kohistan and even Lasbela (Baluchistan).

1. Officers of all grades camp at Bulakhan, the headquarters town of the taluka Kohistan and the place of my residence. I have good experience of this camping place. A Memon, by name Loung, is the contractor for mutton. For provisions, grain, etc., arrangements are made with Ramchand, Hindu mukhi. Khalasis and other servants get their supplies from these two men on ready payment. Supplies to officers and their munshis are paid for on bills which are presented before the camp moves.

2. Eggs, fowls, sheep, milk, butter, stalks, firewood, jars are obtained at taluka headquarters through taluka officials who also receive payment for them on bills. Cots and men for pitching and striking tents are provided by the jagirdars. The cots are given back to the owners when no longer required and the men owning as they do, the jagirdars as their sirdars ask for no remuneration from them. The jagirdars pay for their food only.

3. Formerly lands in Kohistan were free from assessments in all cases, consequently cultivators had no concern whatsoever with the officials and were independent in every way. In the year 1888, the whole of Kohistan was divided into 28 parts and for each part a makandar was recognised by Government. The annual assessment for each makan was fixed. This is paid to Government in two instalments by the makandars, and the cultivators are bound to give one-fourth of their produce to them. Under these circumstances there is no supervising tapedar or tapedar to make recoveries. There is one tapedar only in the whole taluka who, on receipt from officers of applications for land grants, makes recommendations after personally inspecting the land. No complaint has ever reached my ear in this matter.

4. I own no land separately in taluka Kohistan, and I have never been asked to make rasai and have never been concerned with it.

5. No person sells milk for money in the villages in the neighbourhood of Bulakhan, and there are many jungles there, from which firewood can be had. Consequently milk and firewood have no market values.

6. No house is to be procured for the munshis and clerks, whether at the headquarters town or outside it. At the headquarters they live in the musafirkhanas and rowtis, and outside headquarters in rowtis or under trees.

7. Officers, munshis and clerks have their own baggage camels and riding horses and camels. They bother nobody for transport.

8. I have not heard if rasai is or is not made for police inspectors, revenue tapedars and other subordinate officials. But hospitality is very common in the villages according to the Baluch custom. People, therefore, feed them when they come out on tour or inspection. It is not possible for them to get anything on payment there.

9. I consider that lapo and rasai, wherever they are in existence in Sind, should be suppressed.

10. Officers sometimes shoot in the hills. They take with them 2 or 3 men whom they pay for their labour. These men are village pagis.

11. No chher is obtained in Kohistan for the repair of roads.

WRITTEN EVIDENCE OF MR. KISHINCHAND, SUPERVISING TAPEDAR.

Preliminary.

1. Name. — 1. Kishinchand.

2. Appointment. — 2. Supervising tapedar, circle Sonda, taluka Tatta.

3. Headquarters. — 3. Taluka and circle.

4. Length of service. — 4. 20 years.

5. Length of service and special experience in Sind. — 5. 20 years. In Revenue Department.

General.

6. What is the area covered by your charge? — 6. Four tapas.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. Officers bring provisions with them. Their servants get them from the bazaar, for which they pay out of their pockets.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. Cots and jars and other articles and fowls, eggs, butter, milk and firewood are required to be supplied at each camp according to the requirements.

9. What arrangements are made for accommodating their private and official establishments? — 9. Officers have their own tents. Their servants live either at the bungalows or in the rowtis. Where there are no rowtis or bungalows, they live in landhis.

10. What arrangements are made for stables at their various camps? — 10. Where there are Government bungalows there are stables attached to them, in other places landhis are erected to serve as stables.

11. What arrangements are made for their office at their various camps? — 11. There are Government tents for the office.

12. What labour do they require to be provided locally at their various camps? — 12. The number of labourers required at each camp varies from 2 to 15 according to the actual requirements.

13. What is the condition of the roads in your charge? — 13. The roads are in a good condition.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The vice-president and members of the taluka local board are responsible for the repairs of the roads. The work is done by contractors, except on the Jherruck road where there are beldars to do the repairs.

15. Do they require to have special repairs made and, if so, by what agency, to the roads to their various camps? — 15. They do not issue such orders.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters? — 16. They tour on their own animals. If an animal is required occasionally, it is provided on hire.

17. What are their postal arrangements and means of communication with headquarters? — 17. The post is carried by the kotar of the tapa and peons at every camp. Sometimes zamindars' men are employed on this work.

18. What are the usual camping places in your charge? — 18. Jungshahi, Sonda, Hilaya, Luka.

19. What arrangements are made for preparing or keeping in order the camping grounds? — 19. In the tapas of Luka and Sonda there are Government bungalows where chowkidars are maintained. At Jungshahi, Jhimpir and Hilaya the sweepers of the sanitary board are made to cleanse the camping grounds.

20. Which of them are within practical reach of villages with bania shops or bazaars? — 20. All of them have bazaars and shops.

21. To which of them are attached vegetable gardens? — 21. To Sonda.

22. Which of them are provided with bungalows? — 22. Luka and Sonda.

23. What permanent establishment is maintained at such bungalows? — 23. P. W. D. chowkidars.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Rasai means to provide supplies required for officers' camps.

25. What are the average daily requirements of officers on tour in the matter of supplies?

25. The daily expenditure on miscellaneous things is within 2 rupees; as regards provisions these are obtained on payment.

26. What are the average daily requirements respectively of their private servants and of their official establishment?

26. They buy what provisions they like from the bazaar at the camping place. Approximately 4 annas will suffice for a man.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

27. An egg 6 pies, a fowl 4 annas, a seer of milk 1 anna, ¼ of a seer of butter 4 annas, a bundle of stalks 2 annas, 1 maund of firewood rupee 1.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. No.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. The contractors know definitely what is the daily cost of the requirements. It varies from rupees 2 to rupees 5.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. The requirements are met by the contractors. They get the things partly from the villages, partly from the towns and, when necessary, through the zamindars.

31. How are they paid for?

31. They are paid for on bills prepared by the contractor at each camp.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

32. The contractor pays immediately for what he obtains from the dealers. No such report of default has ever been received.

33. How does their estimated average daily cost compare with the actual payments?

33. The estimated daily cost will equal the actual payments.

34. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

34. The actual expenses are borne by the officer and his establishment respectively.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. There is no rasai fund maintained by the mukhtiarkars or the tapedars.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. They pay for the jars, but not for the cots and stables.

37. Do they obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

37. There is a Government garden attached to the bungalow at Sonda. There are Sindhi vegetables grown there, which are obtained on payment according to the fixed rates. Officers generally send for their English vegetables from Karachi at their own expense.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. Rasai has practically ceased since the publication of the rules of the year 1914. Tapedars, as a rule, do not make rasai. But in case of necessity when the contractor is unable to make rasai, the tapedar makes it.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. It is left to Government to modify the rules of the year 1914. No independent contractor can be obtained.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and amindars?

40. The subordinate officials come to know previously of camps and they inform the contractors who are zamindars.

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. The local orders of 1914 are followed.

42. Do you give 'Dhalis' of vegetables and fruits and presents of game or sheep to touring officers?

42. Officers do not get dhalis of fruit. They get presents of game and sheep. Zamindars give such dhalis of their own accord, as it is an honour to them to do so. If their dhalis are refused by officers, they feel humiliated and disappointed.

43. What do you estimate to be the average cost of such 'Dhalis' and sheep? And whence are they obtained?

43. Zamindars spend nothing on game. They have their own sheep. They give nothing else.

44. What are the orders of Government on the subject.

44. The orders strictly prohibit dhalis.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Under the old regime, the produce of the cultivated land was bataid by the servants of the king who received a handful from such produce; now that the assessment is paid in cash, lapo is also paid in cash.

46. How many forms are there of unauthorized 'Lapo'?

46. Two forms. One in cash and the other in kind.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. Tapedars levy it from the zamindars. The zamindars give it to please the tapedars.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. It is levied at the rate of a rupee per number every year.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. Lapo is not made use of for making rasai, as rasai is made by the contractor.

50. If so, who manages the 'Rasai' fund?

50. There is no regular rasai fund.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. So far as I know it is not utilized for money presents to the servants of officers.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

52. Zamindars give lapo of their own accord to tapedars and subordinate officials of other departments with a view to the suppression of their own irregularities.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53. I do not know.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

54. To some extent.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

55. There are no special reports on the subject, but there are rules and local orders.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modification of the rules of the Land Revenue Code?

56. Lapo can be stopped in this way: zamindars should have their lands on the lease system with assessments fixed on them, no matter whether they are cultivated or not as is done in the case of jagirs.

Chher.

57. What do you understand by the term 'Chher'?

57. Chher means to supply labourers for work at camps or on other occasions.

58. Who are the 'Chheras'?

58. The chheras are labourers and haris of the zamindars.

59. What kinds of labour are the 'Chheras' called on to perform?

59. To erect embankments, to close breaches, to repair roads, to help at shikar, to pitch tents, etc.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. They are bound to do what zamindars require them to do. Zamindars make them concessions.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

61. In the case of their being engaged on the erection of bunds and the closing of the breaches, they are paid by the Engineering Department. In the case of shikar, they are paid by the shikaring officers.

62. How far is casual paid labour available in your charge?

62. It is available to any extent, if obtained through the zamindars.

63. Is any considerable staff of 'Beldars' maintained in your charge either by local fund or Government?

63. There are 12 taluka local board beldars in my taluka.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. Zamindars, with a view to gain favours from Government officials, consider themselves bound to supply labourers when called upon to do so. In emergencies they are bound to help the P. W. D. under the rules.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No. It is, however, loyalty on the part of the zamindars to consider themselves bound to serve Government.

66. For what purposes do touring officers require labour?

66. For shikar and sometimes for pitching tents.

67. How many labourers do they require daily in camp?

67. From 2 to 10.

68. How many more do they require when pitching or striking camp?

68. From 2 to 10.

69. Whence do they obtain them?

69. They are obtained from the zamindars.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. The zamindars pay them for their labour by giving them food, and not cash.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

71. Two or three rupees daily. If the contractor is a zamindar, he can supply labourers, but a contractor who is not a zamindar will have to engage men by the month to do the work.

72. How do they obtain labour for shikar?

72. Zamindars provide men for shikar. Sometimes they provide their own shikaris. They can provide the required number of men.

73. What do they pay the men? Is there difficulty in making them accept payment?

73. Labourers whom the officers engaged direct are paid by them at stipulated rates. Those who are supplied by the zamindars are paid by them at 8 annas a day. This the zamindars do not like.

74. Are they given anything by the zamindars?

74. The zamindars give them food for which also some officers pay them.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. We do not get such work done.

76. Are the labourers given anything for this work by the zamindars or the local officials?

76. No.

77. What labour is required in case of floods and breaches of canal banks?

77. In such cases labourers with spades and open wicker baskets are required.

78. Are the labourers given anything for this work by the zamindars or by Government?

78. They get their wages from the Engineering Department.

79. How far, if at all, does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves or the zamindars?

79. Zamindars try to supply the chheras for their own benefit. They suffer no loss thereby. They and their haris are pleased when crops endangered by breaches are saved.

80. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards?

80. Beldars do no other work than their ordinary work under the local boards. It is their duty to repair the roads.

81. Have you any special reports on 'Chher' or local orders?

81. No.

82. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

82. Zamindars of the Lar will suffer, if the chher, required for the erection of bunds and the closing of breaches, is suppressed. The suppression of chher for other purposes will, in my opinion, impede the despatch of work. It is left to Government to suppress or not to suppress it.

WRITTEN EVIDENCE OF MR. TEJUMAL, ZAMINDAR.

Preliminary.

1. Name.	1. Tejumal, son of Seth Khanchand.
2. Occupation.	2. Zamindari and trade.
3. Extent of business or zamindari. Give amount of income tax or land revenue.	3. Zamindari 1,000 acres, and land revenue about 2,000 rupees and income tax Rs. 250.
4. Residence.	4. Laki.
5. Public employment, if any, such as member of municipality, local board or honorary magistrate.	5. Member of the district local board, honorary magistrate, darbari of the Collector's darbar.

Rasai.

6. What do you understand by the term 'Rasai'?	6. Rasai means to supply an officer's camp with provisions, etc.
7. How many years' experience have you had in making 'Rasai'?	7. 15 years'.
8. What are the camping grounds for which you have to make 'Rasai'?	8. Laki.
9. What officers frequent those camping grounds?	9. Officers of all the departments.
10. What supplies do those officers require for themselves?	10. Fowls, eggs, butter, firewood, grass, milk, mutton, sheep and provisions.
11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?	11. Provisions are purchased from the bazaar. Fowls, milk, firewood, vegetables and butter are obtained from outside the town from the haris and others.
12. Do you get them from your haris or from banias or from your own houses or from other zamindars?	12. Answered under No. 11.
13. Do you pay for them and, if so, at what average rates?	13. The things obtained from the bazaar are paid for at the bazaar rates. The price of a fowl is 8 annas, of an egg 9 pies, of milk 2 annas a seer, and of butter 1 rupee a seer.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. Yes.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. Yes, a camel load costs 8 annas.
16. What is the average daily cost of the supplies required by the officers themselves?	16. The daily cost is from Rs. 3 to Rs. 5.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. Yes.
18. What is the average daily cost of such supplies?	18. The daily cost is from Rs. 5 to Rs. 6.
19. Do you have to provide supplies also for the clerks of the officers?	19 Yes.
20. What is the average daily cost of such supplies?	20 About Rs. 20.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21 Yes.
22. What does that cost you for each camp?	22. About Rs. 20 to Rs. 25. This item is small, because we pay a separate rasai charge on the assessment that we pay.
23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?	23. We receive payment from the officers, but not from their private servants, munshis and peons.

24. If not, does the loss fall on your haris or on you ?

24. The loss falls on us and the tapedars.

25. Do you have to provide quarters for the clerks ?

25. Yes.

26. If so, does it cost you anything, and do you receive payment ?

26. No. It costs us nothing.

27. Do you have to provide camels, horses, carts or carriages ?

27. Yes.

28. If so, what does it cost you, and do you receive payment ?

28. It costs from Rs. 10 to Rs. 15. No payment is received.

29. Do you have to make 'Rasai' for mukhtiarkars, public works' supervisors, police inspectors and any other subordinate officials ?

29. Yes.

30. If so, what does it cost you, and do you receive payment ?

30. It costs us a little, but we receive no payment.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. About Rs. 300.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. I make rasai myself at Laki.

33. How do you receive payment ? Do you prepare bills or do the tapedars, or are payments made through contracting zamindars ?

33. I prepare bills charging on each item less than the actual amount in consultation with the tapedar. I receive payment from the officers, but the money is distributed among their peons, butlers and private servants.

34. Do you approve of the system of giving the contracts to zamindars, or would you prefer the appointment of contractors independent of the tapedars and zamindars ?

34. No. I prefer the appointment of a contractor, independent of the officials and zamindars.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district ?

35. Yes.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. At the time of rasai I do not mind the expenses so much as I mind the trouble. If the touring officer gives 5 days' notice of his intended camp to a contractor, such as referred to above, with a view to supplies being provided for him, it will be better.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers ? If so, what does it cost you ?

37. I give dhalis occasionally of my own accord. The officers do not insist on dhalis. It costs me about Rs. 10.

38. Do you consider the practice should be prohibited by Government ?

38. Yes.

Lapo.

39. What do you understand by the term 'Lapo' ?

39. A certain fixed charge.

40. How many forms are there of unauthorized 'Lapo' ? Is it levied only in the revenue department or also in the public works, police and forest departments ?

40. A percentage on land revenue, a charge per survey number, in cash or in kind. In all the departments.

41. How is each form of unauthorized 'Lapo' levied ? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue ?

41. At so much per assessment, per survey number or per acre.

42. By whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes ? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers ?

42. It is levied by tapedars, supervising tapedars, forest peons, police thanedars and daroghas for themselves. For the rasai of the officers they take a separate anagi.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. Yes, I pay lapo as well as make rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. No, I pay lapo as well as make such presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Money presents are made to peons and butlers in order that there may be no complaint about rasai.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. Tapedars and supervising tapedars have very wide powers. If they are not given lapo and rasai, they give trouble in cultivation, remission and other revenue matters. They delay the disposal of papers and cause fines to be imposed. I have lands adjoining the forests; if I do not pay lapo to the forest officials, my cattle are sent to the pound. Police officials are given lapo, so that they may not terrify the haris, beat and harass them. P. W. D. officials are given lapo, because otherwise they give trouble in the matter of water and of embankments.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. By the munshis of the officers from the tapedar.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. About Rs. 300, as my holding is small.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. There is no such system here.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police system or any other special orders of Government?

51. Land revenue assessments should be remitted by money-order free of commission.

(2) The powers of the tapedars and supervising tapedars should be curtailed.

(3) Zamindari matters should be disposed of by the mukhtiarkars and Deputy Collectors direct.

(4) An officer should be appointed to look into these things and zamindars should have free access to him so that they may disclose their grievances to him. This officer should be independent of the revenue and other departments.

(5) If a zamindar gives lapo under necessity, he should not be prosecuted.

(6) Government should prescribe severe punishments for those who take lapo.

Chher.

52. What do you understand by the term 'Chher'?

52. To employ men without remuneration.

53. Who are the 'Chheras'?

53. Zamindars' haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To pitch and strike tents, to prepare camping grounds, to load and unload kit and to help at shikar.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. No.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars or from the officers of Government?

56. No.

57. How many 'Chheras' are required at the camps of the different officers?

57. According to requirements.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. From 8 to 10 are required for bringing supplies, about 40 men are required for pitching and striking tents and loading and unloading kit.

59. Do they get anything for these services from the officers or from the zamindars?

95. Zamindars give them food only.

60. How many 'Chheras' are required for shikar?

60. According to requirements.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They do not come willingly. They occasionally get a small bakhshish from the officers.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. According to requirements.

63. Are such repairs of benefit to the public as well as to the officers?

63. Yes.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. No.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. According to requirements.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. The Public Works Department give them food only.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. It interferes with cultivation. Sometimes officers harm zamindars, if they do not supply chher.

68. How far is casual paid labour available in your neighbourhood?

68. Enough labour is available for officers' camps.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Yes.

WRITTEN EVIDENCE OF MR. METHARAM AJITSING.

Preliminary.

1. Name. — 1. Mr. Metharam Ajitsing.

2. Occupation. — 2. Zamindari.

3. Extent of business or zamindari. Give amount of income tax or land revenue. — 3. Separate property of about 500 acres. Assessment about Rs. 1,700.

4. Residence. — 4. Chuhar Jamali, taluka Shah Bunder.

5. Public employment, if any, such as member of municipality, local board or honorary magistrate. — 5. Special magistrate and taluka local board member, Shah Bunder.

Rasai.

6. What do you understand by the term 'Rasai'? — 6. Rasai means to supply provisions without payment to touring officers and their private servants, official staff and munshis.

7. How many years' experience have you had in making 'Rasai'? — 7. 15 years'.

8. What are the camping grounds for which you have to make 'Rasai'? — 8. Chuhar Jamali.

9. What officers frequent those camping grounds? — 9. All the touring officers, including the Commissioner-in-Sind.

10. What supplies do those officers require for themselves? — 10. Grass, firewood, milk, mutton, palla and other fish, fowls, eggs and butter.

11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood? — 11. Eggs, fowls, mutton, palla and other fish and butter are obtained on payment. There are no stalks here. I give in lieu thereof rice straw of my own crops. I get firewood from the revenue jungles and milk from the haris for which I do not pay them.

12. Do you get them from your haris or from banias or from your own house or from other zamindars — 12. For the above articles, I pay from my own pocket.

13. Do you pay for them and, if so, at what average rates? — 13. I pay for fowls, eggs, mutton, palla and other fish and butter. I get milk from the haris whom I do not pay. The average rates are: fowls 6 annas each, palla fish 4 annas each, eggs 9 pies each, butter 12 annas a seer, sheep rupees 4 each. There are no lambs here.

14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns? — 14. Yes. The following are the average rates :— Milk 2 annas a seer, firewood (lai) 4 annas a maund, rice straw 4 annas a bundle.

15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp? — 15. Firewood is brought from the revenue jungles. I do not pay for it, nor does it cost me anything to bring it to camp, as I employ the baggage camels of my haris for the purpose.

16. What is the average daily cost of the supplies required by the officers themselves? — 16. Rupee one and annas eight, if the officer is without a family.

17. Do you have to provide supplies also for the private servants and official staff of the officers? — 17. Yes. I have to provide them with supplies, except provisions which are paid for from the rasai fund.

18. What is the average daily cost of such supplies? — 18. The cost depends upon the number of men. It is not less than Rs. 4 and sometimes exceeds Rs. 10. This is apart from provisions which cost 6 annas per head daily.

19. Do you have to provide supplies also for the clerks of the officers? — 19. We provide supplies for the munshis also, except provisions which are paid for from the rasai fund.

20. What is the average daily cost of such supplies? — 20. The average daily cost is 8 annas per head. This is apart from provisions which cost 8 annas per head daily.

21. Do you have to provide water jars, cots or other furniture or material for building stables? — 21. Jars are obtained without payment from potters by the camping officers' subordinates. Matkas and pots are also collected by them. Cots and building materials for stables and kitchens are also provided.

22. What does that cost you for each camp?

22. The cost varies according as the camping officer is with or without a family, is a Sindh, district or sub-divisional officer and has a large or small establishment. It is difficult to give figures.

23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?

23. I receive some payment from the officers, which remains with me for 10 or 15 minutes only. It then goes into the pockets of the butlers. That is to say that payment is received from none.

24. If not, does the loss fall on your haris or on you?

24. The loss falls on me, my haris have nothing to do with it.

25. Do you have to provide quarters for the clerks?

25. Sometimes.

26. If so, does it cost you anything, and do you receive payment?

26. It costs me something, but I have never received payment.

27. Do you have to provide camels, horses, carts or carriages?

27. Yes.

28. If so, what does it cost you, and do you receive payment?

28. It costs me nothing, as I give my own animals. I receive no payment.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials?

29. Yes.

30. If so, what does it cost you, and do you receive payment?

30. When they are my guests, the daily cost of supplies, including provisions for each officer including his establishment, is for :—

	Rs.	a.	p.		Rs.	a.	p.
The mukhtiarkar	10	0	0	The police sub-inspector ...	6	0	0
The sub-divisional officer, P.W.D.,	8	0	0	The forest ranger	5	0	0
The police inspector	15	0	0	The deputy educational inspector	4	0	0

But if these officers put up in a tapedar's dera, thana or musafirkhana, their expenses are defrayed by their respective subordinates and are slightly lower than the above figures. Even if they remain there, I am to supply them with milk, grass and firewood.

31. What is the aggregate cost to you each year of making 'Rasai'?

31. About rupees 600.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars?

32. For some officers, such as the Commissioner-in-Sind and the Collector, I make the rasai direct; for the Executive Engineer and other Public Works Department officers, the daroghas make it, obtaining a few supplies from me. In the same way the sub-inspectors make the rasai for the D. S. P. The tapedar makes the rasai for the Assistant and Deputy Collector, collecting supplies from us, zamindars. I and another Mahomedan zamindar are the contractors for the camps at Chuhar Jamali. Daroghas, sub-inspectors and forest-rangers make the rasai, obtaining supplies from the zamindars, cattle owners and others. The bills, however, are preferred in the names of the zamindars.

33. How do you receive payment? Do you prepare bills or do the tapedars? Or are payments made through contracting zamindars?

33. Some of the officers pay their bills personally, but as soon as we are out of the officer's presence, the money finds its way into the butler's pockets. Others tell their butlers to make the payment, who simply obtain receipt for the money, without making the payment. The bills are prepared in consultation with the butlers.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointment of contractors independent of the tapedars and zamindars?

34. I do not approve of the system of giving the contracts to zamindars. Generally large zamindars are appointed *contractors who are unwilling to accept* payment, *with a view to ensure an early and favourable disposal of their matters pending in Government* offices. If an attempt is made to obtain payment, great loss is caused by the delay in the disposal of the matters; the papers are needlessly sent to and fro and the head office puts hitches. If the zamindar himself receives payment, he is jeered at by the munshis and peons, etc. If he sends his munshi or kamdar for the purpose, the latter is harassed. I prefer the appointment of independent contractors. There is no objection, if a zamindar of his own free will takes up a contract. What is objectionable is that he should be compelled, as I have been compelled by the mukhtiarkar, to become a contractor. For a respectable zamindar to become a contractor is to lose his respect. If an independent contractor is not procurable then the old practice which continues in other departments should also be adopted in the Revenue Department,

viz., that the tapedar should make rasai. The tapedar collects supplies from the whole tapa which lightens the burden upon each zamindar while the contracting zamindar has the whole burden upon him which appears quite unreasonable. Zamindars have reluctantly agreed to their becoming contractors, wherever such contractors have been appointed. Several respectable zamindars who have been compelled to become contractors have met with abuses at the hands of the peons and private servants of the officers.

35. Would it be possible to find such contractors for whole talukas or sub-divisions of the district?

35. Yes, if fair and reasonable rates are allowed, and if the officers promptly listen to their complaints.

36. What are your special objections to rasai and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government?

36. Rasai gives rise to ill-feeling in the country. He who makes rasai harasses people. He knows that complaints against him will not be heard simply because he makes rasai. Injustice increases. On the strength of rasai a zamindar gets irregular things done in the offices of the officers to the injury of his opponents or neighbours. The burden of rasai to some extent falls upon the poor haris who have no ability to bear it and this sort of nuisance should be removed. It has turned many zamindars into debtors. If the following arrangements are made, there will be some improvement:—

(1) The mukhtiarkar, the tapedar, the darogha, the sub-inspector, the forest ranger and the zamindars should not be allowed to have anything to do with rasai. No zamindar should ever be appointed a contractor. As in the military department contractors should be appointed who should provide the touring officers with provisions, etc. The rates should be fixed in view of the labour involved and of the contractors' remuneration.

(2) Government should increase salaries and travelling allowances liberally.

(3) The touring period should be curtailed as far as possible.

(4) Camps should be confined to large villages and towns.

(5) The superior officers should from time to time receive instructions from Government to suppress rasai and to keep a strict eye on those who accept it.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers? If so, what does it cost you?

37. No.

38. Do you consider the practice should be prohibited by Government?

38. It should be prohibited. In several cases dhalis are given in order to be in good books with officers and to gain favours from them. The dhali-taker must be kind to the dhali-giver, which means injustice.

Lapo.

39. What do you understand by the term 'Lapo'?

39. Lapo means the zamindar saving himself against possible injury from true and false reports.

40. How many forms are there of unauthorized 'Lapo'? Is it levied only in the revenue department or also in the public works, police and forest departments?

41. How is each form of unauthorized 'Lapo' levied? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue?

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

40—42. Every department has its own form of levying lapo. No department is free from it.

(1) Revenue Department:—The tapedar levies lapo in different forms from different zamindars. He levies it from some in lump sum, from some per acre, from some per survey number and from some per assessment. There is no fixed rate. The form, which an individual zamindar accepts, is the form for him. In the Revenue Department lapo is levied by all from the Collector's office down to the record munshi of the mukhtiarkar, either as an annuity or according to particular favours.

(2) Public Works Department:—The daroghas take from the zamindars some cash, and grain per water course and from the owners of cattle some cash and butter. Sub-divisional officers take from the contractors a percentage which is in most cases 10%. This they divide amongst themselves, clerks, sub-overseers, daroghas and establishments of their superior officers. Besides this, whenever there is a correspondence about a karia or whenever rotation is to be fixed owing to the deficiency of water supply, they exact large sums.

(3) Police Department:—There is no fixed lapo for this department. But they exact sums for particular favours.

(4) Forest Department:—The forest ranger retains the pay of the forest guards as his lapo and levies some amount from cattle owners who reside in the forests for grazing. They also levy sums from the forest contractors for timber and coal. The forest guard, who gives his pay to the forest ranger, exacts twice or thrice the amount of his pay from the owners of cattle. If there is any cultivation in the forest, a

charge is levied on it. The reason why owners of cattle pay lapo is that they get out grazing passes for half their cattle, grazing the other half without such passes.

43. Is unauthorised 'Lapo' levied to cover the cost of rasai for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. A part of lapo is spent on rasai. I pay lapo as well as make rasai.

44. Is unauthorised 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Lapo is converted into a rasai fund from which cash payments and payments for provisions are made. I pay lapo as well as make such presents.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. Money presents are made once. They are not fixed in amount. The amount depends upon the temper of the officer. The more strict the officer, the larger the amounts. The private servants of the officers when they are not given money presents prejudice their masters against the zamindar or tapedar concerned. The butlers would report to their masters that the eggs are stale and the fowls weak, the milk (spoiled by themselves) bad, the firewood not dry, etc., etc. The syce would complain that the grass is bad and that the horses do not eat it. The dhobi would say that he cannot iron clothes because of the wet coal supplied to him and so forth, every one has his own way of putting out his master. The peon would *not* announce a caller and would not give him a chair to sit on until he is called in. Owing to these circumstances it is absolutely necessary for the zamindar or rasai-making subordinate to make money presents. Petitioners are turned out of camp, if they do not make money presents.

46. Is unauthorised 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. There is some consideration shown. It is levied ostensibly for showing favours. As a matter of fact it is not so, for heavy sums are to be paid for trifling favours. There is no education in the country with the result that the lapo-takers mislead and threaten ignorant people and thus fill their pockets. The subordinate officials have larger powers than it is good for them to have. These they exercise in matters of every day occurrence, such as should not be taken notice of. For instance, when a zamindar without permission makes a grain yard, keeps thereon his produce for a month or so and then clears it, or when the haris without permission put up, on Government land in the interest of their cultivation, kacha houses which it takes them not more than an hour to erect or to demolish. In such cases the tapedars exaggerate matters and knock out money from the zamindars.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Such exactions are made by subordinate officials who never miss an opportunity of fleecing people. Their amounts are not fixed.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. About Rs. 400.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. No. The contractor makes the rasai at camping places for which one has been appointed and the tapedar collects supplies from small zamindars in the names of the camping officers and appropriates them to himself.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. Not considerably.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

51. The powers of subordinate officials in every department should be curtailed.

(2) Salaries and allowances should be increased. (3) If report is made by a tapedar, or darogha, relating to an encroachment or a karia, the superior officer should send for the man concerned, get a written explanation from him and settle the matter. He should not be prosecuted or fined without explanation.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means to work without wages.

53. Who are the 'Chheras'?

53. They are haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To prepare camping grounds, to load and unload kit, to pitch and strike tents, to arrange furniture in tents and bungalows, to do odd jobs for the private and official servants and munshis of the officers, to fetch water, to cleanse utensils, to repair roads, to carry post, to close breaches in canals and embankments, etc., etc.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. No.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. They get nothing from the officers, the zamindars give them food only. At the batai those chheras who have worked hard as chheras get some extra grain.

57. How many 'Chheras' are required at the camps of the different officers?

57. 100 chheras for the Commissioner-in-Sind's camp, 50 for the Collector's, 20 for the Assistant Collector's, 5 for the mukhtiarkar's, 20 each for the Superintending Engineer's and Executive Engineer's and 20 for the District Superintendent of Police's.

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. Half the above-mentioned numbers are required for bringing supplies, firewood and grass to camp. For pitching and striking camps the number mentioned in 57 is required, the camping ground is prepared in advance. On this work 50 chheras are employed in the case of the Commissioner-in-Sind and the Collector and 20 in the case of other officers.

59. Do they get anything for these services from the officers or from the zamindars?

59. They get food only from the zamindars.

60. How many 'Chheras' are required for shikar?

60. We have no experience of the shooting of water birds; for the shooting of partridges 10 chheras will suffice for an officer.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. The chheras come unwillingly in response to the call of the zamindars. Sometimes they get 3 or 4 rupees as a present from the officers.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. The number depends upon the quantity of work. For every mile 50 to 100 chheras are required.

63. Are such repairs of benefit to the public as well as to the officers?

63. They are of more benefit to the public than to the officers.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. They get nothing from the local boards or the officers. The zamindars feed them only.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. The number depends upon the quantity of work.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. The chheras get food. If the zamindar is present, he pays for his own food.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and zamindars?

67. It does in some cases.

68. How far is casual paid labour available in your neighbourhood?

68. It is available to a large extent.

69. Could it be procured by a contractor independently of the zamindars?

69. Yes.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. Yes. It should be so modified that in every taluka beldars should be appointed by the local boards who should do the work which chheras do at the camps of the officers. The muster roll should show how many days the beldars worked for each officer, and the beldar's pay for the days should be recovered from that officer and credited to the local board. When not so employed the beldars should repair the roads, etc. The officers and the munshis should respectively pay for the beldars employed by them on their private work. The peons should be given one or two beldars according to their requirements for their assistance free of charge.

WRITTEN EVIDENCE OF MR. UDHARAM, TAPEDAR.

Preliminary.

1.	Name.	1. Udharam walad Munshi Jethanand.
2.	Appointment.	2. Tapedar, Amri.
3.	Headquarters.	3. Mahal Manjhand.
4.	Length of service.	4. 10 years.
5.	Length of service and special experience in Sind.	5. 10 years; have attended officers' camps on several occasions.

General.

6.	What is the area covered by your charge?	6. The area of Amri tapa, including unsurveyed land, is acres 97,147, ghantas 34.
7.	What supplies have to be provided locally for touring officers at their various camps?	7. Fowls, eggs, butter, milk, firewood, grass, flour, rice, ghee, etc.
8.	What are their requirements in the way of cots, water jars or other furniture at their various camps?	8. About 30 cots and 40 jars, according to requirements.
9.	What arrangements are made for accommodating their private and official establishments?	9. Musafirkhanas, chavdis of the tapedar and private houses.
10.	What arrangements are made for stables at their various camps?	10. Where there are Government bungalows, there are already stables constructed for the horses; where there are no bungalows, landhis are built for the purpose.
11.	What arrangements are made for their office at their various camps?	11. Where there are no bungalows, tents are pitched.
12.	What labour do they require to be provided locally at their various camps?	12. About 25 or 30 according to requirements.
13.	What is the condition of the roads in your charge?	13. In a fairly good condition.
14.	What an hority is responsible and what agency is employed for the repair of the roads?	14. The vice-president of the local board. The work is executed through the contractors.
15.	Do they require to have special repairs made and, if so, by what agency, to the roads to their various camps?	15. Generally not. If it is necessary to repair the roads and if there is no local board contractor, then the zamindars are asked to do the work.
16.	What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters?	16. They engage camels for the whole period. If they want an animal, it is provided.
17.	What are their postal arrangements and means of communication with headquarters?	17. There is a post office at almost every camping place in this mahal. Where there is no post office, peons of officers carry the post.
18.	What are the usual camping places in your charge?	18. Amri, Chachar and Gaich are large enough to be camping places. Officers generally camp at Amri.
19.	What arrangements are made for preparing or keeping in order the camping grounds?	19. To repair the camping grounds men are obtained from the zamindars.
20.	Which of them are within practical reach of villages with bania shops or bazaars?	20. There are bania shops and bazaars in all the three villages.
21.	To which of them are attached vegetable gardens?	21. To none.
22.	Which of them are provided with bungalows?	22. Amri alone has a bungalow.
23.	What permanent establishment is maintained at such bungalows?	23. A chowkidar at Rs. 4 per mensem is maintained at the bungalow.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Râsai means to provide supplies, etc., at an officer's camp.

25. What are the average daily requirements of officers on tour in the matter of supplies?

25. 2 fowls, 1 dozen eggs, ½ a seer of butter and other miscellaneous articles which cost about Rs. 2.

26. What are the average daily requirements respectively of their private servants and of their official establishment?

26. The daily cost per head is 8 annas

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

27. The rates of food grains are dependent upon the market rates. A fowl sells at 4 annas, an egg at 6 pies, a seer of milk at 1 anna and a sheep's price varies from Rs. 2 to Rs. 5. Butter sells at a rupee a seer. Firewood and stalks have no market values, These are provided by the zamindars with the help of the haris.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. Generally not. In some small villages cattle owners do not sell milk, nor have grass and firewood market values.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. About Rs. 2 for an officer and 8 annas for a member of the establishment.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. Flour, rice and ghee are obtained from the shopkeepers. Mutton is obtained from the butchers, as there are butchers in villages throughout this mahal. The remaining articles are provided by the contractor or in his absence by the tapedar. In this mahal there is a zamindar contractor appointed for each tapa with the approval of the Collector. This contractor is informed beforehand by the taluka officials of the intended camps.

31. How are they paid for?

31. The private servants and official establishments make ready payments for the supplies they obtain from shopkeepers. The contractor is paid on bills.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

32. The contractors receive payment. Whether they give back the money to private servants or peons, I cannot say.

33. How does their estimated average daily cost compare with the actual payments?

33. The estimated cost is a little greater than the actual payments.

34. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

34. The excess is borne by the contractor who is a zamindar himself.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. There is no rasai fund maintained in this mahal. Each camp is financed separately. The contractor bears such expenses as he must bear: the rest is met by the tapedar.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. No.

37. Do they obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

37. There are no gardens.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. The rules of 1914 are followed but not wholly. Provisions are obtainable from shops everywhere in this mahal, hence no such necessity is felt.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. My opinion is that the tapedar should in no way be concerned with rasai. The tapedar's pay should be increased so as to enable him to live on it. Then will lapo disappear. The munshis of the officers should in no way interfere with the inspection of records. If they must interfere, the officers should be lenient.

(2) It is not difficult for Government, which is so powerful, to secure contractors

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. Yes.

42. Do you give 'Dhalis' of vegetables and fruits and presents of game or sheep to touring officers?

42. They do not take any dhalis from the tapedars, but the zamindars give presents of game.

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

43. Generally no dhalis and sheep are given in this mahal.

Lapo.

45. What do you understand by the term 'Lapo'?

45. Lapo means any fixed gratuity.

46. How many forms are there of unauthorized 'Lapo'?

46. (1) In cash. (2) In kind.

47. By whom and from whom is each form of unauthorized 'Lapo' levied and for what ostensible purposes?

47. (1) The tapedars and the supervising tapedars of the Revenue Department, (2) forest subordinates, (3) daroghas and muccadums, (4) police subordinates. It is levied from the zamindars for the purpose of rasai.

48. How is each form of unauthorized 'Lapo' levied? At fixed rates per year or per acre or per survey number or per assessment of land revenue or per camp?

48. It is levied at a rate per assessment or area, (2) per survey number, (3) in lump sums.

49. How far is unauthorized 'Lapo' utilized to cover the cost of 'Rasai' for touring officials? Is it converted for that purpose into a 'Rasai' fund?

49. It is utilised mostly to cover the cost of rasai. It is not previously converted into a rasai fund.

50. If so, who manages the 'Rasai fund?

50. No rasai fund is maintained.

51. How far is unauthorized 'Lapo' utilized for money presents to the private or official establishments of touring officials? What are the usual amounts of such presents and to what extent are they made out of the 'Rasai' fund?

51. I cannot say how far. There is no rasai fund here. Each camp is financed separately.

52. How far is unauthorized 'Lapo' exacted for particular favours in matters of land revenue, irrigation, police and forests?

52. Particular favours are not shown in this mahal, because this mahal is a dry country and is always under the eye of the officers.

53. How far is unauthorized 'Lapo' utilized to mitigate the strictness of examinations of official records by the establishments of touring officials?

53. In proportion to the income from each tapa.

54. Has the levy of unauthorized 'Lapo' been affected by the rules of 1914?

54. It is not exacted in this mahal. It is received from those who willingly pay it.

55. Have you any special reports on the subject of unauthorized 'Lapo' or any local orders?

55. The rules of 1914 relate to the suppression of rasai and lapo. The tapedars cannot help taking lapo, as there is the burden of rasai on one hand and on the other their pay is meagre and is not enough for them to live upon.

56. Can you suggest any more effectual means for preventing the levy of unauthorized 'Lapo' than the rules of 1914? Could it be prevented by modification of the rules of the Land Revenue Code?

56. The tapedars' pay must be increased and they as well as the supervising tapedars should have no concern with rasai.

Chher.

57. What do you understand by the term "Chher"?

57. It means a collection of zamindars or labourers at the time of a camp.

58. Who are the "Chheras"?

58. The chheras are haris of the zamindars.

59. What kinds of labour are the 'Chheras' called on to perform?

59. The chheras are employed for the purpose of pitching and striking tents, loading and unloading kit, and fetching water and bringing firewood.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. No. The haris alone are bound to render services at officers' camps when called upon by their zamindars to do so. The zamindars take an undertaking to that effect from haris when engaging them on their lands. They employ haris on their private work also and they pay them nothing for it.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars or from officials of Government?

61. No.

62. How far is casual paid labour available in your charge?

62. It is not easily available.

63. Is any considerable staff of "beldars" maintained in your charge either by local fund or Government?

63. No.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. The practice for the zamindars is to provide labour. This they do with a view to their own interests.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No.

66. For what purposes do touring officers require labour?

66. Answered under No. 59.

67. How many labourers do they require daily in camp?

67. Between 5 and 10.

68. How many more do they require when pitching or striking camps?

68. Twenty-five in addition to the number shown under No. 67.

69. Whence do they obtain them?

69. From the zamindars.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. No.

71. What would be the probable cost of substituting casual paid labour? Could this be obtained from the 'Rasai' contractor?

71. Every labourer will have to be paid at the rate of 8 annas a day. The contractors can provide such labourers with the help of the zamindars.

72. How do they obtain labour for shikar?

72. Labour is obtained from the zamindars.

73. What do they pay the men? Is there difficulty in making them accept payment?

73. The officers give the men presents in excess of what is their due. The men do not refuse such presents, if the officers give them of their own accord, but they never ask for them.

74. Are they given anything by the zamindars?

74. The zamindars give them food only.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. Yes

76. Are the labourers given anything for this work by the zamindars or the local officials?

76. No. If they work away from their homes, the zamindars give them food only.

77. What labour is required in case of floods and breaches of canal banks?

77. Divers and boatmen to work inside the water, labourers to carry earth, wood-cutters and carpenters.

78. Are the labourers given anything for this work by the zamindars or by Government?

78. The Engineering Department gives them food only.

79. How far, if at all, does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves or the zamindars?

79. There is no interference with cultivation. On the contrary with a view to save their cultivation from floods, sensible zamindars bring men of their own accord.

80. How far does the employment of 'beldars' interfere with their ordinary work under the local boards?

80. There are no local board beldars here.

81. Have you any special reports on 'Chher' or local orders?

81. No.

82. Do you consider 'Chher' should wholly or partly be suppressed, and, if so, what orders would you recommend to be passed by Government.

82. My opinion is that the zamindars should be required to provide chher. As the zamindars get their private work done by their haris without payment; so should they provide their men at officers' camps. This will cost them nothing.

WRITTEN EVIDENCE OF MR. ABDUL SATAR.

Preliminary.

1. Name. — 1. Abdul Satar, son of Sobdar Khan.

2. Appointment. — 2. Inspector of Police.

3. Headquarters. — 3. Kotri.

4. Length of service. — 4. 29 years.

5. Length of service and special experience in Sind. — 5. Whole service in Sind.

General.

6. What is the area covered by your charge? — 6. The area of my beat.

7. What supplies have to be provided locally for touring officers at their various camps? — 7. (1) For officers:—Milk, fowls, eggs, firewood and grass.

(2) For servants and official establishment:—Milk, firewood, sometimes mutton, flour, rice, ghee, pulse.

8. What are their requirements in the way of cots, water jars or other furniture at their various camps? — 8. (1) Nothing is provided to officers.

(2) The establishments are supplied with jars and cots.

9. What arrangements are made for accommodating their private and official establishments? — 9. The private and official establishments of the officers bring tents with them and live in them. Where there are musafirkhanas, they live in them. Where there are bungalows, they live in the quarters attached to them.

10. What arrangements are made for stables at their various camps? — 10. Where there are bungalows, horses are kept in the stables attached to them or in the stables of the police thana; where there are no bungalows, landhis are erected.

11. What arrangements are made for their office at their various camps? — 11. Offices are held in the tents or in the bungalows where there are bungalows.

12. What labour do they require to be provided locally at their various camps? — 12. The officers and their clerks have their private servants with them and no labourer is required to be furnished to them.

13. What is the condition of the roads in your charge? — 13. The roads in Sind proper are in a good condition, but those in Kohistan are in a wretched condition.

14. What authority is responsible and what agency is employed for the repair of the roads? — 14. The repair of the roads is in the hands of the revenue and local fund officials. They are not in the charge of the police.

15. Do they require to have special repairs made and, if so, by what agency, to the roads to their various camps? — 15. No repairs are made to the roads for police officers. When the revenue officers begin their tour, the mukhtiarkars repair the roads.

16. What are their means of transport? Do they engage transport locally or for the whole period of their tour at headquarters? — 16. Transport both for the carriage of records and riding is engaged for the whole period of the tour at the headquarters before the tour begins.

17. What are their postal arrangements and means of communication with headquarters? — 17. The post is obtained through the post office. Where the camp is far from any post office, the post is brought by the sowars.

18. What are the usual camping places in your charge? — 18. Sonda, Jherruck, Kotri, Bada, Mendero, Umarpur, Budhapur, Manjhand, Sann, Amri, Laki, Jhangri, Thano Bulakhan, Thano Arabkhan, Kaloo, Sari, Toung, Karchat and Petaro.

19. What arrangements are made for preparing or keeping in order the camping grounds? — 19. No arrangements are made in places where there are bungalows. Where there are no bungalows, there are permanent camping grounds which are previously put in order, if necessary.

20. Which of them are within practical reach of villages with bania shops or bazaars? — 20. All of them.

21. To which of them are attached vegetable gardens? — 21. There are vegetable gardens at Sonda and Thano Bulakhan. At Sonda there is a P. W. D. garden and at Thano Bulakhan a local fund garden. But during the touring season no good vegetables are grown in them.

22. Which of them are provided with bungalows?

22. Sonda, Jherruck, Kotri, Petaro, Budhapur, Manjhand, Amri, Laki and Thano Bulakhan are provided with bungalows. The bungalows at Sonda, Budhapur, Manjhand, Laki and Thano Bulakhan are P. W. D. bungalows. The bungalow at Kotri is a dâk bungalow. Those at Jherruck, Petaro, Amri are local fund bungalows. The bungalow at Budhapur is in a ruined condition.

23. What permanent establishment is maintained at such bungalows?

23. A chowkidar is maintained at each bungalow.

Rasai.

24. What do you understand by the term 'Rasai'?

24. Rasai means rasad, i.e., to supply any article to any man, whether free or on payment.

25. What are the average daily requirements of officers on tour in the matter of supplies?

25. One or two seers of milk, 1 fowl, 6 to 12 eggs, a load of firewood, 3 or 4 bundles of grass.

26. What are the average daily requirements respectively of their private servants and of their official establishment?

26. Firewood 3 or 4 loads. Flour 12 to 13 seers, ghee about 1 seer, rice 3 or 4 seers, milk 8 to 10 seers, pulse 1 seer.

27. What are the average prices of the various supplies required, such as grain, rice, eggs, fowls, sheep, milk, butter, bajri or jowari stalks and firewood?

27. The following are the approximate prices of articles required at camps:—Wheat flour Rs. 7 a maund, rice Rs. 8 a maund, eggs 6 annas a dozen, lambs 3 or 4 rupees each. Milk at some places 1 anna and 6 pies, at others 2 annas, a seer; butter Re. 1 and anna 1 per seer; bajri and jowari 6 rupees a maund; firewood in large towns 1 rupee a maund; fowls 4 or 6 annas each.

28. Is there any market value for milk, stalks and firewood beyond the neighbourhood of large villages or towns?

28. Milk and firewood have no market values beyond the neighbourhood of large villages or towns.

29. What do you estimate to be the average daily aggregate cost of the requirements of officers, their private servants and of their official establishment?

29. Rupees 13 to 14.

30. How are these requirements met? That is to say, who actually provides the various supplies and by whom are they collected and brought to camp?

30. Flour, rice and ghee are bought from the bazaar by the servants direct. Eggs, fowls, grass and milk are provided by the contractor.

31. How are they paid for?

31. The officers personally pay for them on bills presented by the contractor.

32. Do the payments reach the actual providers or are they retained by the collecting agency or repaid to members of their camp?

32. The payments reach the actual providers.

33. How does your estimated average daily cost compare with the actual payments?

33. The daily expenditure is shown in the bill and the payment is made when the bill has been checked.

34. If it is greater, by whom is the excess borne? By the haris or zamindars or tapedars or mukhtiarkars?

34. No discrepancies are found in the bills.

35. Is the excess met out of a 'Rasai' fund maintained by the tapedars or mukhtiarkars?

35. There is no excess to be met.

36. Is anything paid for water jars, cots or other furniture requisitioned or for materials used to build stables?

36. No payment is made for jars, cots and stabling materials, as the things are returned to the owners.

37. Do they obtain vegetables and, if so, on payment, from gardens attached to camping grounds or maintained by local funds?

37. The officers of the Police Department do not get vegetables at their camps.

38. How far has it been possible to give practical effect to the rules of 1914? Have tapedars actually ceased to collect the supplies or are they only nominally provided by the zamindars?

38. Under the rules of 1914, contractors are appointed to provide supplies.

39. Have you any modifications to recommend or substitutes for the rules of 1914? Would it be possible to find an independent contractor for each taluka or division in place of the tapedars and zamindars?

39. I can make no recommendations.

40. Have touring officers been able to give regular and timely intimation of their requirements and of their camps for the information of contractors and zamindars?

40. Timely information is given of the places and dates of camps to the *mukhtiarkars who appoint contractors through the tapedars accordingly.*

41. Have you any special reports on the working of the rules of 1914 or any special local orders?

41. Generally no difficulty is experienced in making rasai for the European officers, as some of them accept some rasai and others none. They, however, do not control their establishments with the result that there are complaints. European officers make payments on the bills. There is more rasai made in the case of native officers than in the case of European officers. Officers should keep an eye on rasai and the officials in charge of rasai should be held responsible. If officers do so, rasai will be considerably checked. An instance in point is that of the D. S. P., Karachi, who has put an end to the burden of rasai.

42. Do you give "Dhalis" of vegetables and fruits and presents of game or sheep to touring officers?

42. No.

43. What do you estimate to be the average cost of such "Dhalis" and sheep? And whence are they obtained?

43. This has been answered under No. 51.

44. What are the orders of Government on the subject?

44. This has been answered under No. 51.

Lapo.

I know nothing about lapo.

Chher.

57. What do you understand by the term 'Chher'?

57. Means a party of men employed on work, whether on payment or without payment.

58. Who are the 'Chheras'?

58. The chheras are mostly haris.

59. What kinds of labour are the 'Chheras' called on to perform?

59. They are sent for to help to pitch tents, to put in order camping grounds, to repair the roads and to close breaches.

60. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

60. I do not know on what conditions they hold their lands.

61. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from officials of Government?

61. For the purpose of pitching tents and putting in order camping grounds, a few chheras are obtained from the zamindars. They finish their work in no time and go away. They receive nothing for this work.

62. How far is casual paid labour available in your charge?

62. The daily wage varies from 2 annas to 12 annas per head.

63. Is any considerable staff of 'Beldars' maintained in your charge either by local fund or Government?

63. There are beldars in some places.

64. How far are zamindars, if at all, bound to provide labour on the demand of officials of Government?

64. Zamindars provide the required labour on the demand of the Government officials. In my opinion they are not bound to do so. They provide labour as a matter of custom and also to please officials. The custom is an old one, dating from the time of the Amirs.

65. Are any lands held like those of the village servants of the Deccan on condition of rendering service to the community or to Government?

65. No.

66. For what purposes do touring officers require labour?

66. For putting in order camping grounds, pitching tents, repairing roads and closing breaches. In the matter of roads and breaches however no labour is required by the police.

67. How many labourers do they require daily in camp?

67. No labour is required daily at the camps of police officers in this district.

68. How many more do they require when pitching or striking camps?

68. Five or six labourers are required to assist the orderlies in pitching tents.

69. Whence do they obtain them?

69. They are obtained through the zamindars.

70. Are they paid anything for their labour or are they given anything by the zamindars?

70. The zamindars do not get them anything from Government officers and I do not know whether they pay them anything themselves.

72. How do they obtain labour for shikar?

72. Through the zamindars.

73. What do they pay the men? Is there difficulty in making them accept payment?

73. They are given their wages besides rewards by the officers.

75. What labour, if any, is required to supplement the repair of the roads by the local authorities?

75. The police officials do not carry out repairs of the roads. The information can be had from the revenue officials.

76. Are the labourers given anything for this work by the zamindars or the local officials?

76. I do not know.

77. What labour is required in case of floods and breaches of canal banks?

77. Labour is required in case of floods and breaches. Some of the labour employed on such occasions is agricultural and some non-agricultural.

78. Are the labourers given anything for this work by the zamindars or by Government?

78. I have no exact information on the point.

79. How far, if it all, does the employment of the "Chheras" interfere with cultivation and cause loss to themselves or the zamindars?

79. I do not know if the employment of the chheras does interfere with cultivation.

80. How far does the employment of 'Beldars' interfere with their ordinary work under the local boards?

80. I cannot say anything.

81. Have you any special reports on "Chher" or local orders?

81. I cannot say anything.

82. Do you consider 'Chher' should wholly or partly be suppressed and, if so, what orders would you recommend to be passed by Government?

82. In my opinion it is difficult to suppress chher, but the chheras who are employed should be adequately paid. I have heard it said that when breaches are to be closed, roads to be repaired and darbars to be held, labourers sometimes are not adequately paid. The officials in charge of the work get receipts (for full payment) from the zamindars and charge Government accordingly. The labourers do not receive even half the wages. The officials give a warning to the zamindars so that such irregularities are never brought to the notice of their superiors. At the same time the zamindars take care to see that the chheras do not get an opportunity to complain; until the subordinate officials and their superiors work honestly, rasai will not cease. If the zamindars are held responsible for reporting irregularities to the officers and if the latter are honest and vigilant and pay due attention to complaints made against the subordinate officials, rasai will decrease considerably. The zamindars make rasai with a view to please the officers and in some cases to save their respect. It rests with the officers to take proper steps in the matter.

WRITTEN EVIDENCE OF K. S. RAHIM DAD KHAN.

Preliminary.

1. Name.	1. Khan Saheb Rahim Dad Khan.
2. Occupation.	2. Zamindar.
3. Extent of business or zamindari. Give amount of income tax or land revenue.	3. Income tax (Rs. 28); land revenue about Rs. 4,000.
5. Public employment, if any, such as member of municipality, local board or ary magistrate.	5. Honorary magistrate and district local board member.

Rasai.

6. What do you understand by the term 'Rasai'?	6. It means to provide on payment supplies required by officers at their camps.
7. How many years' experience have you had in making 'Rasai'?	7. 40 years.'
8. What are the camping grounds for which you have to make 'Rasai'?	8. Sonda.
9. What officers frequent those camping grounds?	9. Officers of all departments.
10. What supplies do those officers require for themselves?	10. Eggs, butter, fowls, milk, firewood, grass and at times meat.
11. Whence do you get those supplies, namely, grain, rice, eggs, fowls, sheep, milk, butter, vegetables, bajri or jowari stalks and firewood?	11. We have our own stock of such supplies.
12. Do you get them from your haris or from banias or from your own house or from other zamindars?	12. We get them from our own houses.
13. Do you pay for them and, if so, at what average rates?	13. I do not pay for them.
14. Have milk, stalks and firewood market values beyond the neighbourhood of large villages and towns?	14. These have no market values outside large towns.
15. Do you get firewood from the jungles? Do you pay anything for it and what does it cost you to bring it to camp?	15. We get firewood from the Government jungles.
16. What is the average daily cost of the supplies required by the officers themselves?	16. The daily cost for milk, etc., is about 8 annas.
17. Do you have to provide supplies also for the private servants and official staff of the officers?	17. We do not have to provide supplies for servants.
19. Do you have to provide supplies also for the clerks of the officers?	19. No, except that we entertain them as guests for a day only.
20. What is the average daily cost of such supplies?	20. This entertainment costs 8 annas per man.
21. Do you have to provide water jars, cots or other furniture or material for building stables?	21. We provide jars and we supply cots on loan. For horses there are stables in Government bungalows, but we erect kacha landhis for the purpose when necessary. When these landhis are no longer required, they are demolished and the materials removed by us.
22. What does that cost you for each camp?	22. They do not cost us anything. We get them from our houses.
23. Do you receive payment in full or in part from the officers and from their private servants, official staff and clerks?	23. We provide no supplies and receive no payment.

24. If not, does the loss fall on your haris or on you ?

24. No supplies are given and therefore there is no loss to be borne.

25. Do you have to provide quarters for the clerks ?

25. We do not have to erect quarters for clerks.

26. If so, does it cost you anything, and do you receive payment ?

26. No quarters are erected and no payment is received.

27. Do you have to provide camels, horses, carts or carriages ?

27. Generally officers have their own animals with them. We provide animals when we are required to do so.

28. If so, what does it cost you, and do you receive payment ?

28. The hire is paid. It costs us nothing.

29. Do you have to make 'Rasai' for mukhtiarkars, public works supervisors, police inspectors and any other subordinate officials ?

29. No.

31. What is the aggregate cost to you each year of making 'Rasai' ?

31. It costs me nothing.

32. Do you make the 'Rasai' yourself or is it still actually made by the tapedars or by the contracting zamindars ?

32. I am the contracting zamindar for the camp Sonda.

33. How do you receive payment ? Do you prepare bills or do the tapedars ? Or are payments made through contracting zamindars ?

33. I am the contractor. I prepare bills and receive payment through the officers.

34. Do you approve of the system of giving the contracts to zamindars or would you prefer the appointments of contractors independent of the tapedars and zamindars ?

34. I do not approve of the contract system. I would prefer that we receive no payment for things supplied and that officers accept them by way of hospitality. If tapedars or others are given contracts, we shall have to supply the things which we now supply, for those things are not obtainable elsewhere.

35. Would it be possible to find such contractors for whole talukas or subdivisions of the district ?

35. Contractors cannot be found for districts, etc.

36. What are your special objections to 'Rasai' and have you any special recommendations to make, as to the arrangements to be made for 'Rasai' by Government ?

36. So far as I supply things to officers on payment, I have no objection to rasai. I have nothing to recommend beyond what Government has already done in the matter of rasai.

37. Do you present 'Dhalis' of fruit, vegetables or sheep to any officers ? If so, what does it cost you ?

37. I give no dhali of fruit to any officer, for there is no fruit in my garden, which can make a good dhali. On special occasions however I give sheep to officers from my own stock. It costs me nothing.

38. Do you consider the practice should be prohibited by Government ?

38. In my opinion the practice should not be prohibited ; for officers accept dhalis, provided they are of the zamindar's own growing and are not bought by the zamindar. The practice of giving dhalis promotes good relations between the parties.

Lapo.

39. What do you understand by the term 'Lapo' ?

39. Lapo is derived from the word lap (a handful). As the former governments recovered their dues in kind, their officers who came to do the batai received a handful on each batai. This has taken the form of a cash payment under the present system of recovering assessments in cash.

40. How many forms are there, of unauthorised 'Lapo' ? Is it levied only in the revenue department or also in the public works, police and forest departments ?

40. There are two forms : one is payment in cash and the other in kind. I understand that subordinates of all departments levy lapo. I give lapo to tapedars only.

41. How is each form of unauthorized 'Lapo' levied ? In lump sum or fixed rates per camp, per acre or per survey number or per assessment of land revenue ?

41. It is levied in lump sum from big zamindars and at Rs. 2 per number from small zamindars.

42. By whom is each form of unauthorised 'Lapo' levied and for what ostensible purposes? By tapedars, abdars and daroghas, sub-inspectors and thanedars and forest rangers?

42. It is levied for themselves and not for making rasai. I give lapo to the tapedar.

43. Is unauthorized 'Lapo' levied to cover the cost of 'Rasai' for touring officials or do you have to pay 'Lapo' as well as make 'Rasai'?

43. I pay lapo to tapedars, but not for the purpose of rasai.

44. Is unauthorized 'Lapo' levied for making money presents to the private or official establishments of touring officials or do you have to pay 'Lapo' as well as make such presents?

44. Lapo is levied by tapedars. We also make money presents to servants of officers, and munshis.

45. What are the usual amounts of such presents and for what purposes are they paid? Do they take the form of daily allowances?

45. These money presents vary from 8 annas to 2 rupees. They are made once a year and not in the form of daily allowances. They are given by way of gifts.

46. Is unauthorized 'Lapo' exacted for particular favours and, if so, what, in matters of land revenue, irrigation, police and forests?

46. No favour is shown on that account.

47. What are the usual amounts of such exactions and by whom are they exacted?

47. Lapo is paid to tapedars only at the rate of 6 per cent. on the assessment.

48. What do you have to pay each year in the aggregate on account of 'Lapo' and exactions of the nature of 'Lapo'?

48. Lapo and money presents cost me about Rs. 260 per year.

49. Has the amount been reduced by the rules of 1914 and the system of giving 'Rasai' contracts to zamindars?

49. Generally the amount has been reduced.

50. Has the amount been reduced by the system of payments of land revenue direct to the mukhtiarkars?

50. No.

51. Have you any special recommendations for the prevention of 'Lapo'? Could it be stopped by modifications of the revenue or police systems or any other special orders of Government?

51. Until field inspection is taken out of the hands of tapedars, lapo cannot be prevented. To give instances:—

(1) Tapedars will enter our uncultivated numbers as cultivated. They do not inform us of the result of inspection immediately, nor do they furnish us with form No. 12-A in time. When such numbers have been accounted for as cultivated in the jamabandi and the assessment for them is demanded from us, we make complaints. The reply in such cases is that as the numbers have been entered as cultivated in the jamabandi, the assessment must be paid.

(2) Tapedars will get a branch, etc., of a babul true standing in unoccupied numbers cut down and then file a complaint against our haris to put us to expense and trouble.

(3) Tapedars will treat the bunds round our survey numbers as karias and haul us up for using water in unauthorized manner.

(4) They will report that our boundary marks are out of repair to put us to unnecessary trouble.

Chher.

52. What do you understand by the term 'Chher'?

52. Chher means labour supplied by us in emergencies without payment.

53. Who are the 'Chheras'?

53. They are our haris.

54. What kinds of labour are the 'Chheras' called on to perform?

54. To erect bunds, to pitch tents and to do other work at camps and sometimes to repair roads.

55. Do the 'Chheras' hold their lands on express or implied conditions to perform such labour when demanded by their zamindars?

55. Yes.

56. When so employed, do they receive any remuneration in cash or kind from the zamindars, or from the officers of Government?

56. Chheras when so employed get wages or food from us or from Government.

57. How many 'Chheras' are required at the camps of the different officers?

57. Ordinarily from 2 to 20.'

58. How many are required daily for bringing supplies, water, stalks and wood? How many more for preparing the ground and pitching and striking the camps?

58. At the time of pitching and striking camps the number required is that stated in the above answer; during the intervening period half of that number is required.

59. Do they get anything for these services from the officers or from the zamindars?

59. Chheras get something for these services from the officers or from zamindars.

60. How many 'Chheras' are required for shikar?

60. From 5 to 8.

61. Do they come willingly or not and do they get anything from the officers or from the zamindars?

61. They are our own men. They come at our call. They get a bakhshish from the officers, which is larger than the usual wages.

62. How many 'Chheras,' if any, are required for supplementing repairs to the roads by the local boards?

62. The local board roads are repaired by local board contractors. We do not have to make repairs to such roads. In special cases we supply chher, the number varying from 5 to 20 according to the requirements of each case.

63. Are such repairs of benefit to the public as well as to the officers?

63. Such repairs are of greater benefit to the public than to the officers, for the officers use the roads once only, but the public always.

64. Do they get anything for such labour from the officers, zamindars or local boards?

64. We feed them.

65. How many 'Chheras' are required in case of floods and breaches of canal banks?

65. From 10 to 50 chheras according to requirements.

66. Do they get anything for such labour from the zamindars or officers of Government?

66. They get wages from the Public Works Department.

67. Does the employment of the 'Chheras' interfere with cultivation and cause loss to themselves and the zamindars?

67. The employment of chheras saves cultivation and therefore benefits the public.

68. How far is casual paid labour available in your neighbourhood?

68. Haris alone are the casual paid labour available in my neighbourhood.

69. Could it be procured by a contractor independently of the zamindars?

69. No.

70. Do you consider 'Chher' ought to be abolished or modified in any way by Government?

70. My opinion is that chher should not be stopped, nor modified, for it is generally employed on works which are beneficial to zamindars, *e.g.*, the closing of breaches, etc.

Letter dated the 6th May 1918, from W. U. Nicholas, Esq.

THE HON'BLE MR. JUSTICE M. H. W. HAYWARD, I.C.S.,

President, Rasai Commission.

SIR,

I have followed with much interest the proceedings of the Rasai Commission and I think perhaps it may interest you and the members of your Commission if I state the difficulties I have encountered as a private and non-official individual when out camping on shikar expeditions. I have camped at Sanwalpur, Sonda, Bhud-ki-Takkur, Pithoro and other places with no names except the jhils. In all places except when within distance of a town like Tatta I have had to arrange to run a daily camel dak to the nearest station to meet the bazaar sent each evening from Karachi by mail train for all and every supply except milk: this I found generally procurable, if not, I had always a supply of tinned milk with me.

I have only on one occasion asked for official assistance from the Mukhtiarkar and I found that so unsatisfactory that I did not avail myself of it after the first day.

I have the honour to be,
Sir,
Your most obedient servant,

W. U. NICHOLAS.

P.S.—I may add that all my friends, non-officials, follow the same course as indicated above, as they found they could nowhere get local supplies even on liberal payment.

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on 24 February, 2020

Appendix to the evidence of the Registrar of the Judicial Commissioner's Court at page 35 ante.

In the Court of the Judicial Commissioner of Sind.

Transfer Applications Nos. 10 and 24 of 1917.

JUDGMENT.

This is an application for transfer of two cases pending in the Court of Mr. Sheikh Yakub, Sub-Divisional Magistrate, Mirpurkhas. One is a case against Gul Hussan under section 110 of the Criminal Procedure Code and the other is accused of theft against two haris of Gul Hussan.

The main ground on which the transfer is sought is that the theft case is a false case instigated by a policeman called Gour and that the proceeding under section 110 was initiated as a reply to accusations made against the police and against Mr. Nabi Baksh, Sub-Divisional Magistrate, Nara Valley, of rasai exactions; and that the police, Mr. Nabi Baksh and the trying Magistrate Mr. Sheikh Yakub have been trying to get the rasai accusations withdrawn and to compromise the two cases, of which transfer is sought, and the case against the policeman Gour.

* * * * *

My general conclusion is that the rasai allegations were made and the prosecution of Gour was instituted because of the prosecution of Gul Hussan and of his haris; that Mr. Ali Akbar when engaged on the 19th of November fell in with this plan and instead of meeting the charges in Court expended all his energy in the intimidation of the police and Mr. Nabi Baksh in the hope of stifling the prosecution of his clients; and that he was in this assisted to some extent (no doubt, unwittingly) by Mr. Bhurgri.

* * * * *